A NEW

LITERAL TRANSLATION

FROM THE ORIGINAL GREEK,

OF ALL THE

Apoſtolical Epiſtles.

WITH

A COMMENTARY, AND NOTES

Philological, Critical, Explanatory, and Practical.

IN THREE VOLUMES.

By JAMES MACKNIGHT, D.D.

AUTHOR OF A HARMONY OF THE GOSPELS, &c.

Vol. II.

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M.DCC.XCV.

ERRATA IN VOL. II.

Gal. i. 4. note 2. line 3. put a full point *after the word* God, *and read* Accordingly

Gal. iii. 26. note, linea antepenult. at the end, *read*, But now all

Ephef. Pref. Sect. 7. No. I. paragr. 3. from the end, linea penult. *for* prefcribed *read* profcribed

Ephef. Pref. Sect. 7. No. II. paragr. penult. line 21. *for* council, *read* counfel.

Ephef. i. 3. note 2. line 6. *read* doth not hinder

Ephef. i. 12. note, line 1. *read* Χριϛω

——ii. 15. note 1. line 1. *read* τη σαρκι.

——iii. 8. note 2. line 6. *read* νεωκοροι.

—— 9. Commentary, line 1. *read what is the* nature and advantage of the *fellowfhip of the myftery*

Ephef. iii. 21. note 1. line 1. *read* glory by the church

Ephef. v. 22. Greek text, line 1. *for* Κυρνῳ *read* Κυριῳ

Coloff. i. 2. note 2. line 3. *read* Alfo to fhew

Coloff. i. 15. note 2. line 1. *read* παση κτισις

————line 8. initio, *read* apoftle's

Coloff. i. 18. note 2. line penult, initio *read* act of obedience.

Coloff i. 24. note 1. line 1. *for* νον *read* νυν.

Coloff. ii 13. Greek text, line 5. *for* ἡμιν, *read* ὑμιν—Alfo in New Tranflation laft line, *for* us *read* you

Coloff iii. 13. New Tranflation, line 3. *read* Note 2.

Before 1 Theff. ii. 17. infert this title to run crofs both pages.

Anfwer to the objection to the character of the the apoftle, taken from his fleeing from Theffalonica.

1 Theff. v. 23. note 1. line 1. *read* ὁλοκληρον

2 Theff, i. 3. note 1. line 10. *for* foul *read* fpirit

2 Theff. ii. 7. note 3. line 11. from the end, *read* empire

2 Theff. iii. 8. Comment. line 4 *for* It might *read* I might

1 Tim. iii. 3. note 2. lin. antepenult. *read* bafe methods

—— ver. 7. note. line 2. *for* caft in his teeth, *read* upbraided them with

————13. line 3. *for* commonly, *read* fometimes

2 Tim. i. 13. note 2. line 6. *read* the apoftle efpecially in his epiftles, had taught him

2 Tim. ii. 26. note 1. line 2. *for* επ' αυτε *read* ὑπ' ουτε

Titus Pref. Sect. 3. paragr. 4. line 4. *read* vifited

——fame paragr. linea antepenult *read* had led

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A NEW

LITERAL TRANSLATION

Of St PAUL's SECOND EPISTLE to the

CORINTHIANS.

CHAP. IX.

View and Illuſtration of the Exhortation given in this Chapter.

THE apoſtle in this chapter, continued his diſcourſe concerning the collection, not to perſuade the Corinthians to undertake the work: that, as he obſerved, was not needful, ver. 1.—He knew their willingneſs, and had boaſted to the Macedonians, that Achaia was prepared ſince the end of the laſt year; for ſo the apoſtle believed at the time he boaſted of them, ver. 2.—But now being informed by Titus, that a good deal ſtill remained to be done, he had ſent the brethren mentioned in the preceding chapter, to encourage them to go on, that his boaſting concerning their being prepared might not be rendered falſe; but that at length, they might be prepared, ver. 3.—For if the Macedonian brethren, who were coming with him to Corinth, ſhould find their collection not finiſhed, he, not to ſay the Corinthians, would be aſhamed of his confident boaſting concerning them, ver. 4.—He had judged it neceſſary therefore, to entreat the brethren to go before him to Corinth, to perſuade them to complete their collection, that whatever they ſhould give, might appear

as freely given, and not as forced from them by his preſence, ver. 5.—In the mean time, to encourage them to give liberally, he put them in mind of the rule, according to which the rewards of the future life are to be beſtowed. He that ſoweth ſparingly, ſhall reap alſo ſparingly, &c. ver. 6.—Then deſired every one of them to conſult his own heart, and to give what he thought proper, without grudging, ver. 7.—Becauſe God loves a chearful giver, and can ſupply men abundantly with this world's goods, both for their own maintenance, and to enable them to do works of charity, ver. 8, 9.—Farther, he obſerved, that ſuch a gift from ſo many gentile churches, not only would ſupply the wants of the brethren in Judea, but being a demonſtration of the affection which the gentiles bare to them, would occaſion many thankſgivings, ver. 12.—The Jews glorifying God for the profeſſed ſubjection of the gentiles to the goſpel; of which they would have ſo clear a proof, ver. 13.—and alſo praying for the gentiles, whom they would love as their brethren on account of the grace of God beſtowed on them, ver. 14.—Now the union of the Jews and gentiles, into one body or church, being in all reſpects a moſt happy event, the apoſtle returned thanks to God for his unſpeakable gift Jeſus Chriſt, through whom it had been accompliſhed, ver. 15.

I cannot finiſh this illuſtration, without obſerving in praiſe of the apoſtle Paul, that there never was penned by any writer, a ſtronger and more affecting exhortation to works of charity, than that which he addreſſed to the Corinthians in this and the preceding chapter.—The example of the Chriſtians in Macedonia, who, notwithſtanding they were themſelves in very ſtraitened circumſtances, had contributed liberally towards the relief of the ſaints in Judea:—The great love of the Lord Jeſus Chriſt, who, though he was rich, yet for their ſake became poor, that they through his poverty might be rich:—God's acceptance of works of charity, not according to the greatneſs of what is beſtowed, but according to the willingneſs with which it is beſtowed:—The reward which God will confer on beneficent men in the life to come, in proportion to the number and greatneſs of the good actions which they have performed in this life:—His ſupplying them with a ſufficiency of this world's goods for their own maintenance, and for enabling them to continue their good offices to the indigent:—His bleſſing their ordinary labour for that end:—The joy which is occaſioned to the poor whoſe wants are relieved by the alms of the charitable:—The thankſgivings which other good men will offer to God when they ſee works of this ſort done, but eſpecially thankſgivings to God from the poor, who are relieved in their ſtraits by the charitable:—Their gratitude towards their benefactors, expreſſed in earneſt prayers to God for their happineſs:—And the cordial union which is produced between the rich and the poor by this intercourſe of good offices:—All theſe conſiderations are diſplayed in this excellent

excellent exhortation, with a tenderneſs and feeling, which nothing but a heart filled with goodneſs, was capable of expreſſing.

With the above mentioned affecting motives, which are ſuited to every ingenuous mind, the apoſtle intermixed a variety of other incitements to works of charity, adapted to the particular circumſtances of the Corinthian brethren, which, therefore, muſt have made a ſtrong impreſſion on them:— Such as their former readineſs to do good works:—Their being enriched with every ſpiritual gift; a kind of riches vaſtly ſuperior to the riches which the apoſtle wiſhed them to impart to their needy brethren:—Their love to him their ſpiritual father, whoſe reaſonable deſires it was their duty to comply with:—His having boaſted of their good diſpoſitions to the churches of Macedonia:—His anxiety that the meſſengers from theſe churches, who were coming to Corinth, might find them ſuch as he had repreſented them:—And the ſhame with which the apoſtle himſelf, as well as the Corinthians, would be overwhelmed, if, when the Macedonian brethren arrived, they were found to have been negligent in making the collection for the poor in Judea. He therefore entreated them to prove the truth of their love to him, and of his boaſting concerning them before theſe worthy ſtrangers, and before the churches whoſe meſſengers they were, by their finiſhing the collection with cheerfulneſs, that what they gave might appear to be a gift willingly beſtowed, and not a thing extorted from them by his importunity.

Upon the whole, if any miniſter of the goſpel who is himſelf animated by a benevolent diſpoſition towards mankind, has occaſion to excite his people to works of charity, let him ſtudy with due attention the viiith and ixth chapters of St Paul's ſecond epiſtle to the Corinthians; for no where elſe will he find ſo fine a model to form his exhortation on, as that which is exhibited in theſe excellent chapters.

NEW TRANSLATION.	COMMENTARY.
CHAP. IX. 1 (Μεν γαρ, 238. 94.) *But indeed, concerning the miniſtry which is* to the ſaints, it is ſuperfluous for me to write to you.	CHAP. IX. 1 *But indeed, concerning* the propriety of *the miniſtry to the ſaints* in Judea, *it is ſuperfluous for me to write to you.* What I have now in view, is to perſuade you to finiſh ſpeedily what you have begun.
2 For I know *your willingneſs, of which I boaſted on your behalf to the Macedonians,* that Achaia was *prepared*[1] *ſince the laſt year;* and your zeal hath *ſtirred up* very many.	2 *For I am ſo convinced of your willingneſs,* that in the perſuaſion ye had actually made the collection, *I boaſted of you to the Macedonians, that* the churches of *Achaia were prepared ſince the laſt year. And* my account of *your zeal* in this matter, *hath ſtirred up very many* to follow your example.

Ver. 2. *That Achaia was prepared ſince the laſt year.* So the apoſtle thought, when he boaſted

3 *Yet*, as ye have not finiſhed your collection, *I have ſent the brethren* (chap. viii. 18. 22.) to inform you of my coming, *that our boaſting which is on your behalf, may not be rendered falſe in this particular*, by your making unneceſſary delays; *but that, as I ſaid, ye may be prepared* when I come:

3 Yet *I have* ſent the brethren, *that* our boaſting *which was concerning you*,[1] *may not be rendered falſe in this particular*; but that, as I ſaid, ye may be *prepared*:

4 *Leſt, perhaps, if the Macedonian* brethren, to whom I boaſted concerning your readineſs, *come with me* to Corinth, *and find you unprepared, I (that I ſay not ye) ſhould be put to ſhame, by this confident boaſting* concerning your zeal, whereby I ſtirred them up.

4 Leſt, *perhaps, if the Macedonians* come with me, and find you unprepared, we (that we ſay not *ye*) ſhould be *put to ſhame* (εν) *by this confident*[1] boaſting.

5 *For that reaſon, I thought it neceſſary to entreat the brethren, that they would go before* me *to you*, and excite you *to complete before my arrival, your formerly announced gift* to the ſaints in Judea, *that the ſame might be thus prepared* at my coming to Corinth, *as a gift* willingly beſtowed, *and not as a thing extorted* from you by my importunity, as from perſons of a covetous diſpoſition.

5 Therefore I thought it neceſſary *to entreat* the brethren, that they would go before *to* you, and *complete* beforehand your *formerly announced* (ευλογιαν, 33.) *gift*, that the ſame might be *thus* ready as *a gift*, and not as *a thing extorted*.[1]

ed of the Corinthians to the Macedonians. For in his former letter, which was written in the end of the preceding year, he had exhorted them to make the collection, and had given it in charge to Titus who carried that letter, to encourage them in the work. Beſides, the Corinthians having expreſſed the greateſt reſpect for the apoſtle in the letter which they ſent to him, and the meſſengers who brought that letter having aſſured him of their diſpoſition to obey him in every thing, he did not doubt of their having complied with his requeſt. And therefore, when he went into Macedonia the following ſpring, after Pentecoſt, he told the Macedonian churches, that Achaia was prepared ſince the end of the laſt year, firmly believing that it was ſo. What is meant by *Achaia*, ſee 1 Theſſ. i. 7. note.

Ver. 3. *That our boaſting which was concerning you.* When the apoſtle left Epheſus, he went into Macedonia, in the expectation of meeting Titus on his return from Corinth. In Macedonia he remained ſome months before Titus arrived; and during that time, we may ſuppoſe, he exhorted the Macedonian churches to make the collections, and excited them to the work, by boaſting of the forwardneſs of the Corinthians.

Ver. 4. *By this confident boaſting.* The word υποςασις, is often uſed by the LXX. to denote *confident expectation, or firm hope.* Our tranſlators, therefore, have rendered it properly here, by *confidence.* Beza's tranſlation is, *in hoc fundamento gloriationis, in this foundation of boaſting.* The Vulgate, *ſubſtantia gloriæ, matter of boaſting.* The literal tranſlation is, *In this confidence of boaſting.*

Ver. 5. *And not as*, πλεονεξιαν, *a thing extorted.* Eſtius thinks the proper tranſlation of this clauſe is, *Not as of covetouſneſs*, becauſe, according to him, the apoſtle's meaning is, that the alms given by the Corinthians, ſhould be *large, as proceeding from a liberal diſpoſition, and not ſmall as proceeding from covetouſneſs.* But the word πλεονεξιαν, being in the accuſative caſe, hinders us from ſupplying the prepoſition *of*.—Theophylact interprets this, by a Greek word ſignifying *circumvention*, in which he is followed by Eraſmus. But Stephen in his concordance, citing this verſe, tranſlates it *extortum aliquid, a thing extorted*; which I take to be the proper tranſlation, See chap. ii. 11. note 1.

Ver.

6 *Now*, this I SAY, He *who* soweth sparingly, *sparingly also shall reap*; and he *who* soweth bountifully, *bountifully also shall reap*.

6 *Now*, to encourage you to give, *this I say*, It is in almsgiving as in agriculture, *he who soweth sparingly, sparingly also shall reap: and he who soweth bountifully, bountifully also shall reap* the rewards promised to charitable men.

7 Every *one* according as he purposeth in HIS heart, OUGHT TO GIVE; not *with grief, nor by constraint*: for God loveth a cheerful giver.

7 By recommending liberality, I mean that *Every one*, on examining his own circumstances, *according as he hath determined* what to give, *ought to give* it, *not with grief nor by constraint*, but with good will: *for* in matters of charity, *God loveth a cheerful giver.*

8 And God IS able to make *every blessing* [1] abound (εις) *to* you; that *in every thing always having all sufficiency*, [2] *ye* may abound (εις) *in* every good work:

8 On this occasion, ye should not look forward to the evils which may befal yourselves. *God is able* and willing *to make every* temporal *blessing abound to you; that in every respect, always having all sufficiency, ye may abound in every work of charity*, without needing relief from others.

9 As it is written, (Psal. cxii. 9.) He hath *dispersed*; [1] he hath given to the poor: his righteousness [2] remaineth for ever.

9 By this consideration, the Israelites were encouraged to liberality; *For*, of the charitable man, *it is written, He hath dispersed; he hath given to the poor: his beneficence remaineth as long as he liveth.*

10 Now, *may he who supplieth* seed to the sower, *and bread for meat*, [1] *supply*

10 *Now*, *may God*, *who* by making the earth fruitful, *supplieth seed to the sower, and bread for* his *meat* while the crop is on the ground, *supply* seed to

Ver. 8.—1. *To make every blessing.* The word χαριν, which I have translated *blessing*, our translators have rendered by the word *benefit*, 2 Cor. i. 15. and chap. viii. 4. by the word *gift.* That it is used here to denote *temporal gifts or blessings*, is evident from the remaining part of the verse, and from the scope of the apostle's argument.—The repetition of the words *every* and *all* in this passage, renders it beautifully emphatical.

2. *Sufficiency.* The Greek word αυταρκειαν, properly signifies *sufficiency in one's self.*

Ver. 9.—1. *As it is written, He hath dispersed.* This is an allusion to one who in sowing seed, scatters it plentifully, ver. 10. And the image beautifully represents, both the good will with which the liberal distribute their alms, and the many needy persons on whom they are bestowed.

2. *His righteousness.* The Hebrews used the word *righteousness* to denote *alms.* Accordingly the LXX. translate the Hebrew word which signifies righteousness, by ελεημοσυνη, *alms.* The Psalmist's declaration implies, that in the course of providence, the beneficent are often blessed with worldly prosperity.

Ver. 10.—1. *May he who supplieth seed to the sower, and bread for meat, supply and multiply*, &c. I have followed here the Syriac and Arabic versions, which I think more just than the English. For if a comma is placed after εις βρωσιν, the translation I have given, will appear both literal and conformable to Isa. lv. 10. (*That it may give seed to the sower, and bread to the eater,*) which the apostle is supposed to have had in his eye here.

2 *And*

you, *and multiply your ſeed ſown* by making your fields fruitful, *and increaſe the produce of your honeſt induſtry.*

and multiply your ſeed ſown, and increaſe *the produce* [2] of your righteouſneſs. [3]

11 *That ye may be enriched in every thing to* enable you to ſhew *all liberality* on this occaſion, *which* will *produce, through the pains I have taken, thankſgiving to God* from the ſaints.

11 *THAT ye may be enriched* [1] in every thing to all *liberality,* which *worketh out* through us thankſgiving to God.

12 *For the carrying on of this public ſervice* ſucceſsfully, *not only filleth up completely the wants of the ſaints, but alſo occaſioneth many thankſgivings to God* from the relieved, from me who have carried on this ſervice, and from all who are friends to Chriſt.

12 For the *miniſtry of this public ſervice,* [1] not only *filleth up completely* the *wants* of the ſaints, but *alſo aboundeth* in many thankſgivings to God.

13 *The ſaints* in Judea, *through the proof which this miniſtry affords them* of your converſion, *thanking God for your profeſſed ſubjection to the goſpel of Chriſt, and for the liberality with which ye have communicated* a ſhare of your goods *to them* in their preſent diſtreſs, *and to all* in the like circumſtances.

13 *THEY, through the proof of this miniſtry, glorifying* God [1] for your profeſſed ſubjection (εις) *to* the goſpel of Chriſt, *and FOR the liberality of YOUR communication to* them, and *to all.*

14 *And in their prayer for you* as their benefactors, *expreſſing the warmeſt affection for you, on account of the eminent degree of good diſpoſition beſtowed on you.* So that laying aſide their enmity, they will be united to you in cordial friendſhip.

14 (Και αυτων δεησει) And *in* their prayer for you, *ardently loving you,* [1] *on account of* the exceeding grace of God *BESTOWED* (εφ') *on* you.

2. *And increaſe the produce.* Γεννηματα, *Germina ;* literally the things which ſpring from your ſowing.

3. *Of your righteouſneſs. Honeſt induſtry,* is fitly termed *righteouſneſs,* becauſe it is a righteous thing in the ſight of God, to labour for our own maintenance, and for the maintenance of thoſe who cannot labour for themſelves.

Ver. 11. *That ye may be enriched.* I have followed the Vulgate in this tranſlation : *ut in omnibus locupletati.*

Ver. 12. *This public ſervice.* Among the Jews, the word λειτεργια which I have tranſlated *public ſervice,* was uſed to denote the ſervice of the prieſts at the altar. Perhaps the apoſtle uſed the word on this occaſion, to inſinuate that works of charity, are as acceptable to God, as the ſacrifices anciently were. See Heb. xiii. 16.

Ver. 13. *They, through the proof of this miniſtry, glorifying God.* In this paſſage, the apoſtle mentions four different fruits of almſgiving. The relief of the poor : thankſgivings to God from the poor for that relief : the honour done to God by good works : laſtly, the prayers of the poor for their benefactors, proceeding from gratitude and love.

Ver. 14. *Ardently loving you.* The apoſtle does not deſcribe an union between the Jewiſh and gentile Chriſtians which actually had taken place, but which he wiſhed might take place, by means of the collections he was making for the brethren in Jeruſalem. To ſuch an union, the

15 *Now*, thanks BE *to* God for his unspeakable gift.[1]

15 *Now* I am so delighted with these things, that I give *thanks to God for his unspeakable gift* Jesus Christ, who hath joined Jews and gentiles in one church.

the Jewish converts were extremely averse, because they considered the gentiles as unclean, and hated them, till they were circumcised, Gal. ii. 12. The apostle knowing this, was afraid the brethren in Jerusalem would refuse the present from the gentile churches, which he was bringing them: and therefore, he requested the prayers of the Roman brethren, that the service he was performing to Jerusalem might be well received, Rom. xv. 31. In performing that service, the apostle shewed great zeal, in the hope that the Jewish believers would lay aside their enmity, and join in cordial friendship with their gentile brethren, when they found all the gentiles honouring them as the ancient people of God, and shewing them such expressions of respect.—Viewed in this light, the project of the collections, is a noble instance of the apostle's comprehensive reach of thought, and of his indefatigable activity in executing whatever good design his benevolence prompted him to form.

Ver. 15. *Thanks be to God for his unspeakable gift.* Because Christ is not mentioned in the context, there are some, who, by the *unspeakable gift* for which the apostle thanked God, understand *the gift of God's grace* bestowed on the Macedonians, whereby they had been disposed to contribute liberally for the relief of the saints. But it may be doubted, whether the apostle would call that gift *unspeakable.* So grand an epithet may with more propriety be applied to Christ. Besides the happy effects of a cordial friendship, established between the Jews and gentiles, now united in one faith, worship and church, being the object of the apostle's present thoughts, it was natural for him to break forth in a thanksgiving to God, for Christ the author of that happy union and of all the blessings which mankind enjoy. And as these blessings are so many and so great, that they cannot be fully declared in human language, Christ the author of them all, may well be called *God's unspeakable gift.*

CHAP. X.

View and Illustration of the Reproofs contained in this Chapter.

HITHERTO St Paul's discourse was chiefly directed to those at Corinth, who acknowledged his apostleship, and who had obeyed his orders, signified to them in his former letter. But in this and the remaining chapters, he addressed the false teacher himself, and such of the faction as still adhered to him, speaking to them with great authority, and threatening to punish them by his miraculous power, if they did not immediately repent. The different characters, therefore, of the two sorts of persons who composed the Corinthian church, as was formerly observed, (Pref. Sect. 2.) must be carefully attended to; otherwise this part of the epistle will appear a direct contradiction to what goes before.

The false teacher, it seems, and the faction, ridiculing the apostle's threatenings in his former letter, had said, that he was all meekness and humility

humility when preſent among them, but exceeding bold by letters when abſent. This they repreſented as wiſe carnal policy. For, ſaid they, being conſcious of his own weakneſs, he does not chooſe, when preſent, to provoke us to make too narrow a ſearch into his character, leſt it ſhould lead to diſagreeable diſcoveries. The apoſtle, therefore, in anſwer to that ſarcaſm, began his addreſs to the faction, with telling them in irony, that the very ſame Paul himſelf, who in preſence was humble among them, but bold when abſent, did not now when abſent ſpeak boldly, but humbly *beſought* them; not however by his own meekneſs, which they ridiculed, but by the meekneſs and gentleneſs of Chriſt. And what he beſought of them was, that he might not be obliged to be bold, in the manner he had reſolved to be bold, againſt ſome, who, on account of his meekneſs when preſent with them, had calumniated him as a perſon who walked after the fleſh, ver. 1, 2.—But though he was in the fleſh, he aſſured them he did not war againſt idolaters and unbelievers with fleſhly weapons, but with weapons far more powerful, beſtowed on him by God, for the purpoſe of caſting down all the bulwarks raiſed up by worldly policy, for the defence of idolatry and infidelity. Theſe mighty weapons, were the miraculous powers and ſpiritual gifts, which Chriſt had conferred on him as his apoſtle, ver. 4, 5.—He farther told them, that although he ſeldom uſed his miraculous power in puniſhing unbelievers, he had that power in readineſs, for puniſhing all diſobedience in them who profeſſed to be the diſciples of Chriſt, and particularly, for puniſhing ſuch of the Corinthians as called his apoſtleſhip in queſtion, ver. 6.—He cautioned them, therefore, againſt eſtimating things according to their outward appearance: and told them, if the falſe teacher believed himſelf to be Chriſt's miniſter, he ought from the proofs which St Paul had given of his apoſtleſhip, to have concluded that even he was Chriſt's apoſtle, notwithſtanding the meanneſs of his outward appearance, ver. 7.—For which reaſon, ſaid he, if I ſhould now boaſt ſomewhat more than I have hitherto done, of the power which Chriſt hath given me as an apoſtle, I am ſure when that power is tried, I ſhall not be put to ſhame by its failing me, ver. 8.—Then, in ridicule of the falſe teacher, who had ſaid, that he was bold towards them by letters when abſent, he added in the higheſt ſtrain of irony, but I muſt forbear boaſting of my power, that I may not ſeem as if I would terrify you by letters, ver. 9, 10.—And becauſe the falſe teacher was a great pretender to reaſoning, the apoſtle deſired him by reaſoning from the effects of his power, already ſhewn in the puniſhment of the inceſtuous perſon, to conclude, that ſuch as he was in ſpeech by letters when abſent, the ſame alſo he would be in deed when preſent, ver. 11.

Having thus threatened to puniſh the falſe teacher and his adherents, the apoſtle told them ironically, that to be ſure he durſt not rank and compare himſelf with their learned teacher, who was ſo full of his own praiſe.

praiſe. It ſeems that impoſtor had boaſted among the Corinthians, of his great natural talents and acquired accompliſhments. But the apoſtle told them, his high opinion of himſelf, proceeded from his meaſuring himſelf only with himſelf, and from his comparing himſelf with himſelf; by which method of meaſuring himſelf, notwithſtanding his great wiſdom, he did not underſtand himſelf, ver. 12.—Next, becauſe the falſe teacher boaſted of the great things he had done at Corinth, the apoſtle told them, that for his part he would not boaſt of things done out of the bounds preſcribed to him by God; but would only ſay, that according to theſe bounds, he had come to Corinth in an orderly courſe of preaching the goſpel, to perſons who had never heard it before, ver. 13, 14.—So that, when he boaſted of things which he had done among the Corinthians, he did not boaſt of other men's labours, like the falſe teacher, who had intruded himſelf into a church planted by another; and therefore agreeably to the rule preſcribed by God, the apoſtle hoped, when their faith was encreaſed, to be by them enlarged with reſpect to his bounds, ver. 15.—So as to preach the goſpel in the regions beyond them, where no other perſon had ever preached, ver. 16.—Laſtly, to ſhew the folly of the falſe teacher more fully, the apoſtle concluded this part of his diſcourſe with obſerving, that the preacher of the goſpel who boaſts, ſhould boaſt only in this, that he preaches in the manner the Lord allows, ver. 17.—Becauſe, not he who commendeth himſelf is the approved teacher, but he whom the Lord commendeth, ver. 18.

From this paſſage we learn two things; *Firſt*, That the apoſtles were ſpecially appointed to preach the goſpel in countries where it had not been preached before. This work was aſſigned to them, not only becauſe they enjoyed the higheſt degree of inſpiration, and poſſeſſed the greateſt miraculous powers for confirming the goſpel, but becauſe they alone had the power of conferring the ſpiritual gifts, whereby their converts were enabled in their abſence to edify themſelves and others, and even to convert unbelievers.—*Secondly*, That in preaching the goſpel, the apoſtles were not to paſs by, or neglect any nation that lay in their way, where the goſpel had not been preached before, but were to proceed in an orderly courſe, from one country to another, after having preached in each; that the light of the goſpel might be imparted to all.—According to this rule, the falſe teacher who had come from Judea to Corinth, not in the orderly courſe of preaching in countries where the goſpel had not been preached before, but by a direct and ſpeedy journey, perhaps, in the expectation of becoming rich, by preaching in ſuch a populous and wealthy city as Corinth, ſhewed himſelf to be no miniſter of Chriſt: and having intruded himſelf into a church which had been planted by Paul, he had not the leaſt reaſon to boaſt of his labours among the Corinthians.

COMMENTARY.

CHAP. X. 1 *Now I the* very *ſame Paul, who,* as you ſcoffingly ſay, *when preſent am humble among you,* (ver. 10.) *but when abſent, am bold toward you* by threatening letters, *beſeech you* my oppoſers, *by the mildneſs and clemency of Chriſt,* though I be abſent from you.

2 *And* what *I requeſt* is, *that when preſent* with you, *I may not be* obliged to be *bold with that firm reſolution, with which I conclude,* by reaſoning on their behaviour, *to be bold againſt ſome,* who, on account of my meekneſs when preſent, *conclude me to be really one, who walketh according to the fleſh;* one who, to terrify the multitude, pretends to powers which he does not poſſeſs.

3 *For though we live in the fleſh,* and are to appearance weak like other men, *we do not war* againſt idolaters and infidels, *in the weak crafty manner of men.*

4 *For the weapons wherewith we carry on our war* againſt the heathen religions, and againſt thoſe who ſupport them, *are not weak, but very mighty for the overturning of fortreſſes,* erected by human policy in defence of idolatry.

NEW TRANSLATION.

CHAP. X. 1 Now I *the ſame Paul, who, when preſent, forſooth,* AM *humble* among you, but *when* abſent am bold toward you, beſeech you by the *mildneſs and clemency* of Chriſt.

2 (Δε) *And I requeſt, that when preſent* I may not be bold, with that confidence wherewith I *conclude* to be bold againſt ſome *who conclude us to be really* PERSONS *who walk* according to the fleſh. [1]

3 For, though we walk in the fleſh, we do not war *according to* the fleſh. [1]

4 For the weapons of our warfare ARE not *fleſhly* (43) but *exceeding powerful* [1] *for the overturning* of ſtrong holds. [2]

Ver. 2. *Some who conclude us to be really perſons,* &c. In this and the preceding verſe, the apoſtle's enemies at Corinth, who derided him as falſely pretending to ſupernatural powers, were warned of their danger. And the warning being conveyed to them in a very fine irony, wherein their own taunting ſpeeches were ridiculed, it muſt have ſtung them ſenſibly to find themſelves thus treated.

Ver. 3. *We do not war according to the fleſh.* Eſtius thinks the apoſtle's meaning is, That he did not uſe the vain reaſonings and ſophiſms, furniſhed by the dialectic art of the Greeks, as the falſe teacher ſeems to have done.

Ver. 4.—1. *But exceeding powerful.* Our tranſlators have rendered the phraſe ἀστεῖος τῷ Θεῷ, Acts vii. 20. as a ſuperlative; *exceeding fair.* Wherefore, the clauſe δυνατὸς τῷ Θεῷ, may here be tranſlated, *very powerful.* See Eſſ. iv. 27.—The powerful weapons of which the apoſtle ſpeaks, were the gifts of inſpiration and miracles, the faculty of ſpeaking all kinds of languages, and the ability of communicating miraculous powers and ſpiritual gifts to others. Theſe *mighty* weapons, the apoſtle oppoſes in this verſe, to the *fleſhly* or *weak* weapons of ſwords, and ſpears, and military engines, and cunning ſtratagems, and falſe ſpeeches, with which the men of this world carry on their wars.

2. *For the overturning of ſtrong-holds.* The phraſe πρὸς καθαίρεσιν ὀχυρωμάτων, denotes the beating down of fortreſſes by means of military engines. Now as the ſtrong-holds of which the apoſtle ſpeaks, were demoliſhed by preaching, there is here, perhaps, an alluſion to the beating down of the walls of Jericho, by the prieſts blowing their trumpets, and by the people's ſhouting. Joſh. vi. 20.

Ver.

5 *We overturn reasonings*, [1] and every high thing [2] *raised up* against the knowledge of God, and *lead captive* [3] every thought to the obedience of Christ: [4]

5 With these weapons, *We overturn* the *reasonings* of statesmen and philosophers, *and every proud imagination*, *raised up* like a rampart by the lusts and passions of men, *against the knowledge of God* to prevent its entering; *and we lead captive every thought*, and make it subservient *to the obedience of Christ*.

6 *And are prepared to punish* all disobedience, when your obedience is *completed*. [1]

6 *And*, with respect to them who profess themselves Christians, *are prepared* by our miraculous power, *to punish all disobedience*, as I shall do in Corinth, *when the obedience* of such of you as are disposed to repent, *is completed*.

7 Do ye look on things *according to appearance?* [1]

7 *Do ye judge of things according to appearance?* *If any teacher* among you *is confident in himself, that*

Ver. 5.—1. *We overturn reasonings.* Καθαιρουντες. The change of the construction in the original, directs to this translation, agreeably to the signification of the Greek participle. Ess. iv. 16. Besides, the apostle cannot be supposed to have said, as in our English version, That the arms of his warfare *led captive every thought*, &c.; *and had in readiness to revenge all disobedience.*—The reasonings which the apostle says he threw down, were not the candid reasonings of those who attentively considered the evidences of the gospel, but the sophisms of the Greek philosophers, and the false reasonings of the statesmen, and of all who from bad dispositions opposed the gospel by argument. For as Chrysostom expresses it, (Λεγει τον τυφον Ελληνικον, και των σοφισματων και των συλλογισμων την ισχυν,) *The apostle speaks of the Grecian pride*, (see 1 Tim iii. 6. note 2.) *and of the force of sophisms and syllogisms.* These the apostle overturned, not by forbidding men to use their reason, but by opposing to them the most convincing arguments, drawn from the inspiration and miracles with which the preachers of the gospel were endowed.

2. *And every high thing.* Παν ὑψωμα. The apostle alludes to the turrets raised on the top of the walls of a besieged city, or fortress, from which the besieged annoyed their enemies. To these high structures, the apostle compared the proud imaginations of the enemies of revelation, concerning the sufficiency of men's natural powers, in all matters of religion and morality. But these imaginations, the apostles cast down by the force of the spiritual weapons which they made use of.

3. *And lead captive.* Αιχμαλωτιζοντες. This, likewise, is a military term: but being a word of great force, it is often applied to the mind, to represent the thraldom of the affections. Thus, lovers are said to be led captive by their mistresses: and persons *who creep into houses*, are said, 2 Tim. iii. 6. αιχμαλοτιζειν, *to lead captive silly women.*

4. *Every thought to the obedience of Christ.* The empty reasonings, and foolish imaginations of the human mind being thrown down, every thought which arises in it, from that time forth, is made as subservient to the obedience of Christ, as slaves are to the will of their lords. In this noble passage, the apostle with great energy describes the method in which wicked men fortify themselves against the gospel, raising as it were one barrier behind another, to obstruct its entrance into their minds. But when these are all thrown down, the gospel is received, and Christ is obeyed implicitly; every thought and reasoning taking its direction from him.

Ver. 6. *When your obedience is completed.* In these verses, five effects of the apostolical warfare are mentioned. 1. The destruction of the strong-holds occupied by idolatry. 2. The destruction of reasonings; that is, of every argument ingeniously invented by infidels, against the gospel. 3. The throwing down of every rampart, wall, and tower; that is, every prejudice raised against the gospel, however impregnable it might appear. 4. The leading the enemies of the gospel captive, and subjecting them to Christ. 5. The punishing every kind of disobedience, in professed Christians.

Ver. 7.—1. *Do ye look on things according to appearance?* Do ye judge of the qualifications

he is Christ's minister, (chap. xi. 23.) and claims authority on that account, *let him, on the other hand, reason this by the exercise of his own understanding, that as he is Christ's* minister by profession, *so also I am Christ's* minister; my claim to that character being much better supported than his.

If *any one is confident in himself* [2] that he is Christ's, let him, *on the other hand,* (268) *reason this from himself,* that as he IS Christ's, [3] *so also we* ARE Christ's.

8 *And therefore, if* preferring myself to him, *I should boast somewhat more abundantly* than I have hitherto done, *of our power,* who are apostles, to punish disobedience, *which the Lord hath given us for your edification, and not for your destruction, I should not be ashamed* by its failing me, when I try it on the disobedient among you.

8 *And therefore, if* I should boast somewhat *more abundantly* of our *power,* which the Lord hath given us for *YOUR* edification, [1] and not for your destruction, I should not be ashamed.

9 But I forbear boasting of my power, *That I may not seem as if I would terrify you by letters.*

9 That I may not seem as if I would terrify you by letters.

10 *For his letters, saith the false teacher* scoffingly, *are indeed weighty and strong* in respect of boasting and threatening, *but his bodily presence is* hum-

10 For HIS letters, [1] *saith he,* [2] ARE *indeed* weighty and *strong,* [3] but HIS bodily presence *weak,* [4] and HIS

tions and authority of the ministers of the gospel by their birth, their education, their fluency of speech, the beauty of their persons, and the politeness of their manners?

2. *If any one is confident in himself.* By using the phrase *confident in himself,* the apostle insinuated that the false teacher's high opinion of himself, had no foundation but his own imagination.

3. *That as he is Christ's.* By this the apostle did not acknowledge the false teacher to be a faithful minister of Christ. He had taken on himself the work of the ministry, and was by profession a servant of Christ. This Paul acknowledged, without entering into the consideration of his faithfulness. At the same time, as he pretended to great powers of reasoning, the apostle desired him to reason this from himself, That if he was a minister of Christ, merely by professing to be one, the apostle, who besides laying claim to that character, had exercised miraculous powers among the Corinthians, was thereby shewn to be more truly a minister of Christ than he was, who did not possess that proof. See chap. xi. 23. note 1.

Ver. 8. *For your edification, and not for your destruction.* Here the apostle insinuated to the Corinthians, that he had ordered them to cut off the incestuous person, not for the purpose of destroying him, but for preserving them from the contagion of his evil example.

Ver. 10—1. *For his letters.* Both the Greeks and the Romans, gave the name of *Letters,* to one letter. The word *Letters,* therefore, was properly used by the false teacher, notwithstanding the apostle had written only one letter to the Corinthians at the time he said this.—His *letter which was weighty,* is his first epistle to the Corinthians.

2. *Saith he.* From chap. xi. 18. and from ver. 12. of this chapter, it is evident, that there were several false teachers among the faction at Corinth. Nevertheless it is plain from ver. 11. that the apostle is speaking here of one teacher only.

3. *Are indeed weighty and strong.* In the apostle's letter here referred to, he had spoken to the offenders sharply, and had threatened them in a very firm tone; particularly in chap. iv. 18.—21. and through the whole of chap. v.

4. *But his bodily presence weak.* From this it would appear, that St Paul was either a man of small stature; or that there was something in his countenance or address, which was ungraceful. In the Philopatris of Lucian, Triephon, who said he was baptized by him, calls him *the big*

ſpeech contemptible.[5]

ble, (ver. 1.) *and his manner of ſpeaking contemptible.*

11 Let ſuch an one *conclude* this, that ſuch as we are *in ſpeech* by letters *when abſent, the ſame* alſo *when preſent,* WE WILL BE in deed.

11 *Let ſuch a ſcoffing pretender to reaſoning conclude this,* from the puniſhment inflicted on the inceſtuous perſon, *that ſuch as I am in ſpeech by letters* when *abſent, the ſame alſo when preſent, I will be in deed* by puniſhing him, if he does not repent.

12 (Γαρ, 98.) *But* we dare not *rank*[1] (η, 195.) *and compare ourſelves* with ſome *who* commend themſelves: *However, they* (εν, 172.) *among themſelves meaſuring themſelves,*[2] *and comparing themſelves with* themſelves, *do not underſtand* THEMSELVES.

12 *But* to be ſure, *I,* whoſe appearance and ſpeech are ſo contemptible, *dare not rank nor compare myſelf with ſome* among you, *who commend themſelves,* though deſtitute of the character, power, and ſucceſs of apoſtles: *However, they among themſelves, meaſuring themſelves* by their own opinion of themſelves, *and comparing themſelves with each other* only, and not with the apoſtles, *do not underſtand their own inferiority.*

13 *Farther,* we will not boaſt (εις, 148.) of things *not meaſured;*[1] but *to have come* even *to* you, according to the meaſure of the *line*[2] *which the God of meaſure*[3] *hath allotted* to us.

13 *Farther, I will not,* like them, *boaſt of things not appointed to me, but to have come even to you* in Corinth, *according to the meaſure of the line which God, who aſſigns to every preacher of the goſpel his bounds, hath allotted to me.*

big noſed bald pated Galilean. And the apoſtle himſelf ſpeaks of his own weakneſs of the fleſh, Galat. iv. 13.

5. *And his ſpeech contemptible.* Εξουθενημενος, literally *contemned.* But the meaning is, *worthy of being contemned, contemptible.* Vulg. *contemptibilis.* This may refer to his manner of ſpeaking.

Ver. 12.—1. *We dare not rank.* Hammond and Elſner have produced paſſages from the Greek writers, to ſhew that the word εγκρινω here uſed, ſignifies *to number, reckon,* or *rank* one perſon with another. Accordingly, the Arabic verſion hath here a word, anſwering to the Latin *annumerare.*

2. *However, they among themſelves meaſuring themſelves.* I have followed the order of the words in the original, becauſe it ſuggeſts this idea: That the falſe teachers in their converſations among themſelves, meaſured or eſtimated themſelves, not according to their real worth, but according to the opinion which they had formed of themſelves. Beſides they compared themſelves, not with the apoſtles of Chriſt, but with themſelves, that is, with each other. Horace's advice, Epiſt. lib. i. 7. laſt line, *Metire ſe quemque ſuo modulo ac pede verum eſt,* hath a different meaning; namely, that every one ſhould follow the manner of life which beſt ſuits his genius.

Ver. 13.—1. *Of things not meaſured.* The word αμετρα, ſignifies *things not meaſured* out to the apoſtle, things not appointed him to do.

2. *According to the meaſure of the line.* Του κανονος. This word ſignifies a *line* or *cord,* made uſe of in meaſuring land, Parkh. Dict. Alſo the white line by which the part of the ſtadium was marked, in which the racers were to run. See Philip. iii. 16. note.—In this paſſage, *the meaſure of the line,* ſignifies the diviſion of a country which is allotted to one: and in particular, the different countries aſſigned to Paul, as the ſcene of his preaching.

3. *Which the God of meaſure hath allotted to us.* In this figure, God is repreſented as meaſuring out, or dividing to the firſt preachers of the goſpel, their ſeveral offices and their ſeve-

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14 *For* in preaching at Corinth, *we do not* like the falfe teacher *go out of our line, as not reaching to you; but we are come as far as to you alfo, in* the regular courfe of preaching *the gofpel of Chrift.*

14 For *we do not ftretch* ourfelves beyond OUR LINE, *as not reaching to* you; *but* we are come as far as to you alfo [1] *in the gofpel* of Chrift.

15 I fay, *I do not*, like fome others, *take praife to myfelf, on account of things not allotted* to me, *that is of other mens labours: but I have hope when your faith is encreafed* to fuch a degree, that I can leave you to the care of your ordinary teachers, *to be by you enlarged, with refpect to my line* of preaching, *abundantly:*

15 *We do not boaft* (fee ver. 13.) of things *not meafured*, THAT IS, of other mens labours; [1] but *we have* hope, when your faith is increafed, *to be by you enlarged with refpect to our line* [2] *into abundance;*

16 So as *to preach the gofpel in the regions beyond*

16 To preach the gofpel

ral fcenes of action, that they might labour each in the parts affigned to them. To the apoftles he allotted the charge of converting the world, and endowed them with gifts fuited to the greatnefs of that work. To them, therefore, it belonged to form their converts into churches, and to appoint rules for their government. They had authority to dictate the religious faith and practice of mankind. In fhort, they had the fupreme direction under Chrift, of all religious matters whatever. Yet none of them interfered in the labours of the others, except by common confent. See Pref. to James, fect. 1. near the end. The province affigned by God to the evangelifts and other inferior minifters, was to affift the apoftles; to build upon the foundation laid by them; to labour in the gofpel under their direction; and in all things to confider themfelves as fubordinate to the apoftles. According to this view of the matter, the falfe teacher at Corinth, who at beft was but an inferior minifter of the gofpel, had in many things acted out of the bounds in which he ought to have laboured.

Ver. 14. *Are come as far as to you alfo, in the gofpel.* The apoftles themfelves, were not at liberty to preach in fome countries, and pafs by others. See the view prefixed to this chapter, at the end. St Paul, therefore, following this rule, preached in all the countries of the Leffer Afia, beginning at Jerufalem. From Afia he paffed into Macedonia, where he preached in many of the chief cities. Then he preached in Greece, and particularly at Athens; and at laft came to Corinth in a regular courfe of preaching the gofpel, where it had not been preached before. So that he did not like the falfe teacher, run to the Corinthians, immediately on hearing that they had received the gofpel from another.

Ver. 15.—1. *That is, of other mens labours.* The apoftle juftly confidered the falfe teacher's coming, and eftablifhing himfelf in the Corinthian church as one of its ordinary paftors, and his affuming the direction of that church, in oppofition to him, as an unlawful intrufion: becaufe that church having been planted by St Paul, the edification and direction of it belonged only to him, and to the bifhops and deacons ordained by him. Befides, this intruder, by pretending to more knowledge than Paul, and by affuming an authority fuperior to his, endeavoured to draw the Corinthians from following his doctrines and precepts. The falfe teacher, therefore, being every way culpable, the apoftle humbled him, by fetting him forth in his true colours, as a mean fpirited intruder, who decked himfelf with ornaments which belonged to another.

2. *Enlarged with refpect to our line,* (κανονα, fee Philip. iii. 16. note.) *into abundance.* The apoftle hoped the Corinthians would foon be fo well inftructed, as to render it proper for him to leave them to the care of their ftated teachers, and to preach the gofpel in the countries beyond them, where the gofpel had not been preached. This he termed, *His being enlarged with refpect to his line, into abundance.*

in the REGIONS[1] beyond you; AND not *in another man's line, to boast of things already prepared.*[2]

you, where no person hath yet preached, *and not in another man's bounds, to take praise to myself* on account *of things already prepared,* that is, of churches already planted, as the false teacher hath done.

17 *He then who boasteth,* let him *boast* in the Lord.

17 *If then any teacher boasteth, let him boast* of his having performed his duty *in the* manner the *Lord* hath appointed.

18 For not he *who* commendeth himself is approved, but whom the Lord commendeth.

18 *For not he who commendeth himself, is* an *approved* teacher; *but* he *whom the Lord commendeth,* by the inspiration and miraculous powers bestowed on him.

Ver. 16.—1. *The regions beyond you;* that is, the regions of Italy and Spain, whither we know the apostle intended to go. For in Laconia, Arcadia, and the other countries of Peloponnesus, which composed the Roman province of Achaia, he had already preached the gospel; as is plain from the inscription of both his letters to the Corinthians.

2. *Boast of things already prepared.* As in this passage, the apostle contrasts his own behaviour with the behaviour of the false teacher, we may infer from the particulars mentioned, that that teacher took to himself great praise, for having instructed the Corinthians more perfectly than he said Paul had done, and for having properly regulated the affairs of their church, which he pretended had been left in disorder by the apostle.

CHAP. XI.

View and Illustration of the Matters contained in this Chapter.

FROM the things written in this chapter, it appears, that although the false teacher, on all occasions, took care to sound his own praise, he had represented Paul as guilty of folly in praising himself; pretending that he had nothing to boast of. The apostle, therefore, began with ironically requesting the Corinthians, to bear with a little of his foolishness in praising himself, ver. 1.—and for so doing, he gave them this reason: He suspected their affections were estranged from him, through the calumnies of his enemies. Such an estrangement he could not bear. Having by faith and holiness betrothed them to Christ, he was anxious to present them to him at the judgment, as a chaste virgin to her future husband, ver. 2.—This he should not be able to do, if believing the calumnies of his enemies, they no longer considered him as an apostle. Also he was afraid, that as the serpent deceived Eve, so the false teacher deceiving them, might corrupt them from the simplicity of the gospel,

ver. 4.

ver. 3.—But their attachment to that teacher, he told them, was unreasonable, as he did not pretend to preach another Jesus, neither had they received from him a different spirit, nor a different gospel, ver. 4.

Having made this apology for what he was going to say in his own praise, he affirmed that he was in nothing inferior to the very greatest apostles, ver. 5.—For although his enemies objected to him, that he was unlearned in speech, he was not unlearned in the knowledge proper to a minister of the gospel; but in the whole of his preaching and behaviour at Corinth, had shewed himself an able and faithful apostle of Christ, ver. 6.—His enemies, indeed, upbraided him with not having supported the dignity of the apostolical character, as he ought to have done by demanding maintenance from his disciples in Corinth. But he told them, he had committed no offence in that respect, when he humbled himself to work for his own maintenance among them; since he did it that they might be exalted, by having the gospel preached to them, with the greater success, as a free gift, ver. 7.—He took wages from other churches, the church at Philippi especially; but it was to do the Corinthians a service, by preaching the gospel to them free of expence, ver. 8.—For, on a particular occasion, when he was so much employed at Corinth, that he had not time to work for his own maintenance, what he wanted the Philippians fully supplied; so that he had kept himself, and would keep himself, from being burdensome to them, ver. 9.—solemnly protesting, that no man should deprive him of that ground of boasting, in the regions of Achaia, ver. 10.—This resolution he had formed, not from want of love to the Corinthians, ver. 11.—but that he might cut off all opportunity from the false teacher and others, who desired an opportunity to speak evil of him, as one who preached the gospel for gain. Also that the false teacher, who in public pretended to imitate him in taking nothing for his preaching, (though in private he received gifts from individuals,) might be obliged to lay aside his hypocrisy, and after the apostle's example, take nothing in private from any one, ver. 12.—There was a peculiar propriety in the apostle's taking nothing from his disciples in Corinth, on account of his preaching; because, being an opulent city, it might have been said, that his motive for preaching so long there, was to enrich himself. This indeed was the view of the false teacher, who by receiving gifts in private, shewed himself to be a deceitful workman, although he assumed the appearance of a true apostle, by pretending to preach without taking any reward from the Corinthians. But his assuming that appearance, was not to be wondered at, seeing Satan himself, on some occasions, puts on the appearance of an angel of light, ver. 13.—15.

The apostle having such good reasons for commending himself, he desired the faction a second time, not to think him a fool for speaking in his

his own praiſe; or at leaſt, as a fool to bear with him, that like the falſe teacher he might boaſt a little, ver. 16.—For ſaid he ironically, to be ſure that which I am going to ſpeak, in this confident boaſting concerning myſelf, I ſpeak not according to the Lord, but as in fooliſhneſs. ver. 17. In his former letter, the apoſtle had uſed this expreſſion, chap. vii. 12. *To the reſt I ſpeak, not the Lord.* This the falſe teacher miſinterpreting, had maliciouſly turned into ridicule, by telling the Corinthians, that the praiſes which Paul beſtowed on himſelf, were, he ſuppoſed, of the number of the things which the Lord did not ſpeak. This ſarcaſm the apoſtle repeated in an ironical manner, to inſinuate to the Corinthians that the things which he ſpake in vindication of himſelf as an apoſtle, he ſpake by the commandment of Chriſt.—Then added, Seeing many, who are no apoſtles, praiſe themſelves for their ſuppoſed qualities, I who am a real apoſtle of Chriſt, will likewiſe praiſe myſelf, for my good qualities, ver. 18.—Eſpecially as the falſe teacher and his followers being ſuch wiſe men, gladly bear with fools, that they may have the pleaſure of laughing at them, ver. 19.—Now ſaid he, ye are of ſuch a bearing diſpoſition, that if one enſlave you, if one eat you up, if one take your goods, if one raiſeth himſelf againſt you in wrath, if one even beat you on the face, ye bear it, ver. 20. This, it ſeems, was the inſolent manner, in which the falſe teacher treated his adherents at Corinth, who bare it all with great patience. In his account, therefore, of the bearing diſpoſition of the faction, the apoſtle gave the ſincere part of the church, a laughable picture of the wiſdom of their wiſe brethren, in bearing.—Farther, he told them that he was obliged to ſpeak in his own praiſe, becauſe he had been repreſented as a low born, weak, ill qualified teacher. But he affirmed, that on whatever account any one among them was bold in his own praiſe, he alſo had juſt reaſon to be bold on the ſame account, ver. 21.—Are theſe boaſters Hebrews? ſo am I, Are they, &c. ver. 22. —Is the falſe teacher a miniſter of Chriſt? (I ſpeak as a fool), I am more ſo than he—and in proof of what I ſay, I appeal to my labours and ſufferings for the goſpel. Here the apoſtle enumerates the labours and ſufferings which he endured, while executing his office: from which it appears, that no man ever did or ſuffered as much, in purſuing grandeur or fame, as he did in preaching Chriſt, ver. 23.–29.—And with reſpect to the weakneſs, or cowardice, with which he was reproached, he told them, that ſince he was obliged to boaſt, he would boaſt even of his weakneſs, in flying from danger on a particular occaſion; namely, when the Jews laid wait for him in Damaſcus. Becauſe, his eſcaping from that danger, was an illuſtrious example of the care, which both God and man took of him, as a faithful miniſter of Chriſt, ver. 30.–34.

COMMENTARY.

CHAP. XI. 1 Though he is not an approved teacher who alone commends himſelf, *I wiſh ye could bear ſome little of my fooliſhneſs* in boaſting. *Yea, even bear ye with me*, I beſeech you.

NEW TRANSLATION.

CHAP. XI. 1 *I wiſh ye* could bear *ſome* little *of my fooliſhneſs*: [1] *yea, even bear ye* with me.

2 This indulgence I expect from you on your own account: *For I am exceedingly jealous concerning you, becauſe* having converted you, *I have betrothed you* by faith and holineſs *to one huſband*, and am ſolicitous *to preſent you* in affection and conduct ſpotleſs, as *a chaſte virgin to Chriſt*.

2 For I am jealous [1] *of you with a great* jealouſy; (γαρ, 90.) *becauſe* I have *betrothed* [2] you to one huſband, *to preſent* YOU *a* chaſte virgin to Chriſt.

3 *Yet I am afraid, leſt ſomehow as the ſerpent beguiled Eve by his ſubtilty*, in promiſing to make her wiſe, *ſo your minds ſhould be debauched from that obedience which is due to Chriſt* by one, who, on pre-

3 But *I am afraid, leſt ſomehow*, as the ſerpent [1] beguiled Eve *by* his ſubtilty, ſo your minds ſhould be corrupted from the ſimplici-

Ver. 1. *Could bear ſome little of my fooliſhneſs.* The apoſtle terms his commending himſelf *fooliſhneſs*, becauſe his oppoſers gave it that appellation. Nevertheleſs, it was become a matter both of prudence and duty; becauſe the faction had been very induſtrious in aſperſing his character.

Ver. 2.—1. *I am jealous of you.* Ζηλω ὑμας. The word ζηλος, was uſed by the Greeks to ſignify, not a particular affection, but the ſtrength and vehemency of any affection whatever; ſo that it is applied to bad affections as well as to good. Hence it denotes *jealouſy*, as in this paſſage; *Concern for the honour of another*, John ii. 17.—*Anger*, Acts v. 17.—*Envy*, Acts xiii. 45.—*Love*, 2 Cor. ix. 2. See alſo Gal. iv. 17. Col. iv. 13.—Hence ζηλοι, *zeals*, are reckoned among the works of the fleſh, Gal. v. 21. and one kind of zeal is termed, πικρος ζηλος, *bitter zeal*, James iii. 14.

2. *I have betrothed you to one huſband.* Erneſti obſerves, that ἁρμοζειν, is ſometimes uſed for παρασκευαζειν, ετοιμαζειν, *to prepare*; and is of opinion, that in this paſſage, it denotes *the adorning*, rather than *the betrothing* of the bride; and for that ſenſe of the word, he appeals to Chryſoſtom, De Sacerdot lib iv. c. 7. But Whitby ſaith, the other Greek commentators underſtand the apoſtle as ſpeaking of his having betrothed the Corinthians to Chriſt, by perſuading them to believe the goſpel: and quotes two paſſages from Herodotus, in which ἁρμοζειν ſignifies *to betroth*.—The betrothing of perſons to Chriſt, is accompliſhed in the preſent life; but their marriage is to happen in the life to come; when they ſhall be brought home to their huſband's houſe, to live with him for ever. See Epheſ. v. 27. note 1. The apoſtle having betrothed the Corinthians to Chriſt, he was anxious to preſerve them *chaſte*, or true to their future ſpouſe, that when the time of their marriage came, they might not be rejected by him.

Ver. 3.—1. *Yet I am afraid, leſt ſomehow as the ſerpent beguiled Eve by his ſubtilty.* That it was the devil who beguiled Eve, our Lord hath intimated, by calling him, *a murderer from the beginning, and a liar*, John viii. 44. The ſame, alſo, St John hath inſinuated, by giving the name of *the old ſerpent*, to him who is called *the devil, and Satan who deceiveth the whole world*, Rev. xii. 9. xx. 2. Beſides, in the hiſtory of the fall, the ſerpent is ſaid to have been puniſhed as a rational and accountable agent. Wherefore, what Moſes hath written of the fall, is not an apologue or fable with a moral meaning, as Middleton and others contend, but a true hiſtory of things really done, in which the devil was the chief actor. There are who think, that the devil in that hiſtory is called *a ſerpent* figuratively, becauſe in tempting Eve, he uſed the qualities natural to ſerpents; and that the puniſhment inflicted on him, namely, his being confined to our atmoſphere, is figuratively expreſſed by his going on his belly, and his eating the duſt.

ty [2] *which* IS DUE (εις, 142. 2.) *to* Chriſt.

tence of making you more perfect than I have done, would ſubject you to the law.

4 (Ει μεν γαρ) *If now, indeed,* he *who is come,* preacheth another Jeſus, whom we have not preached, or IF ye receive *a different* ſpirit which ye have not received FROM ME, or *a different* goſpel which ye have not *embraced,* ye might well bear with HIM.

4 *If now, indeed, the teacher who is come* among you, *preacheth another Saviour, whom I have not preached; or if ye receive* from him *a different ſpirit, which ye have not received from me,* but whoſe gifts are greater than thoſe which I imparted to you, *or a different* and better *doctrine of ſalvation, which ye have not embraced* by my perſuaſion, *ye might well have liſtened to ſuch a teacher.*

5 (Γαρ, 98.) *Yet I conclude, I am in nothing* [1] behind the very *greateſt of the* apoſtles. [2]

5 *Yet I conclude, I am in nothing inferior to the very greateſt of the apoſtles:* ſo that ye had no reaſon to apply to any other teacher.

6 (Ει δε και) *And even if* I BE *an unlearned perſon* [1] in ſpeech, yet not in knowledge: But *on every* OCCASION, *we have been made manifeſt by all things* (εις) among you.

6 *And even if I be an unlearned perſon in ſpeech,* as my enemies ſay, *yet* I am *not* ſo *in* the *knowledge* proper to an apoſtle: *but on every occaſion, I have been made manifeſt by all things* (by the doctrines I taught, and the gifts I beſtowed) *among you* as a chief apoſtle.

duſt. But others think, that the devil in the hiſtory of the fall is called a *ſerpent,* becauſe he aſſumed the appearance of a ſerpent; and that after the fall, a change was actually made in the form and ſtate of that animal, to be a memorial of the devil's having abuſed its primitive form, for the purpoſe of deceiving and ruining mankind.

2. *The ſimplicity.* In ſcripture this word is uſed for integrity, Epheſ. vi. 5. 1 Maccab. ii. 37. The apoſtle was afraid the Corinthians, by following the falſe teacher, might be debauched from that integrity of affection which they owed to Chriſt.

Ver. 5.—1. *I am in nothing:* neither in reſpect of inſpiration, nor of miracles, nor of the power of communicating ſpiritual gifts, nor of ſucceſs, nor of the tokens of my Maſter's favour, *behind,* &c.

2. *The very greateſt of the apoſtles.* Ὑστερηκεναι, See Eſſ. iv. 10. The apoſtle meant Peter James and John, whom he called *pillars,* Gal. ii. 9.—Let the Papiſts reconcile this account which Paul gives of himſelf as an apoſtle, with their pretended ſupremacy of Peter over all the apoſtles.

Ver. 6. *If I be,* ιδιωτης τω λογω, *an unlearned perſon in ſpeech.* For the meaning of ιδιωτης, ſee 1 Cor. xiv. 16. note 1. The apoſtle called himſelf *unlearned in ſpeech,* becauſe in preaching, he did not follow the rules of the Grecian rhetoric. His diſcourſes were not compoſed with that art, which the Greeks ſhewed in the choice and arrangement of their words, and in the diſpoſition of their periods. Neither were they delivered with thoſe modulations of voice, and with thoſe ſtudied geſtures, wherewith the Greeks ſet off their orations. This ſort of taught eloquence, the apoſtle utterly diſclaimed, for a reaſon mentioned, 1 Cor. i. 17. See Eſſ. iii. on St Paul's ſtyle, p. 62. It ſeems the faction in Corinth, had objected to him his want of theſe accompliſhments. But Bull in his Serm. and Diſc. vol. 1. p. 203, 204. gives it as his opinion, that the irony of the faction was levelled, not againſt the apoſtle's ſtyle, but againſt his pronunciation and action in ſpeaking, which through ſome bodily infirmity was ungraceful and unacceptable. And to this he applies 2 Cor. x. 10. *His letters, he ſaith, are weighty*

7 *Have I committed an offence* againſt the apoſtolical character, *in humbling myſelf* to work for my own maintenance, *that ye might be exalted* by believing in Chriſt the more readily, *becauſe I have preached the goſpel of God to you without reward.*

7 Have I committed an offence in *humbling* myſelf that *ye* might be exalted, [1] becauſe I have preached the goſpel of God to you *as a free-gift?* [2]

8 *Other churches*, I may ſay, *I ſpoiled* while I preached in Corinth, by *taking wages from them to enable me to convert you.*

8 Other churches I *ſpoiled*, taking wages FROM THEM [1] to do you ſervice.

9 *For being preſent with you, and in want* of daily bread, *I diſtreſſed no one* among you by demanding maintenance: *but my want, the brethren coming from Macedonia,* (the Philippian brethren, Philip. iv. 15.)

9 (Και) For *being preſent* with you, and *in want, I diſtreſſed* [1] *no one;* (γαρ, 98.) *but my want* [2] the brethren *coming* from Macedonia *fully*

ty and powerful, but his bodily preſence is weak, and his ſpeech contemptible. Perhaps the faction objected both imperfections to the apoſtle.

Ver. 7.—1. *That ye might be exalted.* The apoſtle meant, exalted by faith to the dignity of God's ſons. Of this exaltation, James likewiſe ſpeaks, chap. 1. 9.

2. *Preached the goſpel of God to you as a free gift.* This, the apoſtle's enemies ſaid, was a preſumption that he knew himſelf to be no apoſtle; or if he was an apoſtle, it ſhewed that he did not love the Corinthians.—The firſt of theſe objections, the apoſtle had anſwered in his former epiſtle, chap. ix. 3.—19. by proving his right to maintenance, and by declaring that he declined uſing that right, merely to make his preaching the more acceptable and ſucceſsful. The ſecond objection he anſwers in this chapter, ver. 11.—15. by aſſuring them, that his not demanding maintenance, did not proceed from his not loving them, but that thoſe teachers, who boaſted of their imitating him, in not receiving maintenance, might be obliged to leave off taking preſents from their diſciples in private. Farther, becauſe his enemies pretended, that he craftily declined taking maintenance from the Corinthians, that he might the more eaſily fleece them by his aſſiſtants; he takes notice of that calumny alſo, and refutes it, chap. xii. 16.

Ver. 8. *Other churches I ſpoiled, taking wages from them.* He meant the church at Philippi. For the brethren of Philippi, being ſtrongly impreſſed with a ſenſe of the advantages which mankind derived from the goſpel, were ſo anxious to render the apoſtle's preaching in Corinth ſucceſsful, that during his reſidence there, they ſent him money to prevent his being burdenſome to the Corinthians. His acceptance of theſe preſents he called *a ſpoiling* of the Philippians, becauſe, as he was not labouring among them, he took their money without giving them any thing in return for it; and a *taking of wages;* but it was for a ſervice performed not to the Philippians, but to the Corinthians.

Ver. 9.—1. *I diſtreſſed no one.* Κατεναρκησα. According to Jerome, this is a Cilician word. Others think it is derived from ναρκη, which Elian ſays is the name of a fiſh, called by the Latins *Torpedo*, becauſe it deprives thoſe who touch it, of the ſenſe of feeling. Suppoſing this to be the derivation of the word, the apoſtle's meaning is, *I benumbed* or *oppreſſed no one.* But Joach. Camerar. in his notes on the New Teſtament, obſerves that the primitive word is uſed by Theocritus, in the ſenſe of *hurting*; and that Plato has uſed another derivative from that primitive in the ſame ſenſe.

2. *But my want, the brethren*, &c. Though the apoſtle generally maintained himſelf by his own labour, he was ſometimes ſo occupied in preaching, and in the other functions of his miniſtry, that he had little time for working. On ſuch occaſions, he was much pinched with want; as happened in Corinth, at the time the Philippians relieved him. See ver. 27.

Ver.

supplied;[3] and in *every thing I have kept*, and will *keep myself*, from being burdensome to you.

fully supplied, by the liberal present which they brought me. *And in every thing I have kept, and will* still *keep myself from being burdensome to you* in any shape whatever.

10 As the truth of Christ is in me, (ὅτι, 260.) *surely this same boasting shall not be stopped* (εις, 148.) *concerning me* in the regions of Achaia.

10 *As the truth required by Christ is in me, surely this same boasting shall not be stopped concerning me in the regions of Achaia*, through any one's forcing me by reproaches, or persuading me by entreaties, to receive maintenance.

11 *For what reason?* Because I *do not love you?* God knoweth.

11 *For what reason* have I resolved on this? Is it, as my enemies tell you, *because I do not love you* and will not be obliged to you? *God knoweth* that is not the case.

12 But what I do, (και, 219.) that I will do, that I may cut off *opportunity* from them *who* desire *opportunity*, that wherein they *boast*,[1] they may be found even as we.

12 *But what I do, that I will* continue to *do, that I may cut off opportunity from them who desire opportunity* of taking maintenance from you by my example; *that seeing they boast* in not taking maintenance, *they may be found* really to take nothing from you, *even as we*.

13 For such ARE false apostles,[1] deceitful *workmen*,[2] transforming themselves *into apostles* of Christ.

13 *For such* hypocrites *are false apostles*, and *deceitful workmen*, who *transform themselves into* the appearance of *apostles of Christ*, by pretending to preach the gospel without reward.

14 And no *wonder;* for Satan himself, *transformeth himself* into an angel of light.[1]

14 *And no wonder* they assume that appearance, *for Satan himself takes on himself*, at times, *the appearance of an angel of light*, by making pretensions to the greatest sanctity and kindness.

3. *Fully supplied.* Προσανεπληρωσαν. This word, as Bengelius observes, implies that the money sent by the Philippians, added to what he gained by his own labour, fully supplied all his wants.

Ver. 12. *That wherein they boast, they may be found even as we.* It would seem that the false teachers at Corinth, in imitation of the apostle, pretended to take nothing for their preaching, and boasted of their disinterestedness. Nevertheless, on other pretences, they received presents from their disciples in private, nay extorted them. See ver. 20. Wherefore, to put these impostors to shame, and to oblige them really to imitate him, the apostle declared, that he never had taken any thing, nor ever would take any thing from the Corinthians, either in public or in private, on any account whatever.

Ver. 13.—1. *Such are false apostles.* They are false apostles, because they falsely pretended to be divinely inspired, and expressly commissioned by Christ.

2. *Deceitful workmen. Workman* or *labourer*, is an appellation which St Paul sometimes takes to himself, and often gives to his assistants in the ministry. He called the preachers, of whom he is speaking, *deceitful*, because they pretended to great disinterestedness in their work, while their only design was to promote their own interest.

Ver. 14. *Transformeth himself into an angel of light.* In this manner, it may be supposed, Satan

15 *Therefore it is no great wonder, if his ministers also*, by false pretensions, make *themselves like the ministers of righteousness. Of those* deceitful workmen, *the end*, the final retribution, *shall be according to* the nature of *their works.*

15 Therefore IT IS no great WONDER, if his ministers [1] also *transform themselves as ministers* of righteousness; [2] *of those the end* [3] shall be according to their works.

16 *Moreover, I say, Let no one think me a fool* for speaking in my own praise; *but if he does, at least as a fool,* he ought to *bear with me*, (ver. 1.) *that I also*, as well as the false teacher whom ye bear with, (ver. 20.) *may speak a little in my own praise.*

16 (Παλιν, 267.) *Moreover, I say,* Let no *one* think me a fool: *but* if otherwise, (καν, 224.) *at least* as a fool, *bear with me*, [1] that I *also* may *boast* a little.

17 *What I speak with so much confidence in my own praise*, ye in irony say, *I do not speak according to the Lord's* direction, *but as in foolishness.* Yet the Lord directs me to vindicate my own character as his apostle.

17 *What* I speak *in this confident boasting* (see chap. ix. 4. note) *I do not speak according to the Lord,* [1] *but as in foolishness.*

18 And therefore, *Seeing many* teachers *boast according to the manner of men, I also will boast* in the same manner.

18 *Seeing many boast according to* the flesh, I *also will boast.*

Satan transformed himself when he tempted our Lord in the wilderness: and in like manner also, when he tempted our first mother Eve. Evil spirits are called *angels of darkness,* either because they are confined to the dark region of our atmosphere, or because they employ themselves in promoting error and wickedness, which is spiritual darkness. Whereas, good angels are called *angels of light*, because they employ themselves in promoting truth and virtue, which is spiritual light.

Ver. 15.—1. *If his ministers.* False teachers are justly called *the ministers of Satan*, because they are employed in disseminating error, whereby Satan's kingdom is supported in the world.

2. *Ministers of righteousness.* The teachers of true doctrine, are fitly called *ministers of righteousness*, because of the efficacy of true doctrine to promote righteousness in them who receive it.

3. *Of those the end shall be according to their works.* Here *the end*, as in Rom. vi. 21. signifies the final issue of a course of action; consequently, the retribution which shall be made to the actor.

Ver. 16. *At least as a fool,* δεξασθε με, *bear with me.* Elsner hath supported this translation by examples, particularly the following one from Plutarch, De defect. oracul. p. 412. where we are told, that Demetrius when about to make a speech which he was afraid would not be well received, introduced it thus: Δεξασθε ἡμας εφη, *Bear with us, said he, and do not draw up your brows.*

Ver. 17. *I do not speak according to the Lord, but as in foolishness.* This was a sarcasm of the false teacher, who, because the apostle in his former letter distinguished between the things which he himself spake, and the things which the Lord spake, fancied that he meant to tell them, he was not inspired in the things spoken by himself. And therefore, that impostor in mockery of the praises which Paul bestowed on himself, said they were, he supposed, of the number of the things which the Lord did not speak by him. This witticism the apostle introduced here ironically, to shew that whatever was necessary for the vindication of his character, and gifts, and powers, and behaviour, as an apostle, he spake by inspiration from Christ, who promised to his apostles, that when called to defend themselves, it should be given them in that hour what they were to speak.

Ver.

19 For ye *bear with* fools gladly, *being* YOURSELVES *wiſe.* [1]

19 *For* though ye reckon me a fool for praiſing myſelf, I know *ye bear with fools gladly* for the purpoſe of laughing at them, *being yourſelves* remarkably *wiſe.*

20 For ye *bear* IT if *one enſlave you, if one eat* YOU *up, if one take* YOUR GOODS, [1] *if one* (επαιρεται) *raiſe himſelf againſt* YOU, [2] *if one beat* you on the face.

20 Your patience in bearing, I own is very great; *For ye bear it, if the falſe teacher enſlave your conſcience; if he eat you up* by living in luxury at your expence; *if he extort preſents from you; if he raiſe himſelf againſt you* in wrath, when ye refuſe to comply with his will; *if he* even *beat you on the face.*

21 I ſpeak *concerning the reproach,* (ὡς, 322.) *namely, that we are weak. But in whatever* any *one* is bold, (*in fooliſhneſs I ſpeak,*) *I alſo* am bold.

21 In what follows, *I ſpeak in anſwer to the reproach* caſt on me, *namely, that I am weak. But* I affirm, that *in whatever reſpect any teacher* among you *is bold,* (*in fooliſhneſs* no doubt *I ſpeak* this) *I alſo am bold.*

22 Are they Hebrews? ſo AM I.[1] Are they Iſraelites?[2] ſo AM I. Are they

22 *Are they Hebrews? I am a Hebrew* alſo. *Are they Iſraelites,* members of God's ancient church? *So am I: Are they the* ſpiritual *ſeed of Abraham?*

Ver. 19. *Ye bear with fools gladly, being yourſelves wiſe.* This is written in the higheſt ſtrain of ridicule, as is plain from ver. 20. The faction, it ſeems, had ſaid they would ſhew their wiſdom in bearing with, and laughing at the apoſtle as a fool, for praiſing himſelf ſo highly. Here he told them ironically, that relying on their wiſdom in bearing with fools, he would boaſt after the manner of others. But in mockery, he mentioned their abjectly bearing the contumelious, and injurious behaviour of the falſe teacher, as an example of their wiſdom in bearing. But it was a bearing, not with fools, but with knaves to their own coſt. By taking notice of that circumſtance, therefore, the apoſtle placed their pretended wiſdom in a truly ridiculous light.

Ver. 20.—1. *If one,* λαμβανει, *take your goods.* Elſner ſaith, the original word was uſed by the Greeks, to ſignify *the making gain of a thing;* and cites the following example from Ariſt. Equit. ver. 863. Και συ λαμβανεις, ην την πολιν ταραττης, *So thou alſo makeſt gain, when thou diſturbeſt the city.*

2. *If one raiſe himſelf againſt you.* They who tranſlate this clauſe as in our Engliſh Bible, *If a man exalt himſelf,* underſtand the apoſtle as ſaying, If one claim peculiar honour on account of his lineage and other external advantages, as the falſe teacher did on account of his being a Jew. But I think the tranſlation I have given of the clauſe, agrees better with what follows; *if one beat you on the face,* after having raiſed himſelf againſt you for that purpoſe.

Ver. 22.—1. *Are they Hebrews? ſo am I.* Paul was a native of Tarſus in Cilicia. But his father and mother were Hebrews, Philip. iii. 5. And having been ſent to Jeruſalem when young, he was inſtructed by Gamaliel, a noted Jewiſh doctor, Acts xxii. 3. So that in Jeruſalem he perfected himſelf, both in the language and religion of his nation: on all which accounts, he was truly *an Hebrew* deſcended of Hebrews.—See Philip. iii. 5. note 2. where an account of this name, and of the perſons to whom it was appropriated, and of the honour which they derived from it, is given.

2. *Are they Iſraelites?* Jacob, who in preference to his brother Eſau, was choſen to be the root of the viſible church of God in that early age, was called *Iſrael,* for the reaſon mentioned, Rom. ix. 6. notes 2, 3. And the twelve tribes, his deſcendants, who conſtituted the viſible church of God, were from him called *Iſraelites.* This appellation, therefore, ſignified that the perſon to whom it was given, was a member of God's viſible church, by his deſcent from Jacob; conſequently, by this appellation he was diſtinguiſhed from *a proſelyte,* who was a member of God's

So am I: for I believe in the true God, and obey him.

23 *Are they ministers of Christ? (I speak* in their opinion *as a fool) I am above them:* because *in the labours* of preaching, I am *far more abundant* than they; *In stripes* for Christ I exceed them *above measure;* I have been *in prisons* for him *more frequently* than any of them; *In* dangers of *deaths often;*

24 *Of the Jews, I have been five times punished* in their synagogues, *with forty stripes save one.*

the seed of Abraham? [3] so AM I.

23 Are they ministers of Christ? [1] (I speak as a fool,) I AM *above* [2] *THEM:* in labours more abundant, [3] in stripes above measure, in prisons more *frequently,* [4] in deaths *often.*

24 Of the Jews five times *I received* forty [1] STRIPES save one.

God's church by circumcision, and not by descent. In this respect, an Israelite was esteemed a more honourable member of God's church, than a proselyte, notwithstanding the proselyte in all other respects was equal to him; being equally entitled with the Israelite, to all the privileges of the Jewish church.

3. *Are they the seed of Abraham?* Abraham being constituted a father of many nations, had two kinds of seed; the one by natural descent, called *his seed by the law;* the other by faith, called *that which is of the faith of Abraham,* Rom. iv. 16.—In the question, *Are they the seed of Abraham?* the apostle, if I mistake not, by *the seed of Abraham,* meant *his seed by faith,* his spiritual seed: for if he had meant his natural seed, this question would have been the same with the preceding, *Are they Israelites?* a tautology not to be imputed to the apostle.—By saying of the false teachers, *Are they the seed of Abraham?* the apostle by no means acknowledged, that they were Abraham's seed by faith: as little did he acknowledge them as ministers of Christ, by saying, *Are they ministers of Christ?* By these questions, he only meant to insinuate, that they laid claim to the honourable characters mentioned; and that, on supposition they really belonged to them, the apostle possessed these characters in a degree superior to them.

Ver. 23.—1. *Are they ministers of Christ?* St Paul did not compare himself with the false teachers as an apostle, but as a minister of Christ simply. And to shew how much he exceeded them in that inferior character, he mentioned his labours in the ministry, and gave the Corinthians an account of the sufferings which he underwent for Christ, in the many journies and voyages which he made for the sake of spreading the gospel. And from his account it appears, that none of the heroes of antiquity, however vehemently actuated by the love of fame or of military glory, or of power, either did or suffered as much in the pursuit of their objects, as the apostle Paul did and suffered for Christ and his gospel.

2. *I am above them.* See chap. x. 7. St Paul meant, that as a minister of Christ, he far exceeded them in respect of his labours in preaching, and of the sufferings and dangers which he underwent, in the long journies which he made both by sea and land, for spreading the gospel. See 1 Cor. iv. 11.—13. where more is said concerning this subject.

3. *In labours more abundant.* By mentioning his *labours,* as things different from stripes, imprisonments, deaths, &c. the apostle leads us to think of the great bodily fatigue which his constant preaching by day, and his often working with his hands by night for his own maintenance, occasioned to him. And as he reaped no worldly benefit whatever from the gospel, he very properly mentioned his labours and sufferings, because they proved that he believed what he preached.

4. *In prisons more frequently.* Luke in the Acts, mentions Paul's being imprisoned only once before this epistle was written; namely, at Philippi. But many particulars of the apostle's history, besides the imprisonments here referred to, are omitted by Luke for the sake of brevity,

Ver. 24. *Forty stripes save one.* By the law, Deut. xxv. 3. punishment with stripes was restricted

25 Thrice *I was* beaten with rods;[1] once *I was* ftoned; thrice *I was fhipwrecked;*[2] *I have fpent* a night and a day in the deep.[3]

25 *Thrice I was beaten with rods* by the Romans; *once*, namely in the ftreet of Lyftra, *I was ftoned* and left as dead; *thrice I was fhipwrecked;* and on one of thefe occafions, *I fpent a night and a day in the deep* fea.

26 IN *journies* often; IN *dangers* FROM *rivers*; IN *dangers* FROM robbers; IN *dangers from* MY countrymen; IN *dangers from* the heathens; IN *dangers* in the city;[1] IN *dangers* in the wildernefs; IN *dangers* (εν) *at fea;* IN *dangers* among falfe brethren.

26 For the fake of preaching the gofpel, *I have made* long *journies often;* I have been *in dangers while paffing rivers; in dangers from robbers; in dangers from the Jews; in dangers from the gentiles; in dangers in cities* from tumults; *in dangers* of perifhing by want and by wild beafts *in defart places; in dangers at fea* from ftorms and pirates; *in dangers among falfe brethren.*

27 In *labour and toil;*[1] in watchings[2] often; in hunger and thirft; in faftings often; in cold and nakednefs.[3]

27 *In* thefe journies and voyages, I have undergone great *labour and toil: I have often paffed nights without fleep; I have endured much hunger and thirft; I have often fafted* whole days; *I have fuffered much from cold and want of clothes.*

reftricted to forty at one beating. The whip with which thefe ftripes were given, confifting of three feparate cords, and each ftroke being counted as three ftripes, thirteen ftrokes made thirty-nine ftripes, beyond which they never went. Hence the expreffion, *forty ftripes fave one.*—As the apoftle before his converfion, had been very active in inflicting this punifhment on the difciples of Chrift, he could not complain when he himfelf was treated in the fame manner, by the zealots for the law.

Ver. 25.—1. *Thrice I was beaten with rods.* This was a Roman punifhment. In the hiftory of the Acts, no mention is made of the apoftle's being punifhed with ftripes; and only one inftance of his being beaten with rods is related, Acts xvi. 20.

2. *Thrice I was fhipwrecked.* Of thefe fhipwrecks nothing is faid in the Acts. For this epiftle being written before the apoftle was fent a prifoner to Rome, his fhipwreck on the ifland of Melita, was none of the three, but a fourth misfortune of that kind.

3. *I have fpent a night and a day in the deep.* Τῳ βυθῳ. This may be tranflated, *in the deep fea.* Probably he got to fhore on fome board or broken piece of the fhip; or as others think, after being toffed a day in the fea, he faved himfelf on fome rock till he was taken up. This happened in one of the three fhipwrecks mentioned in the preceding claufe.

Ver. 26. *In dangers in the city.* This being oppofed to *dangers in the wildernefs*, it means populous cities in general. Of thefe dangers, frequent mention is made in the hiftory of the Acts: as in Damafcus; after that in Jerufalem; then in Antioch in Pifidia, Iconium, Theffalonica, Berœa, Corinth, and Ephefus; all before this epiftle was written.

Ver. 27.—1. *In labour and toil.* Μοχθος. *Toil*, is more than Κοπος, *Labour;* for it fignifies fuch hard labour as fatigues.

2. *In watchings often.* The apoftle fometimes preached in the night-time; as at Troas, where he continued his difcourfe till break of day, Acts xx. 11. Sometimes alfo he wrought during the night for his maintenance, that he might have more leifure through the day to preach the gofpel, 1 Theff. ii. 9. 2 Theff. iii. 8.

3. *In cold and nakednefs.* It muft have been a ftrong perfuafion of the truth of the gofpel, a difinterefted zeal for the happinefs of mankind, and an high degree of fortitude indeed, which moved a perfon of Paul's ftation and education, to fubmit to fuch a long courfe of fufferings, as reduced him to the condition of the pooreft of men. And yet while we admire his difinterestednefs, his fortitude, and his patience in fuffering, the greatnefs of his fpirit is no lefs admirable

28 *Besides these outward troubles*, there is *that which presseth me daily*, *my anxious care of all the churches*, that they may persevere in faith and holiness, and be defended from enemies.

8 Besides these *TROUBLES from without*, *that which is my daily pressure*, [1] *the anxious* care of all the churches. [2]

29 And with respect to individuals: *What brother is weak*, *who finds me weak* in assisting him? *What brother falls* into sin, *and I do not burn* with zeal to raise him up?

29 Who is weak, and I am not weak? Who is *made to stumble*, and I *do not* burn?

30 *If I must boast*, being forced to it, *I will boast of the things which relate to my weakness*, notwithstanding my enemies upbraid me therewith.

30 If I *must boast*, I will *boast* of the things which *relate to my weakness*. [1]

31 These things happened in a danger the greatest of the kind that ever befel me: For *the God and Father of our Lord Jesus Christ*, *who possesses blessedness infinite and eternal*, *knoweth that I do not lie*, when I tell you, that

31 The God and Father of our Lord Jesus Christ, *who* is blessed for *ever*, [1] knoweth that *I do not lie*.

32 *In Damascus*, *the governor belonging to Aretas the king* of Arabia, at the instigation of the Jews, who were enraged against me because I preached that Jesus is the Christ, *kept the city of the Damascenes with a garrison*, *that he might apprehend me*, and deliver me to them. In such a danger, where even the form of a trial was not to be expected, what could I do but flee?

32 In Damascus the governor *belonging to* Aretas the king, kept the city of the Damascenes with a garrison, *wishing* to apprehend me.

mirable, which enabled him, notwithstanding his poverty and bad clothing, to speak to persons in the highest stations without fear, and to plead the cause of his matter with such a noble freedom tempered with respect, as we find he did to the magistrates and philosophers in Athens, to the chief priests and elders at Jerusalem, to the Roman governors Felix and Festus, to king Agrippa, nay to the emperor himself.

Ver. 28.—1. *That which is my daily pressure.* The Greek word επισυστασις, denotes a crowd of people surrounding and pressing upon a person, with an intention to bear him down, and trample upon him. The idea is elegantly applied by the apostle, to his anxious cares, &c.

2. *The anxious care of all the churches.* This is very properly mentioned among the apostle's sufferings, because it was none of the least of them; as one may judge from the account which he has given in this and in his former epistle, of the exceeding grief which the errors and irregularities of the single church of Corinth occasioned to him. 2 Cor. vii. 5. *Within were fears.* —Besides, the brethren of all the gentile churches, had recourse to the apostle in their difficulties for advice and consolation, which must have been very fatiguing to him.

Ver. 30. *Which relate to my weakness.* His enemies had upbraided him with *weakness*, that is, with *cowardice*, chap. x. 10. Of this weakness, he told them he would boast in a particular instance; because therein the care, which both God and good men took of him, was illustriously displayed. So that it was an instance very honourable to him.

Ver. 31. *Who is blessed for ever.* This circumstance is added to increase the solemnity of his appeal to God, for the truth of what he was going to say, not only concerning his deliverance at Damascus, but concerning the visions and revelations of the Lord, to be mentioned in the next chapter. In Corinth, the apostle had no witnesses for proving the circumstances of his danger and deliverance at Damascus. Besides, it was an event long passed, and perhaps not

33 *But* through a window in a baſket *I was* let down (δια, 120.) by the wall, and eſcaped [1] FROM his hands.

33 *But* being conveyed into one of the houſes built on the wall of the city, *through a window in a baſket, I was let down* with ropes *by the* ſide of the *wall; and ſo* with the aſſiſtance of God and good men, I *eſcaped from his hands.*

at all known in Greece. And with reſpect to the viſions and revelations with which he was honoured, they were private matters known only to himſelf. He, therefore, very properly appealed to the God and Father of our Lord Jeſus Chriſt, for the truth of what he was going to relate concerning theſe things.

Ver. 33. *And eſcaped.* In ſo doing, the apoſtle did not act contrary to our Lord's words, John x. 12. as he had no fixed relation to the brethren of Damaſcus, as their paſtor. See Acts ix. 23.—25.

CHAP. XII.

View and Illuſtration of the Facts related in this Chapter.

AFTER enumerating in the former chapter, his almoſt incredible labours and ſufferings for the goſpel, the apoſtle in this, directing his diſcourſe to the faction who had ridiculed him for praiſing himſelf, ſaid to them ironically; Well, it does not become me to boaſt of any thing I have done or ſuffered as a miniſter of Chriſt: Nevertheleſs I will come to viſions and revelations of the Lord, ver. 1.—But that he might not offend their affected delicacy, he did not ſay theſe viſions and revelations were given to himſelf. He only told them, he knew a ſervant of Chriſt, who, fourteen years before the date of this letter, had been caught up as far as to the third heaven, ver. 2.—Though whether in the body or out of the body, the apoſtle did not know, ver. 3.—This ſervant of Chriſt, in paradiſe, heard things which could not be expreſſed in human language, ver. 4.—Concerning ſuch a perſon, the apoſtle ſaid he would boaſt; but concerning himſelf, he told them ironically, he would not boaſt except in his weakneſſes, for which they ridiculed him, and of which he had boaſted in the end of the preceding chapter, ver. 5.—And yet, being himſelf that ſervant of Chriſt who had been caught up, he told them, that if he inclined to boaſt concerning himſelf, as the perſon who was ſo highly honoured, he ſhould not be a fool, becauſe he ſhould ſpeak nothing of himſelf but what was ſtrictly true. Nevertheleſs he forbare, leſt forſooth any of them ſhould think more highly of him than his appearance, or than his manner of ſpeaking warranted. This he ſaid in high ridicule of their

their gibe, that his bodily preſence was weak, but his letters weighty and powerful, ver. 6.

Farther, becauſe he had ſaid he would not boaſt, except in his weakneſſes, for which they had ridiculed him, he told them, that his bodily infirmity, inſtead of rendering him contemptible, was an honour to him; becauſe it was ſent on him by God, to prevent him from being too much elated, with the tranſcendency of the revelations which had been given to him, ver. 7.—That he had beſought the Lord thrice to remove it, ver. 8. —But that he told him, his grace was ſufficient for making him ſucceſsful as an apoſtle, and his power in converting the world was moſt illuſtriouſly diſplayed, in the weakneſs of the inſtruments employed for that end. The apoſtle therefore boaſted in his own weakneſs, that the power of Chriſt might be ſeen to dwell upon him, ver. 9.—Nay he even took pleaſure in weakneſſes, inſults, &c. for Chriſt's ſake, ver. 10.—But added, that if he appeared a fool in thus praiſing himſelf, his friends among the Corinthians had conſtrained him to it; becauſe when his enemies called his apoſtleſhip in queſtion, they ought to have ſpoken in his vindication, as they well knew he was in no reſpect inferior to the greateſt of the apoſtles, ver. 11.—All the proofs of an apoſtle he had frequently ſhewed in their preſence, by ſigns and wonders and powers, ver. 12.—So that as a church, they were inferior to others in nothing, except that he their ſpiritual father, had not taken maintenance from them. But in irony of their finding fault with him on that account, he begged them to forgive him that injury, ver. 13.—Yet to ſhew that he had done them no injury in that matter, he now told them, he was coming to them the third time, and ſtill would not be burdenſome to them: becauſe he did not ſeek their goods, but their ſalvation; and becauſe the children ought not to provide for the parents, but the parents for the children, ver. 14.—and therefore with pleaſure he would ſpend his time, and waſte his body for their ſouls ſake, ſo much did he love them; although the more he loved them, he found the leſs he was beloved by them, ver. 15.—Well then, ſaid he, ye muſt acknowledge that I did not burden you, by taking maintenance from you. Nevertheleſs the faction ſay, (becauſe it is the practice of the falſe teacher to whom they are attached), that by this ſhew of diſintereſtedneſs, I craftily made you lay aſide all ſuſpicion of my loving money, that I might draw it the more effectually from you by my aſſiſtants, when abſent, ver. 16.—But did I make the leaſt gain of you, by any of them I ſent to you, after my departure? ver. 17.—I beſought Titus to viſit you lately. Did Titus, or the brother I ſent with him, make any gain of you? Did they not walk in the ſame ſpirit, and in the ſame ſteps with me? ver. 18. Farther, by ſending Titus to you this ſecond time, Do I apologiſe to you for not coming myſelf? In the ſight of God I ſolemnly proteſt, that I ſpeak by the direction of Chriſt, when I tell you that my ſending Titus is deſigned for your edification, by giving the faulty among you time to repent,

repent, ver. 19.—Yet I am afraid that when I come, I ſhall not find you ſuch reformed perſons as I wiſh you to be, and that I ſhall be found by you ſuch as ye do not wiſh. My meaning is, that I ſhall find ſtrifes, emulations, &c. among you, ver. 20.—So that when I come, I ſhall be ſo far humbled among you by my God, as to be obliged with grief to puniſh thoſe among you, who have formerly ſinned, and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs which they have habitually committed, ver. 21.

NEW TRANSLATION.	COMMENTARY.
CHAP. XII. 1 (Δη, 111.) *It is not proper then for me to boaſt;* (γαρ, 98.) *Yet* I will come to viſions [1] and revelations of the Lord. [2]	CHAP. XII. 1 Notwithſtanding all my labours, and ſufferings, and deliverances, *it is not proper*, it ſeems, *for me to boaſt. Yet I will ſpeak of viſions and revelations of the Lord*, with which one of his ſervants was honoured.
2 *Fourteen years ago,* [1] *I knew a man in Chriſt,*[2] whether in the body, *I know not;* or out of the body, *I know not;*[3] God knoweth:	2 *Fourteen years ago, I knew a ſervant of Chriſt,* but *whether in the body,* by the local removal of both ſoul and body, *I know not; or* by the carrying of his ſoul *out of his body, I know not; God* only *know-*

Ver. 1.—1. *I will come to viſions.* Οπτασιαι, *Viſions*, were things preſented to a perſon in a ſupernatural manner, ſo as to be the objects of his ſight while awake. Thus Zaccharias, Luke i. 11. and Mary, ver. 26. and Cornelius, Acts x. 3. had viſions of angels. But *the viſions* of which the apoſtle ſpeaks in this paſſage, being *viſions of the Lord*, he means his ſeeing the Lord Jeſus on different occaſions after his aſcenſion, Acts ix. 27. xviii. 9. xxii. 18. xxiii. 11. But above all, thoſe viſions of Chriſt which he ſaw when he was caught up into the third heaven.

2. *And revelations of the Lord.* Theſe were diſcoveries of matters unknown, which Chriſt made to Paul by an internal impreſſion on his mind, or by ſpeech, ſuch as the revelations mentioned, Acts xiii. 2. 1 Tim. iv. 1. Perhaps alſo thoſe which he ſays, ver. 4. he heard in paradiſe. Of the former kind were all the inſpirations of the Spirit beſtowed on the apoſtles, and on thoſe who in the firſt age preached the goſpel by revelation.

Ver. 2.—1. *Fourteen years ago.* The apoſtle having never ſpoken of his rapture till now, although it happened fourteen years before this epiſtle was written, the Corinthians, by that circumſtance, might be ſenſible how little diſpoſed he was to ſpeak vauntingly of himſelf; and that they themſelves had conſtrained him to mention his rapture on this occaſion. See ver. 11.

2. *I knew a man in Chriſt.* This may mean *a Chriſtian man:* or *a man belonging to Chriſt*, a ſervant of Chriſt. See 2 Cor. v. 17. That the apoſtle ſpeaks of himſelf here, is evident from ver. 6, 7.

3. *Whether in the body, I know not*; *or out of the body, I know not.* As the apoſtle declares, that he knew not whether the things which he ſaw and heard in the third heaven, and in daradiſe, were communicated to him by the intervention of his ſenſes, or without them, it were folly in us to enquire into that matter. It is of more importance to obſerve, that he ſuppoſed his ſpirit might be carried into the third heaven, and into paradiſe, without his body. For from his making ſuch a ſuppoſition, it is plain he believed that his ſpirit could exiſt out of his body; and that by the operation of God, it could be made to hear and ſee without the intervention of his body.

4. *Caught*

eth: ſuch an one I knew, caught up as far as to the third heaven, the place where God manifeſts his preſence.

ſuch an one *I KNEW* caught[4] up *as far as* to the third heaven.[5]

3 *Nay, I knew ſuch a man*, but *whether* it happened to him *in the body, or out of the body*, (See Commentary on ver. 2.) *I know not*, *God* only *knoweth* this great ſecret.

3 (Και, 224.) *Beſides*, I knew ſuch a man, whether in the body, or out of the body, *I know not;* God knoweth:

4 *That he was caught up into paradiſe*, the abode of the ſpirits of juſt men, *where he heard unſpeak-*

4 *That* he was caught up into paradiſe,[1] and heard unſpeakable words,[2] which

4. *Caught up.* Philip the evangeliſt, was by the Spirit caught away in the body, from the Ethiopian eunuch, who ſaw him no more: but Philip was found in Azotus. This, therefore, was a rapture of a man in the body, Acts viii. 39, 40.—Ezekiel alſo, *was lift up by the Spirit between the earth and the heaven, and brought to Jeruſalem:* but it was *in the viſions of God*, Ezek. viii. 3. The apoſtle could not tell in which of theſe ways he was caught up.

5. *As far as to the third heaven.* In the language of the Jews, the *Firſt heaven*, is the region of the air where the birds fly; who, therefore, are called *the fowls of heaven.* The *Second heaven*, is that part of ſpace in which the ſtars are. This was called by the Jews, *The heaven of heavens.* 1 Kings viii. 27. *The heaven of heavens cannot contain thee.* The *Third heaven*, is the ſeat of God, and of the holy angels, into which Chriſt aſcended after his reſurrection, but which is not the object of mens ſenſes, as the other heavens are.

Ver. 4.—1. *That he was caught up into paradiſe.* The Greeks uſed this word, to denote gardens and parks, where the ground was finely dreſſed and planted with trees, ſhrubs, and flowers, and where animals of various kinds were kept for the pleaſure of the proprietor. Hence the Greek commentators gave the name of *Paradiſe*, by way of eminence, to the garden of Eden, where our firſt parents were placed. This name alſo was given to the place, where the ſpirits of the juſt after death reſide in felicity till the reſurrection; as appears from our Lord's words to the penitent thief, Luke xxiii. 43. *To-day thou ſhalt be with me in paradiſe.* The ſame place is called *Hades*, Acts ii. 27. or *the inviſible world.* Yet Rev. ii. 7. heaven ſeems to be called *the paradiſe of God.*

Clement of Alexandria, Juſtin Martyr, Irenæus, Tertullian, and moſt of the ancients, except Origen; and among the moderns, Bull, Whitby, Bengelius, &c. were of opinion, that the apoſtle had two different raptures; becauſe, as Methodius very well argues, if one rapture only were ſpoken of, the repetition of *Whether in the body or*, &c. would have been needleſs, when ſpeaking of his being caught up into paradiſe. Others think the apoſtle ſpeaks of one and the ſame event; and that he gives the name of *Paradiſe*, to the place which he had before called the *Third heaven.* And from his doubting whether he was caught up in the body, they infer, that he believed paradiſe, or the third heaven, to be within the bounds of this mundane ſyſtem; eſpecially as it is ſaid of Stephen, Acts vii. 55. *That he looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God.* For that circumſtance, in their opinion, ſhews the diſtance not to be immenſe. For the opinions of mankind concerning the abode of the Deity, ſee Heb. ix 5. note.

2. *And heard unſpeakable words.* Ρηματα, *Words*, being uſed by the Hebrews to denote *Matters*, as well as *Words*, probably both were meant by the apoſtle. And ſeeing the things which he ſaw and heard in paradiſe, could not be expreſſed in human language, it is plain that the purpoſe for which he was caught up, was not to receive any revelation of the goſpel doctrine, becauſe that could have ſerved no purpoſe, if the apoſtle could not communicate what he heard. But it was to encourage him in the difficult and dangerous work in which he was engaged. Accordingly, by taking him up into paradiſe, and ſhewing him the glories of the inviſible world, and making him a witneſs of the happineſs which the righteous enjoy with Chriſt, even before their reſurrection, his faith in the promiſes of the goſpel muſt have been

it is not *possible* [3] for a man to utter.

able matters which it is not possible for one to utter in human language.

5 *Concerning* such an one *I will boast; but concerning* myself I will not *boast, except of my weaknesses.* [1] (See chap. x. 10.)

5 *Concerning such an one I will boast,* as a person highly favoured of Christ. *But of myself,* of my own qualities, though I be the person who was thus honoured, *I will not boast, unless of my* bodily *weaknesses;* because they befel me through my being caught up.

6 (Γαρ, 98.) *Yet, if I should incline to boast,* I shall not be a fool; for I will *speak* the truth: *but I* forbear, lest any *one* should think *concerning* me above *what* he seeth me TO BE, [1] or *what* he heareth *from* me.

6 *Yet if I should incline to boast* of the many and great revelations of the Lord, with which I have been honoured, *I shall not be a fool; for I will speak the truth* concerning them. *But I forbear lest,* forsooth, *any one* of you *should think concerning me, above what he seeth me to be, or what he heareth from me,* whose presence is so mean, and whose speech is so contemptible, chap. x. 10.

7 (Και, 207.) *For that I might not* be exalted above measure, *by* the *transcendency* of the revelations, there [1]

7 My bodily weaknesses are no dishonour to me. *For that I might not be exalted above measure, by the transcendency of the revelations, there was given to me a thorn in the flesh,* as *a messenger of Satan to buffet*

been so exceedingly strengthened, and his hope so raised, as to enable him to bear with alacrity, that heavy load of complicated evils, to which he was exposed in the course of his ministry. Not to mention, that this confirmation of the apostle's faith, is no small confirmation of ours also.—Some fanatics, supposing the apostle to have said that he heard in paradise, *words not to be uttered,* have inferred, that the doctrines written in his epistles, were designed only for the vulgar, and that he taught deeper doctrines to the more perfect. But the word used by the apostle, αρρητα, does not signify *things not to be uttered,* but *things unspeakable.*

3. *Which it is not possible.* Εξον, being the neuter participle of εξειμι, *to be,* signifies not only a thing which is *allowed to be done,* but a thing *possible to be done.* In this latter sense it is used by the apostle, and by Xenophon often, as Raphelius hath shewn. And it is so explained by Clemens Alexand. in a beautiful passage quoted by Beza.

Ver. 5. *I will not boast, except of my weaknesses.* His enemies had said, *His bodily presence is weak, and his speech contemptible.* In ridicule of that sarcasm, the apostle told the Corinthians, that instead of boasting of his raptures into the third heaven, and into paradise, he would boast of those very weaknesses, for which his enemies ridiculed him, not only for the reason mentioned in the commentary, but because his success in preaching, was shewn to be the effect of the divine power, the more clearly that he appeared weak and contemptible in the eyes of the world.

Ver. 6. *Lest any one should think concerning me above what he seeth me to be,* &c. This is an exquisite irony of the faction. Says the apostle, I might with truth boast of the visions and revelations of the Lord, with which I have been honoured; but I will not do it, for fear any of you should think me a greater person, than my mean bodily appearance, which he seeth, and my contemptible speech, which he heareth, warrant him to think me. By this irony likewise, the apostle shewed them the absurdity of fancying that the whole of a teacher's merit lies in the gracefulness of his person, in the nice arrangement of his words, and in the melodious tones with which he pronounces his discourses.

Ver. 7.—1. *There was given to me a thorn in the flesh, a messenger of Satan.* Because the apostle calls the thorn in his flesh *a messenger of Satan,* and because the Canaanites are called *thorns in the sides* of the Israelites, Numb. xxxiii. 55. some are of opinion, that by *the thorn in his flesh,* he meant the false teachers, whose opposition to the gospel occasioned him much pain. The ancient Latin Commentators, by the *thorn in his flesh,* understood some unruly lust,

me: a bodily weakneſs which occaſions me to be contemned, not only by unbelievers but by you of the faction: this thorn I ſay, was given to me, *that I might not be exalted above meaſure.*

was given to me a thorn [1] in the fleſh, *a* meſſenger of Satan to buffet me, *that I might not* be exalted above meaſure. [2]

8 *Concerning this, thrice I beſought the Lord that it might depart from me,* fearing it would render my preaching unacceptable.

8 *Concerning this, thrice* I beſought the Lord, [1] that it might depart from me. [2]

9 *But he ſaid to me, ſufficient for* qualifying *thee* to be an apoſtle, *is my grace;* the miraculous gifts with which I have endowed thee. *Beſides my power* in the converſion of the world, *is diſplayed in* the *weakneſs* of the inſtruments whereby that work is accompliſhed. *Moſt gladly, therefore, I will boaſt rather* than be aſhamed *of my weakneſſes, that the power of Chriſt may abide with me.*

9 (Καὶ, 205.) *But* he ſaid to me, [1] *ſufficient for thee is my grace;* (γαρ) *beſides,* my *power is perfected* in weakneſs: (ſee chap. iv. 7. note 3.) moſt gladly, therefore, *I will boaſt rather* [2] *of my weakneſſes,* that the power of Chriſt may *dwell* [3] upon me. (See John i. 14.)

luſt, put into the apoſtle's fleſh through the temptation of the devil. But how could an unruly luſt, which certainly was reſtrained by the apoſtle, hinder him from being exalted above meaſure? Or how could it make him appear contemptible to others, unleſs he diſcovered it, which he was under no neceſſity of doing? Or how could he take pleaſure in ſuch an infirmity? I have followed Whitby, Lord Barrington in his Miſcel. Sac. Benſon and others, in thinking that *the thorn in the* apoſtle's *fleſh,* was ſome bodily weakneſs occaſioned by his rapture, and which affecting his looks, and geſture, and ſpeech, rendered his manner of preaching leſs acceptable, and perhaps expoſed the apoſtle himſelf to ridicule. Thus we find the revelations made to Daniel, occaſioned in him a change of countenance, chap. vii. 28. and ſickneſs, chap. viii. 27. Agreeably to this account of *the thorn in the* apoſtle's *fleſh,* we find him ſpeaking to the Galatians, of *an infirmity in his fleſh, which they did not deſpiſe,* Gal. iv. 14. but which he was afraid might have rendered him contemptible in their eyes; and therefore he calls it, *the temptation which was in his fleſh.*—Moſes, likewiſe, was afraid that his manner of ſpeaking might render him an improper meſſenger to Pharaoh, Exod. iv. 10. *I am ſlow of ſpeech, and of a ſlow* (a ſtammering) *tongue.*

3. *That I might not be exalted above meaſure.* This clauſe is wanting in ſome MSS. and in the Vulgate verſion. But though this was ſaid in the beginning of the verſe, the repetition of it here is not improper, as it is intended to draw the reader's attention.

Ver. 8.—1. *Thrice I beſought the Lord.* That *the Lord* to whom the apoſtle prayed was Chriſt, is evident from ver. 9.—It is ſuppoſed by ſome, that in praying thrice, he imitated his Maſter's example in the garden. But others think his meaning is, that he prayed often and earneſtly.

2. *That it might depart from me.* The apoſtle was anxious to have this thorn removed, not then knowing that it would be ſo honourable to him, as to be a foundation of boaſting. Neither did he know that it would give additional luſtre to the evidences of the goſpel.—This example of prayer rejected, ought to be well attended to by all good men; becauſe it ſhews, that they neither ſhould be diſcouraged, when their moſt earneſt prayers ſeem to be diſregarded, nor diſcontented when they are rejected; becauſe in both caſes, their good is deſigned, and effectually promoted.

Ver. 9.—1. *But he ſaid to me, ſufficient,* &c. Probably Chriſt appeared to his apoſtle, and ſpake to him. At any rate, it was another revelation of the Lord, which his ſubject led him to mention, though his modeſty did not allow him to inſiſt on it directly.

2. *Boaſt rather of my weakneſſes.* Bengelius thinks the meaning is, boaſt of my weakneſſes, rather than of the viſions and revelations of the Lord.

3. *That the power of Chriſt may dwell upon me.* The original word literally ſignifies, *pitch its tent over me;* cover me all over, and abide on me continually. See John i. 14.

Ver.

10 *Wherefore, I am well pleased with weaknesses, with insults, with* necessities, *with* persecutions, *with* distresses for Christ's sake; *because,* when I am weak, then *I am* strong.

10 *Wherefore,* instead of being dissatisfied, *I am well pleased with bodily weaknesses, with insults, with poverty, with persecutions, with distresses, for Christ's sake, because when I am most oppressed with these evils, then I am strong;* my ministry is most successful through the power of Christ dwelling upon me.

11 *Have I become a fool by boasting?* Ye have *constrained me* TO IT: for I ought to have been commended *by* you, (γαρ, 90.) *because I am in nothing* behind the very *greatest* [1] apostles, though I be nothing.[2]

11 *Do I appear a fool by boasting? Ye have constrained me to it. For* when my character as an apostle was attacked by the false teacher, *I ought to have been vindicated by you: because* ye knew that *I am in no respect inferior to the very greatest apostles, although* my enemies would persuade you that *I am nothing.*

12 Truly the signs of an apostle [1] were *fully wrought* (εν, 172.) among you *with* all patience, [2] *by* signs and wonders, [3] and *powers.*

12 For *truly the proofs of an apostle were fully exhibited* by me, during my long abode *among you, with great patience, by* the *signs and wonders* which I wrought, *and* the spiritual *powers* I conferred on you. See 1 Cor. xii. 10. note 1.

13 For what is *the thing* wherein ye were inferior to other churches, *unless that* I myself *have not been* burdensome to you? (see chap. xi. 8, 9.) forgive me this *injury.*

13 I therefore boldly ask you, *What is the spiritual gift, privilege, or ornament wherein ye were inferior to any other church? unless* this, *that I myself have not been burdensome to you* in respect of maintenance, as the other apostles have been to the churches planted by them. *Forgive me this injury.*

Ver. 11. *The very greatest apostles.* He meant Peter, James, and John, whom he called *Pillars,* Gal. ii. 9.

2. *Though I be nothing.* This was an epithet given by the Greeks to contemptible persons. Thus Aristophan. Equit. lin. 1240. *Ah miserable me!* ουδεν ειμι εγω, *I am a contemptible person.*

Ver. 12.—1. *The signs of an apostle.* The signs whereby one was known to be an apostle were, his performing great and evident miracles openly in the view of the world; especially his healing diseases, his casting out devils, and his speaking foreign languages. But the greatest of all the signs was his conveying the spiritual gifts to them who believed; a power which none possessed but the apostles. See Titus iii. 6. note. All these signs St Paul having exhibited at Corinth, and in particular, having communicated the spiritual gifts to many of the Corinthians, he, on account thereof, called them in his former letter, *the seal of his apostleship,* 1 Cor. ix. 2.

2. *With all patience.* By mentioning his *patience,* the apostle brought to the remembrance of the Corinthians, the hardships which he had endured, while he executed the apostolical office among them, and supported himself by his own labour. Perhaps, likewise, as Locke supposes, there is here an oblique reproof to the false teachers, for the luxury and ease in which they were living among the Corinthians.

3. *By signs and wonders.* See Rom. xv. 19. note 1. The appeal which the apostle here, and 1 Cor. iv. 7. made to the whole church of the Corinthians, (in which there was a great faction which called his apostleship in question) concerning the miracles which he had wrought in their presence, and the spiritual gifts which he had conferred on many of them, is a strong proof of the reality of these miracles and gifts. See 1 Thess. i. Illustration at the close.

14 *Behold a third time I am ready to come to you, and I will not be burdensome to you,* more than formerly, *because* in preaching the gospel, *I seek not your money nor your goods*, as some others do, *but your welfare;* and in this I have behaved like a father to you. *For it is not required of children to lay up for their parents* temporal things, *but the parents for the children.*

14 Behold, *a* third time [1] I am ready to come to you; and I will not be burdensome to you; (γαρ, 90.) *because* I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 *Yea I most gladly will spend* all my time, *and be spent* in respect of my bodily strength, *for the sake* of the salvation *of your souls;* and that *even although* I am sensible, *the more exceedingly I love you, the less I be loved* by you.

15 *Yea, I most gladly will* spend and be spent *for the sake of your souls, even although* the more abundantly I love you, the less I be loved.

16 *Be it so then*, (for ye cannot deny it,) *I did not burden you: nevertheless the faction say, being crafty* in not demanding maintenance, *I caught you with guile*, taking money from you as a present.

16 Be it so *then*, I did not burden you: nevertheless, THEY SAY, being crafty, I caught you with guile.

17 But *with respect to any one of them I sent to you*, I ask you, *Did I by him receive any thing*, either in money or goods, *from you?* None of you can say I did.

17 *WITH RESPECT TO* [1] *any one of them I sent to you*, Did I *by him make gain* [2] of you?

18 *I besought Titus to go to you* with my former letter; *and with him I sent a brother. Did Titus*, or that brother, *receive any thing from you? Did we not all shew the same disinterestedness of disposition? Did we not all follow the same course*, labouring with our hands for our own maintenance?

18 *I besought* Titus TO GO TO YOU; and with HIM I sent a brother: [1] did Titus make *any* gain of you? [2] *Did we not walk* in the same spirit? DID WE not WALK in the same steps?

19 *By sending Titus again, think ye that I apologise to you,* for not coming myself? *In the presence of*

19 (Παλιν) *BY SENDING TITUS* again, think *ye* that

Ver. 14. *Behold a third time I am ready to come to you.* Because it does not appear from the history of the Acts, that Paul had been in Corinth more than once before this letter was written, Estius was of opinion, that the resolution which he formed in Ephesus of going directly to Corinth by sea, was the second time of his being ready to come to them; consequently that this was the third time he was ready to come to them. See chap. xiii. 1. note.

Ver. 17.—1. *With respect to.* The original requires some preposition to govern τινα. I have in the translation supplied κατα, *with respect to.*

2. *Did I by him make gain of you?* Επλεονεκτησα. Estius *avare extorsi.* The original phrase signifies to make gain by improper or fraudulent methods. See chap. ii. 11. note 1.

Ver. 18.—1. *And with him I sent a brother.* Who that brother was is not known. He may have been one of the apostle's companions in travel, who was with him in Ephesus when he wrote his first epistle to the Corinthians. Or he may have been one of the Ephesian brethren, whose zeal for the gospel, moved him to accompany Titus to Corinth when he carried the former letter. The brother spoken of, 2 Cor. viii. 18. 22. accompanied Titus when he carried this letter.

2. *Did Titus make any gain of you?* Did he draw any money from you, either on account of his own maintenance, or on pretence that he would persuade me to receive it for mine?

Ver

we *apologise to* you? [1] *In the presence of God we speak by Christ*, (δε) *that* all *these things, beloved*, ARE DONE for your *edification.*

God, I solemnly protest, that *I speak by* the direction of *Christ*, when I say, *that all these things, beloved, are done for your edification*, that the guilty may have time to repent.

20 (Γαρ, 98.) *Yet I am afraid*, lest, *perhaps*, when I come, I shall not find you such as I wish; and THAT I shall be found *by* you such as ye *do not wish*: *I MEAN*, lest, *perhaps, strifes, emulations*, wraths, *brawlings*, [1] backbitings, whisperings, swellings, [2] tumults *BE AMONG YOU.* [3]

20 *Yet I am afraid, lest perhaps when I come, I shall not find you the reformed persons I wish* you to be; *and that I shall be found by you such as ye do not wish*, on account of my punishing you: *I mean* I am afraid, *lest perhaps strifes* about your teachers, *and emulations* among the leaders of parties, *and wraths* for injuries received, *and brawlings, and evil speakings, and whisperings* against me, and *swellings* of pride and ambition, and actual *tumults be among you.*

21 AND lest, when I come again, my God *may* humble me among you; *and I* shall bewail [1] many *who* have *formerly* sinned, and have not repented [2] of the uncleanness, and fornication, and lasciviousness, [3] which

21 *And lest when I come again, my God may humble me among you*, by shewing me your church, which I planted, corrupted with many vices, *and I shall, with lamentation, punish many who have formerly sinned, and have not repented of the uncleanness, and fornication, and lasciviousness* in speech and behaviour, *which they have committed*, through joining the

Ver. 19. *By sending Titus again, think ye that we apologise to you?* The word παλιν, *again*, at the beginning of this verse, according to the apostle's laconic manner of writing, refers to ver 18. where he says, I *besought Titus*, namely, to go to Corinth. His sending Titus a second time, some might imagine, was done to excuse his not coming himself. But he here assured them he had no such view in sending Titus. He had delayed his own coming, merely to give the guilty time to repent.

Ver. 20.—1. *Brawlings.* According to Suidas, εριθειαι, *brawlings*, are *contentions by words*, or abusive language.

2. *Swellings.* Φυσιωσεις, *Swellings*, are those vain boastings, by which proud and ambitious men endeavour to make themselves look big in the eyes of their fellows, together with the temper of mind, from which the boasting and the insolent behaviour, which they occasion, proceed.

3. *Be among you.* I have added this clause from the Vulgate version; but have marked it as not in the Greek text.

Ver. 21.—1. *And I shall bewail.* From this passage, and from 1 Cor. v. 2. it appears, that when the Christian churches cut off any of their incorrigible members by excommunication, it occasioned great grief, especially to the bishops and pastors, and was performed by them, and assented to by the church, with great lamentation for the offender, whom they considered as lost. See Origen contra Celsum, lib. 3. Hence *to mourn*, and *to bewail*, in the language of these times, signified *to punish*.

2. *Who have formerly sinned, and have not repented.* The incestuous person was not of this number: for he had repented, 2 Cor. ii. 7, 8. Those of whom the apostle speaks, were such of the faction, who, notwithstanding all he had written in his former letter, had not refrained from partaking in the idolatrous sacrifices of the heathens, and from the lewd practices connected with idolatry, to which, by their former education, they were still addicted.

3. *Of the uncleanness, and fornication, and lasciviousness.* Estius thinks the apostle by *uncleanness*, means those sins of the flesh which are against nature; and by *fornication*, the con-

heathens in their idolatrous feaſts, and keeping company with wicked perſons.

they have committed.

junction of male and female out of marriage. Of *laſciviouſneſs*, he ſays it conſiſts *in libidinoſis oſculis, tactibus, et cæteris hujuſmodi.* But by *laſciviouſneſs*, Bengelius underſtands *ſodomy, beſtiality*, and the other vices contrary to nature. But although ſome of the faction at Corinth may have been guilty of uncleanneſs, fornication, and laſciviouſneſs, in the ordinary ſenſe of theſe words, fancying, through the prejudices of their education, that theſe things were no ſins, I ſcarcely think, that any of them after their converſion, would continue in the commiſſion of the unnatural crimes mentioned by Eſtius and Bengelius.

CHAP. XIII.

View and Illuſtration of the Threatenings and Admonitions in this Chapter.

THE taunting ſpeech of the faction, "that the apoſtle was bold by "letters when abſent, but humble and meek when preſent," he had anſwered by a delicate but pointed irony, chap. x. 1. 2. But as that ſpeech contained an inſinuation, that his threatenings to puniſh them by a ſupernatural power, were mere bugbears without any foundation, he in this chapter told them plainly, that he was now coming to Corinth a third time, and would puniſh all who oppoſed him, as well as thoſe who had ſinned habitually: and whatever of that kind was proved by the teſtimony of two or three witneſſes, he would conſider as fully eſtabliſhed, ver. 1.—In my former letter, ſaid he, I foretold that the delivering the inceſtuous perſon to Satan, would be followed with the deſtruction of his fleſh; and I now foretel, as preſent with you in ſpirit the ſecond time, that the ſame thing will follow the cenſures which I ſhall inflict on the guilty; and being abſent in body, I write to all thoſe who have ſinned before ye received my former letter, and to all the reſt who have ſinned ſince, that if they oppoſe me when I come, I will not ſpare them, ver. 2.—And this I will do, the rather that ſome of you in deriſion, ſeek a proof of Chriſt ſpeaking by me. For though ye think me not able to puniſh you, yet by the ſpiritual gifts which Chriſt hath beſtowed on you, ye muſt be ſenſible, that he is ſufficiently ſtrong to puniſh every guilty perſon among you, ver. 3.—He was crucified indeed through the weakneſs of his human nature: but though he gave himſelf to be put to death, he now liveth by the power of God. In like manner, though I alſo am weak in body, and ſubject to death as he was, I will nevertheleſs ſhew myſelf alive with him, by exerciſing the power he hath given me in puniſhing you, however ſtrong ye may think yourſelves, ver. 4.—And ſince ye ſeek a proof of Chriſt ſpeaking by me, I deſire you to try yourſelves, whether ye be a church of Chriſt, and to prove your ownſelves, whether as a church ye poſſeſs any ſpiritual gifts. Know ye not yourſelves to be a church

church of Chriſt, by the ſpiritual gifts ye received from me? and that Jeſus Chriſt is among you by his miraculous powers and ſpiritual gifts; unleſs perhaps ye are without that proof of his preſence, ver. 5.—In this paſſage the apoſtle, by a very fine irony, ſhewed the faction the abſurdity of their ſeeking a proof of Chriſt's ſpeaking by one, who had converted them, and who had conferred on them, in ſuch plenty, thoſe ſpiritual gifts whereby Chriſt manifeſted his preſence in every church. The apoſtle added, that although they ſhould be without that proof of Chriſt's preſence, having baniſhed the ſpirit from among themſelves by their heinous ſins, he truſted they ſhould not find him without the proof of Chriſt's ſpeaking by him, if it were needful for him to puniſh any of them when he came, ver. 6.—Yet he prayed to God that they might do nothing evil: his wiſh being, not to appear approved as an apoſtle by puniſhing them, but that they might repent, although the conſequence ſhould be, that he ſhould appear as one without proof of his apoſtleſhip, having no occaſion to exert his power in puniſhing them, ver. 7.—For the apoſtles could at no time, uſe their miraculous power againſt the truth, but for the truth, ver. 8.—He therefore rejoiced when he appeared weak, through his having no occaſion to puniſh offenders, and wiſhed the Corinthians to become perfect, by repenting of their faults, ver. 9.—And to promote their perfection, being abſent he had written theſe things to them, that when preſent he might not need to act ſharply againſt them, according to the miraculous power which the Lord Jeſus had given him, for edifying and not for deſtroying his church, ver. 10.

New Translation.	COMMENTARY.
CHAP. XIII. 1 *I am coming this third time* to you: [1] *by* the mouth of two *witneſſes, or three,* every *matter* ſhall be eſtabliſhed.	CHAP. XIII. 1 *I am coming this third time to you,* fully reſolved to puniſh the obſtinate. *By the teſtimony of two witneſſes, or three, every matter ſhall be eſtabliſhed:* For I will hold that to be true, which ſhall be ſo proved.
2 *I foretold, and I* NOW foretel *as preſent* IN SPIRIT the ſecond time, and being ab-	2 *I foretold* formerly, that the delivering of the inceſtuous perſon to Satan, would be followed with the deſtruction of his fleſh; *and I now foretel as*

Ver. 1. *I am coming this third time to you.* In the Acts of the apoſtles, as was obſerved chap. xii. 14. note. there is no mention made of St Paul's being at Corinth more than once before this ſecond epiſtle was written. But that hiſtory by no means contains all the apoſtles tranſactions. We may therefore ſuppoſe, that during the eighteen months which paſſed from his firſt coming to Corinth, to the inſurrection in the proconſulſhip of Gallio, the apoſtle left Corinth for a while, and travelled through Laconia, Arcadia, and the other countries of the province of Achaia, where he converted many, 2 Cor. i. 1. having preached the goſpel to them gratis, as at Corinth, chap. xi. 10. and founded ſeveral churches, called, 2 Cor. ix. 2. *Achaia,* that is, *the churches of Achaia.* If therefore, the apoſtle made the excurſion I have ſuppoſed, and ſpent ſome months in it, his return to Corinth would be his ſecond coming; conſequently, *the coming* ſpoken of in this verſe, was his *coming the third time to them.* Eſtius, becauſe the apoſtle, 2 Cor. i. 15. ſpeaks of his beſtowing on the Corinthians *a ſecond gift,* on his coming to them from Epheſus, argues, that if he had gone to them then, it would have

present in ſpirit, the ſecond time, that the ſame thing will follow the cenſures I ſhall inflict: *and being abſent in body, I now write to them who have ſinned before* ye received my letter, *and to all the reſt* who have ſinned ſince, and have not repented; *Certainly when I come again, I will not ſpare you,*

ſent IN BODY, *I now* write to them *who have before* ſinned, and to all *the reſt*; (ὅτι, 260.) *Certainly when* I come again, I will not ſpare [1] *you*,

3 *ſince ye* inſolently *demand a proof of Chriſt's ſpeaking by me* the threatenings in my firſt letter, *who towards you is not weak, but is ſtrong among you*, by the ſpiritual gifts conferred on you, and by the puniſhments already inflicted on you.

3 ſince *ye demand* a proof of *Chriſt's* ſpeaking *by* me, *who* (εις, 151.) *towards you* is not weak, but is *ſtrong* (εν, 172.) *among* you. [1]

4 *For, though indeed Chriſt was crucified, by reaſon of* the *weakneſs* of his human nature which was liable to death, *yet he* now *liveth by the power of God. And though I alſo*, his apoſtle, *am weak* as he was, being ſubject to perſecution, infamy, and death, *I ſhall nevertheleſs* ſhew *myſelf alive with him, by* exerciſing *the power of God among you*, puniſhing you ſeverely if ye do not repent.

4 For though *indeed* he was crucified (εξ) through weakneſs, yet he liveth by the power of God: [1] (και γαρ, 98.) *and though* we alſo are weak *with* him, *we ſhall, nevertheleſs*, live with him, by the power of God (εις, 149.) *among* you.

5 I ſay, ſince ye demand a proof of Chriſt's ſpeaking by me, *Try yourſelves, whether ye be in the faith:*

5 *Try* yourſelves, whether ye be in the faith; [1]

have been his *ſecond viſit*: and infers, that the whole of his eighteen months abode in Corinth, was conſidered by him as his firſt coming. But this concluſion does not follow; becauſe the apoſtle may have conferred no gifts on the Corinthians, after his return from the countries of Achaia.

Ver. 2. *I will not ſpare you.* If this is ſeparated from the following verſe by a full ſtop, the ſenſe of that verſe will evidently be incomplete. But if the two verſes are ſeparated only by a comma, as I have done, the meaning will be, *when I come again I will not ſpare you, ſince ye demand a proof of Chriſt ſpeaking by me.*—This, with the other threatenings in the apoſtle's letters to the Corinthians, is a ſtrong proof of the righteouſneſs of the cauſe in which he was engaged. For if he had been carrying on an impoſture with the aid of his diſciples, he would have flattered them in their vices, inſtead of threatening to puniſh them: as he muſt have known that ſuch threatenings, while he himſelf was more culpable than they, would have provoked them to diſcover the cheat.—It is ſuppoſed, that in theſe threatenings the apoſtle had the falſe teacher particularly in his eye, though he uſes the plural number. And Michaelis is of opinion, that at his coming to Corinth, he exerciſed the rod on that impoſtor ſo ſeverely, that he obliged him to leave the city: or, that being terrified by the threatenings in this letter, he fled of his own accord before the apoſtle arrived.

Ver. 3. *Is ſtrong among you.* Whitby's note on this verſe, is as follows: "Chriſt ſhewed "his power among the Corinthians, by enabling St Paul to preach the goſpel to them in *de-"monſtration of the Spirit and of power*, ſo efficaciouſly as to convert them to the faith, "1 Cor. ii. 4. In that variety of gifts conferred on them, together with the goſpel, by which "their *teſtimony of Chriſt was confirmed*, 1 Cor. i. 6. By his power conſpicuous in ſeconding "St Paul's delivery of the inceſtuous perſon up to Satan, 1 Cor. v. 4, 5. By the chaſtiſements "they ſuffered for communicating in the Lord's ſupper unworthily."

Ver. 4. *He liveth by the power of God.* Here *the power of God* is declared to be, not only the cauſe of Chriſt's reſurrection, but the proof of his being now alive. In this latter view, *the power of God*, ſignifies the power of God communicated by Chriſt to his apoſtles, to enable them to work miracles, and to confer the ſpiritual gifts on believers, and to puniſh offenders, for the confirmation of the goſpel.

Ver. 5.—1. *Try yourſelves, whether ye be in the faith.* Eſtius thinks *faith* here, ſignifies *the faith of miracles*, becauſe that was a clear proof of Chriſt's ſpeaking to the Corinthians by Paul, who had conferred on them that gift. But as the expreſſion, *in the faith*, is no where elſe

prove *yourſelves*; [2] know ye not *yourſelves*, [3] *that* Jeſus Chriſt is (εν, 172.) *among* you? [4] *unleſs perhaps* [5] ye be *without proof*. [6]

prove yourſelves, whether as a church, ye poſſeſs ſpiritual gifts: *know ye not yourſelves, that Jeſus Chriſt is among you* as a church, *unleſs perhaps ye be without proof*.

6 But I truſt that ye ſhall know that we are not *without proof*.

6 *But* though ye ſhould be without proof of Chriſt's preſence among you, having quenched the Spirit, *I truſt that ye ſhall know, that I am not without* the *proof* of Chriſt's ſpeaking by me.

7 (Δε, 100.) *Nevertheleſs*, I pray to God that ye do *nothing* evil; not WISHING that we *may* appear *having proof*, but that ye *may do what is good* (ἵν, 100.) tho' we *ſhould* be (ὡς, 319.) *indeed without proof*.

7 *Nevertheleſs, I pray to God that ye do nothing evil; my wiſh being, not that I may appear having proof* as an *apoſtle* by puniſhing you, *but that ye may do what is good*, may repent; *although*, in conſequence thereof, *I ſhould be indeed without proof* of my apoſtleſhip, having no occaſion to puniſh you.

8 For we can do nothing againſt the truth, but for

8 *For we* apoſtles *cannot exerciſe our miraculous power, in oppoſition to the truth, but* always *in ſupport*

elſe uſed in that ſenſe, I rather think *in the faith*, ſignifies, *in the faith of the goſpel*; ſee chap. i. 24. And that when the apoſtle deſired the faction to *try themſelves whether they were in the faith*, he meant, that they ſhould try whether by their faith they were become a church of Chriſt, and poſſeſſed the ſpiritual gifts which every church of Chriſt enjoyed. For if they poſſeſſed any ſpiritual gift, having received it from the apoſtle, it was a clear proof to them that Chriſt ſpake by him. This interpretation of the phraſe, *in the faith*, is not materially different from that of Eſtius: but it agrees better with what follows in the verſe.

2. *Prove yourſelves.* Becauſe the faction had required the apoſtle to ſhew them a proof of Chriſt's ſpeaking by him, he deſired them to prove themſelves, whether they had received any ſpiritual gifts from him; that being a proof which ought to have convinced them of his apoſtolical authority.

3. *Know ye not yourſelves?* This being ſpoken to the faction, who were in ſuch a ſtate of wickedneſs, that it cannot be ſo much as ſuppoſed that Jeſus Chriſt was in them, in the ſenſe in which our tranſlators underſtood the phraſe, we muſt tranſlate and interpret the paſſage as I have done.—Some are of opinion, that in this queſtion, *Know ye not yourſelves?* the apoſtle alluded to the greateſt of all the precepts of the Greek philoſophy, *Know thyſelf*. And that he ridiculed the faction for being ignorant of themſelves, that is, of the gifts which they poſſeſſed, and of the efficacy of theſe gifts to prove the perſon from whom they had received them, to be an apoſtle of Chriſt.—The irony in this paſſage will appear the more pointed, if we recollect, that the Corinthians valued themſelves exceedingly on their knowledge of the Grecian philoſophy, and on their ſkill in reaſoning.

4. *That Jeſus Chriſt is among you?* Whitby thinks the apoſtle alluded here to the ſpeech of the rebellious Iſraelites in the wilderneſs, who after all the proofs which God had given of his preſence among them, ſaid, Exod. xvii. 7. *Is the Lord among us or not?*

5. *Unleſs perhaps.* In this tranſlation of the phraſe ει μη τι, I have followed the Vulgate verſion, which has here, *Niſi fortè*.

6. *Ye be*, αδοκιμοι, *without proof*, namely, *of Chriſt's preſence among you.* So the word ſignifies ver. 3. *Since ye deſire*, δοκιμην, *a proof of Chriſt's ſpeaking by me.* The proof of Chriſt's preſence in any church, was the exiſtence of miraculous powers, and ſpiritual gifts in that church. For theſe being ſent down by Chriſt, Acts ii. 33. were tokens both of his preſence and power.—In ſuppoſing that the faction might be without this proof, the apoſtle indirectly, but ſharply rebuked them for their vices, (chap. xii. 20, 21.) becauſe the Spirit of God is provoked to depart both from ſocieties and from individuals, by their wickedneſs.—The word αδοκιμοι, which our tranſlators have rendered *reprobates*, does not admit of that meaning in this paſſage, as is plain from the ſcope of the diſcourſe, and from the apoſtles applying that word to himſelf, ver. 7. which he could not do in its common ſignification.

Ver.

thereof.

9 *Therefore*, instead of delighting to shew my power, *I rejoice when I can inflict no punishment on you, because ye are strong* in virtue. *And this also I pray for, even your reformation.*

10 *For this reason, being absent, I write these threatenings* against the obstinate, *that when present, I may not need to act sharply, according to the power* of punishing, *which the Lord hath given me for edifying* the church, by reclaiming the vitious and confirming the virtuous, *and not for* the *destruction* of its members without cause.

11 *Finally, brethren, farewell. Be ye restored* by repentance; *comfort yourselves* with the prospect of eternal life; *pursue the same great objects; live in peace* by avoiding those emulations which hitherto have rent your church. *And the God* who delights to see his creatures living in *love and peace, will be with you* to direct and protect you.

12 When ye meet, or part, *Salute one another with an holy kiss*, in token of that pure love which ye bear to one another, as the disciples of Christ.

13 *All the disciples of Christ* who are with me, *send their good wishes to you.*

14 Receive ye my apostolical benediction: *The favour of the Lord Jesus Christ, and the love of God, and the common fruition* of the gifts and aids *of the Holy Ghost, be* ever *with you all* who love the Lord Jesus Christ. *Amen.*

the truth. [1]

9 (Γαρ, 93.) *Therefore we rejoice* when we are weak, and ye are strong; and this also we *pray for*, EVEN your *restoration.* [1]

10 *For this reason, being absent,* I write these things, *that when present I may not act sharply*, according to the power which the Lord hath given me (εις, 142. 2.) *for* edification, and not *for* destruction.

11 Finally, brethren, farewell: *be ye restored,* [1] *comfort yourselves; mind the same thing:* [2] live in peace; and the God of love and peace *will* be with you.

12 *Salute* one another (εν) with an holy kiss. (See Rom. xvi. 16. note 1.)

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, [1] BE with you all. Amen. (See Eph. vi. 24. note 2.)

Ver. 8. *We can do nothing*, &c. In this verse, churchmen are taught for what end the censures of the church are to be inflicted. Not to gratify revenge or private pique, but for reforming the vicious, and for supporting the cause of truth and virtue.

Ver. 9. *Even your restoration.* The word καταρτιζειν, properly signifies to *reduce a dislocated member* to its right place in the body: also *to restore* and make things *whole* which have been broken, Matth. iv. 21. Gal. vi. 1 Ezr. iv. 12, 13. LXX. The word therefore, is applied with great propriety to a church, in which many of its members had misbehaved and put themselves out of their places.

Ver. 11.—1. *Be ye restored.* The word καταρτιζεσθε, may be translated, *Be ye fully restored.*

2. *Mind the same thing.* Wall is of opinion, that το αυτο φρονειτε, should be translated *Be unanimous*, namely, in your deliberations on all matters relating to your union as a church. But I rather think the apostle's meaning is, that they should set their affections on the same great objects, namely, the glory of God, and the interests of the gospel. See 1 Cor. i. 10. where the same exhortation is given.

Ver. 14 *The communion of the Holy Ghost.* Κοινωνια τε άγιε πνευματ☉. For the different senses of the word κοινωνια, see 1 John i. 3. note 3. Here it signifies, as in the commentary, the joint participation of the gifts and graces of the Holy Spirit. This the apostle wished to the Corinthians, that in all their public transactions they might be animated byone spirit.

A NEW

LITERAL TRANSLATION

OF ST PAUL'S EPISTLE TO THE

GALATIANS.

ESSAY V. *On the Covenant which God made with Abraham the Father of the Iſraelites.*

OUR Lord, John v. 39. thus exhorted his Jewiſh hearers; *Search the ſcriptures*, (the writings of Moſes and the prophets) *for in them ye think ye have eternal life: and they are they which teſtify of me.* Alſo, at his firſt appearance to his diſciples after his reſurrection, he ſaid to them, Luke xxiv. 44. *Theſe are the words which I ſpake to you while I was yet with you, that all things muſt be fulfilled which were written in the law of Moſes, and in the prophets, and in the pſalms concerning me.* And that they might know what things were written in theſe books concerning him: 45. *He opened their underſtandings that they might underſtand the ſcriptures;* he gave them the knowledge of the meaning of thoſe paſſages of the ſcriptures which relate to himſelf, that they might be able to confirm the goſpel which they were to preach, by teſtimonies taken from the law and the prophets. Accordingly the apoſtle Paul, who, like the other apoſtles, had the true meaning of the Jewiſh ſcriptures communicated to him by inſpiration, hath on theſe writings founded thoſe enlarged views of the doctrines of the goſpel, and of the divine diſpenſations, which he hath delivered in his epiſtles, in ſo much that his explications

of the Jewiſh ſcriptures, and the concluſions which he hath drawn from them, make a principal part of the goſpel revelation.

The paſſages of the writings of Moſes, which Paul hath explained in his epiſtles, and which deſerve our eſpecial attention, are thoſe in which God's tranſactions with Abraham the father of the Iſraelites are recorded: namely Gen. xii. 1.–3. xii. 14, 15, 16. xiii. 14.–16. xv. 1.–7. 18. xvii. 1.–8. xviii. 19. xxii. 10.–18.

In the firſt of theſe paſſages we are informed, that God commanded Abram to leave his country and kindred, and go into a land which he would ſhew him. And to encourage him to break his connections with his idolatrous kindred and acquaintance, God ſaid to him, Gen. xii. 2. *I will make of thee a great nation, and I will bleſs thee and make thy name great, and thou ſhalt be a bleſſing.* 3. *And I will bleſs them that bleſs thee, and curſe him that curſeth thee: and in thee ſhall all the families of the earth be bleſſed.* Having received this command, Abram *obeyed and went out, not knowing whither he went,* Heb. xi. 8. He went out, notwithſtanding he did not know whether the land into which he was going, was a good or a bad land; or whether it was far off or near.

On leaving Haran, Abram it ſeems was directed to go to Canaan. For on his coming to the plain of Moreh in Canaan, Gen. xii. 7. *The Lord appeared to Abram and ſaid, Unto thy ſeed will I give this land.*—Some time after this, when Abram ſeparated from Lot, Gen. xiii. 14. *The Lord ſaid to Abram, Lift up now thine eyes, and look from the place where thou art, northward, and ſouthward; and eaſtward, and weſtward,* 15. *For the land which thou ſeeſt, to thee will I give it, and to thy ſeed for ever.* 16. *And I will make thy ſeed as the duſt of the earth: ſo that if a man can number the duſt of the earth, then ſhall thy ſeed alſo be numbered.*

All this while Abram had no child; for which reaſon, eight years after he left Haran, when God ſaid to him, Gen. xv. 1. *Fear not Abram I am thy ſhield and exceeding great reward,* he replied, *What wilt thou give me ſeeing I go childleſs?* Being now above eighty years old, the performance of the promiſe to make of him a great nation, appearing every day more and more improbable, he became uneaſy at the delay. Wherefore, ver. 5. *God brought him forth abroad,* early in the morning, *and ſaid, Look now toward heaven and tell the ſtars, if thou be able to number them: and he ſaid unto him, ſo ſhall thy ſeed be.* 6. *And he believed in the Lord, and he counted it to him for righteouſneſs.* 7. *And he ſaid to him, I am the Lord who brought thee out of Ur of the Chaldees, to give thee this land to inherit it;* and ver. 18. *In that ſame day,* to aſſure him of the performance of this promiſe, *the Lord made a covenant with Abram ſaying, Unto thy ſeed have I given this land, from the river of Egypt unto the great river, the river Euphrates.*

In an after tranſaction recorded Gen. xvii. the Lord explained to Abram the particulars comprehended in the covenant which he made with him,

after

after counting his faith to him for righteouſneſs. Ver. 1. *When Abram was ninety years old and nine, the Lord appeared to Abram, and ſaid to him, I am the Almighty God, walk before me and be thou perfect.* 2. *And I will make my covenant between me and thee, and will multiply thee exceedingly.* 3. *And Abram fell on his face: and God talked with him ſaying,* 4. *As for me, behold my covenant is with thee, and thou ſhalt be a father of many nations.* 5. *Neither ſhall thy name any more be called Abram, but thy name ſhall be Abraham, for a father of many nations have I made thee.* 6. *And I will make thee exceeding fruitful, and I will make nations of thee, and kings ſhall come out of thee.* 7. *And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant, to be a God unto thee and to thy ſeed after thee.* 8. *And I will give unto thee and to thy ſeed after thee, the land wherein thou art a ſtranger, all the land of Canaan for an everlaſting poſſeſſion, and I will be their God.*

Some time after this tranſaction, to ſhew us that the things promiſed to Abraham in the covenant, depended on his continuing to believe and obey God, and on his commanding his children after him to keep the way of the Lord, and to do juſtice and judgment, the Lord ſaid concerning him, Gen. xviii. 19. *I know him, that he will command his children after him, and his houſehold, to keep the way of the Lord, and to do juſtice and judgment, that the Lord may bring upon Abraham that which he hath ſpoken of him.*

At length, when Abraham was an hundred years old, and Sarah was ninety, ſhe brought forth her long expected ſon, whom Abraham named *Iſaac*, (laughter) on account of the joy which his birth occaſioned to his parents.—But lo! when this only ſon, to whom all the promiſes were expreſsly limited, was grown up, God put Abraham's faith to a trial, ſtill more ſevere than that which was occaſioned by deferring his birth ſo long: He commanded him to offer this only ſon as a burnt-offering, Gen. xxii. 2. This moſt difficult command, Abraham without heſitation ſet about obeying. He went with Iſaac to the appointed mountain, raiſed an altar, put wood on it, bound Iſaac, *laid him on the altar upon the wood, and ſtretched forth his hand, and took the knife to ſlay his ſon:* and would have ſlain him, had not the angel of the Lord called to him and ſaid, ver. 12. *Lay not thine hand upon the lad, neither do thou any thing to him; for now I know that thou feareſt God, ſeeing thou haſt not withheld thy ſon, thine only ſon, from me.*—15. *And the angel of the Lord called to Abraham out of heaven the ſecond time,* 16. *And ſaid, By myſelf have I ſworn, ſaith the Lord, for becauſe thou haſt done this thing, and haſt not withheld thy ſon, thine only ſon,* 17. *That in bleſſing, I will bleſs thee, and in multiplying, I will multiply thy ſeed as the ſtars of heaven, and as the ſand which is upon the ſea-ſhore,* 18. *And in thy ſeed ſhall*

all the nations of the earth be bleſſed, becauſe thou haſt obeyed my voice. Here it is to be remarked, that God confirmed all his former promiſes with an oath; and declared that he would perform theſe promiſes, becauſe Abraham had done the difficult work of offering up his only ſon as a burnt-offering. Alſo he gave him a new promiſe, That the perſon in whom all the nations of the earth are to be bleſſed, ſhould be one of his deſcendants; and declared, as before, that he made him this promiſe, becauſe he had obeyed his voice.

From the foregoing account of God's tranſactions with Abraham, it appears that God's covenant with him contained ſix ſeparate promiſes or ſtipulations on the part of God, namely,

I. That God would exceedingly bleſs Abraham.

II. That Abraham ſhould be the father of many nations, and very fruitful.

III. That God would give to Abraham, and to his ſeed after him, all the land of Canaan for an everlaſting poſſeſſion.

IV. That he would be a God to Abraham, and to his ſeed after him in their generation.

V. That in Abraham himſelf, all the families of the earth ſhould be bleſſed.

VI. That in Abraham's ſeed alſo, all the nations of the earth ſhould be bleſſed.

Theſe ſtipulations, the apoſtle Paul, in different places of his epiſtles, hath ſtyled *the promiſes;* and hath entered deeply into their meaning.

To underſtand theſe promiſes, in the whole extent of their meaning, the reader ſhould recollect, that in the early ages, before the art of writing was invented, the moſt approved method of communicating and preſerving knowledge, was by *allegory;* that is, by making ſenſible objects which were preſent, or not very diſtant in point of time, repreſentations of things which are not the objects of ſenſe, or which are future, but which have ſome affinity to the things made uſe of to repreſent them. In this method of inſtruction, the characters and actions of remarkable perſons, and the ordinary events of their life, were on ſome occaſions conſidered as prefigurations of more diſtant perſons, and events to which they had a reſemblance. Of this kind, which may be called *the natural allegory*, we have the following examples in ſcripture.—Abraham, in reſpect of the faith and obedience which he exerciſed in uncircumciſion, was a type of believers of all nations; and to ſhew this, he was made their father.—Melchizedeck, in his character and offices of a king and prieſt, was made by God himſelf a type of Chriſt, Pſ. cx. 4. —David alſo, in his office and kingdom, prefigured Chriſt; on which

account

account, Chriſt is called *David* by the later prophets.—Abraham's wives and ſons, according to St Paul, Gal. iv. 24. were allegorical repreſentations of the two covenants, and of the perſons placed under theſe covenants.—The ſwallowing of Jonah by the whale, and his continuing in its belly three days and three nights, is declared by our Lord himſelf to be a prefiguration of his burial, and of his reſurrection on the third day, Matt. xvi. 4.—The characters, actions, and events which conſtitute the natural allegory, though exiſting apparently in the ordinary courſe of things, were ordered of God, ſo as to be fit emblems of thoſe future perſons and events, the knowledge of which God intended to communicate to the world.

There is in ſcripture, likewiſe, what may be called *The inſtituted allegory*; becauſe it conſiſted of actions which God appointed to be performed with ſuch and ſuch circumſtances, for the purpoſe of prefiguring future perſons and events. Of this ſort were all the Levitical ſacrifices, particularly the *paſchal-lamb*, John xix. 36.—and all the rites of worſhip appointed by Moſes, which as Paul tells us, Heb. x. 1. were ſhadows of good things to come.—Of the ſame kind was the lifting up of the brazen ſerpent in the wilderneſs, which our Lord tells us, John iii. 14, 15. was a type of his being himſelf lifted up on the croſs.—Probably alſo the command to offer up Iſaac as a burnt-offering, was intended as an allegorical repreſentation of the ſacrifice of Chriſt, Heb. xi. 19.—And to name no more inſtances, many of the extraordinary things done by the prophets, at the command of God, were types; as is evident from the explications with which they were accompanied.

The allegorical method of communicating and preſerving inſtruction, was attended with three advantages. 1. The emblem being an object of ſenſe, made a ſtrong impreſſion on the imagination of the perſons for whoſe inſtruction the allegory was intended, and might eaſily be remembered.—2. The verbal explication which often accompanied the inſtituted allegory, having for its ſubject an object of ſenſe, neither required many words, nor were theſe words of uncertain meaning. This kind of allegory, therefore, with its interpretation, could be handed down to poſterity with a good degree of accuracy, without the aid of writing.—3. In ſcripture, ſome future events are foretold in ſuch a manner as to ſhew, that they are themſelves prefigurations or predictions of future events more remote. In ſuch caſes, when the firſt events come to paſs in the manner foretold, they are both a proof and a pledge that the more remote events, of which they are the ſigns, will take place in their ſeaſon.

This account of the ancient ſcripture allegory I have given here, becauſe from what our Lord and his apoſtles have ſaid concerning the promiſes in the covenant with Abraham, it appears that that

tranſaction,

tranſaction, beſides its firſt meaning which terminated in the perſons and events literally ſpoken of, had an allegorical or ſecond and higher meaning, which was to be accompliſhed in perſons and events more remote. For example, Abraham's natural deſcendants by Iſaac, though he was not yet born, were conſidered in the covenant as types of his ſeed by faith.—In like manner, Iſaac's ſupernatural birth accompliſhed by the power of God, typified the regeneration of believers by the ſame power.—And the land of Canaan, promiſed to the natural ſeed as their inheritance, was an emblem of the heavenly country, the inheritance of the ſeed by faith.—In ſhort, the temporal bleſſings promiſed in the covenant to the natural ſeed, had all an allegorical or ſecond meaning; being images of thoſe better bleſſings which God intended to beſtow in a more remote period, on Abraham's ſeed by faith, as ſhall be ſhewn immediately.

The promiſes in the covenant with Abraham, thus allegorically interpreted according to their true intention, throw great light on the goſpel revelation, in which there are many alluſions to that covenant; not to mention that the accompliſhments of its promiſes in their literal meaning to Abraham's natural ſeed, is a ſtriking proof of the divine original, both of the covenant itſelf, and of the goſpel which it prefigured.

SECT. I. *Of the Firſt Promiſe in the Covenant with Abraham.*

The firſt promiſe in the covenant was, that Abraham ſhould be exceedingly bleſſed. Gen. xii. 2. *I will bleſs thee, and make thy name great, and thou ſhalt be a bleſſing.* Gen. xxii. 16. *By myſelf have I ſworn, ſaith the Lord, for becauſe thou haſt done this thing, and haſt not withheld thine only ſon,* 17. *That in bleſſing I will bleſs thee;* that is, *I will greatly bleſs thee.*

This promiſe, in its firſt and literal meaning, implied,

1. That God would beſtow on Abraham great temporal proſperity, and protect him from evil during his ſojournings as a ſtranger in Canaan, and in the neighbouring countries into which he might have occaſion to go. Hence in alluſion to the literal meaning of this promiſe, God called himſelf *Abraham's ſhield,* Gen. xv. 1.—In fulfilment of this promiſe, according to its literal meaning, God bleſſed Abraham ſo exceedingly, that after living in Canaan a few years, the male ſlaves born in his houſe who were capable of going to war, were no fewer than 318, with whom he purſued Chedorlaomer and his confederates, and defeated them near Damaſcus.—Farther, in the account which Moſes hath given of Abraham's ſojournings in Canaan, and Egypt, and in the land of the Philiſtines, various dangers, from which

which God ſhielded him, are mentioned, which being well known, it is needleſs to ſpeak of them particularly.

2. The bleſſing of Abraham, in its literal meaning, comprehended alſo God's counting Abraham's faith, concerning his numerous natural ſeed, to him for righteouſneſs. Now the meaning of God's counting an action for righteouſneſs, may be underſtood from the application of the phraſe to Phinehas, after he executed judgment on Zimri and Cozbi. Pſalm cvi. 30. *Then ſtood up Phinehas, and executed judgment, and ſo the plague was ſtaid, and it was counted to him for righteouſneſs to all generations;* that is, his executing judgment on theſe wicked perſons, was rewarded by God as a righteous action, with a temporal reward which deſcended to his lateſt poſterity. That this is the meaning of the phraſe, appears from Numb. xxv. where ſpeaking of the ſame action, God ſaith to Moſes, ver. 11. *Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, hath turned my wrath away from the children of Iſrael, (while he was zealous for my ſake among them) that I conſumed not the children of Iſrael in my jealouſy.* 12. *Wherefore ſay, Behold, I give unto him my covenant of peace.* 13. *And he ſhall have it, and his ſeed after him, even the covenant of an everlaſting prieſthood.* Now, as in the caſe of Phinehas, his ſlaying Zimri and Cozbi is ſaid to have been *counted to him for righteouſneſs*, becauſe God rewarded him and his poſterity with the covenant of an everlaſting prieſthood; ſo in the caſe of Abraham, his believing in the Lord that his ſeed ſhould be numerous as the ſtars of heaven, is ſaid to have been *counted to him for righteouſneſs*, becauſe God rewarded him and his ſeed with the promiſe of the inheritance of Canaan, immediately after declaring that his faith was counted to him for righteouſneſs. Gen. xv. 7. *And he ſaid to him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.* Then, as in the caſe of Phinehas, God confirmed this grant to Abraham's ſeed, by a covenant, ver. 18. *In that ſame day the Lord made a covenant with Abram, ſaying, Unto thy ſeed have I given this land, from the river of Egypt unto the great river, the river Euphrates.*

Such is the firſt or literal meaning of God's *bleſſing Abraham exceedingly*, and of his *counting his faith to him for righteouſneſs.* But this promiſe in both its parts, had alſo a ſecond and higher meaning, of which the literal meaning was itſelf the ſign, and which muſt now be explained.

The promiſe to beſtow on Abraham great temporal proſperity, and to protect him from evil during his ſojourning in Canaan, was likewiſe a promiſe to beſtow on him thoſe ſpiritual bleſſings, and that protection from his ſpiritual enemies, which were neceſſary to his perſeverance in faith and obedience, during his ſojourning on earth. This we learn from the apoſtle Paul, who calls the aſſiſtances of the Spirit, *the bleſſing of Abraham*, and repreſents them as promiſed

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to him. Gal. iii. 13. *Christ hath bought us off from the curse of the law, being made a curse for us.*—14. *That the blessing of Abraham might come on the nations through Jesus Christ; that we might receive the promise of the Spirit through faith.*

Next, the counting of Abraham's faith to him for righteousness, Gen. xv. 6. by bestowing on him the inheritance of Canaan, was in its second and highest meaning, a promise to bestow on him the blessing of justification by faith. This appears from Gal. iii. 8. *The scripture foreseeing that God would justify the nations by faith, preached the gospel before to Abraham, saying, Surely in thee all the nations shall be blessed.* For the blessing of justification by faith, the apostle hath termed, *the blessing of Abraham*, and tells us in ver 13. as quoted above, that Christ died *that the blessing of Abraham might come on the nations.* Wherefore, if the counting of Abraham's faith to him for righteousness, was nothing but God's rewarding him with the promise of bestowing on him and on his seed the inheritance of the earthly country, which indeed was its first meaning, the blessing of Abraham neither hath come on the nations, nor can come on them, notwithstanding the apostle hath assured us, that Christ died to procure that blessing for them.

It is evident, therefore, that when God promised to bless Abraham by counting his faith to him for righteousness, he in effect promised to justify him by faith. Now this implied, 1. That he would pardon Abraham's sins. 2. That he would reward him as a righteous person.

1. That the counting of Abraham's faith to him for righteousness, was a promise to justify him by faith, that is, to pardon his sins on account of his faith, is evident from Rom iv. 6. *In like manner, David describeth the blessedness of the man to whom the Lord counteth righteousness without works.* 7. *Saying Blessed*, like Abraham, *are they whose iniquities are forgiven, and whose sins are covered.* 8. *Blessed is the man to whom the Lord will not count sin.*

2. That the counting of Abraham's faith to him for righteousness, was likewise a promise to reward him as a righteous person, by bestowing on him the inheritance of an heavenly country as a free gift, is plain, I think, from the history. For we are told, that immediately after God counted Abraham's faith to him for righteousness, he promised to give him the land of Canaan in inheritance: by which, not the inheritance of the earthly country only was meant, but the inheritance of an heavenly country also; as shall be proved in sect. 3. where that promise is explained. Besides, that under the emblem of the earthly country, an heavenly country was promised to him, Abraham himself knew: for the apostle assureth us, that he died in the firm persuasion of his being to receive a country of that sort, according to God's promise. Wherefore, the apostle hath authorised us to believe,

believe, Abraham knew that the counting of his faith to him for righteousness, implied not only the pardon of his sins, but his being rewarded as a righteous person, with the inheritance of heaven.

But if Abraham knew the true import of God's counting his faith to him for righteousness, he would consider it either as a declaration from God, that his sins were then pardoned, and that he was immediately to be rewarded with the possession of the heavenly country: or as a promise that he would be pardoned and rewarded at the general judgment.—If he considered it as a declaration, that his sins were then pardoned, and that he was immediately to be put in possession of the heavenly country, he would expect to be freed from death, the punishment of sin, and to be soon translated in the body into some place fit to be the everlasting abode of righteous men, like his pious ancestor Enoch, with whose history he no doubt was acquainted. But if he considered the counting of his faith for righteousness, only as a promise that his sins were to be pardoned, and the possession of the heavenly country to be given him at the general judgment, he would expect to be raised from the dead, with a body suited to the nature of the heavenly country into which he was to be introduced, and to live in that heavenly habitation in the body for ever. One or other of these, Abraham had reason to expect; unless he thought God's counting his faith to him for righteousness, was nothing but a promise to give him the earthly country. However, as he did not find himself immediately translated from this earth in the body; and as but one righteous person had been so translated without dying, he would think it more probable, that in the counting of his faith to him for righteousness, the pardon of his sins and the possession of the heavenly country, were only promised to him as blessings which he was to receive at the judgment. Wherefore, not doubting that he would die like other righteous men, Abraham, in consequence of his faith being counted to him for righteousness, would expect to be raised from the dead, to enjoy that life in the body, which he knew he was to be deprived of by death, and to possess the heavenly country which was promised to him as the reward of his faith.

That Abraham should have been able to reason in the manner above described, concerning God's blessing him exceedingly, and concerning his counting his faith to him for righteousness, need not be thought strange, considering the great strength of his understanding, and the just ideas of the power, veracity, and other perfections of God, which he had attained. Besides, St Paul assures us that he reasoned with a similar strength of understanding and faith, concerning his having a son by Sarah, notwithstanding the birth of that son was delayed, till Abraham was an hundred years old and Sarah ninety. Rom. iv. 19. *And not being weak in faith, he did not consider his own body now dead,*

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being about an hundred years old, neither the deadness of Sarah's womb. 20. *Therefore against the promise of God he did not dispute through unbelief, but was strong in faith, giving glory to God.* 21. *And was fully persuaded that what was promised, he was able certainly to perform.*—Also Abraham reasoned in the like admirable manner, concerning the command to offer up his only son as a burnt offering, that long expected son to whom all the promises were limited. For recollecting that they were all to be fulfilled in Isaac, and having the most exalted ideas of the veracity and power of God, he concluded, that although Isaac were burnt to ashes on the altar, God would raise him from the dead. Heb. xi. 17. *By faith Abraham, when tried, offered up Isaac; he who had received the promises offered up even his only begotten:* 18. *Concerning whom it was said, Surely in Isaac a seed shall be unto thee.* 19. Λογιζαμενος *Reasoning that God was able to raise him even from the dead; from which he received him even for a parable.*

If Abraham could reason so justly concerning the birth of Isaac, and concerning the command to offer him up as a burnt offering, we may believe that he reasoned with an equal strength of understanding and faith, concerning God's blessing him and counting his faith to him for righteousness; and indeed concerning all the other promises in the covenant.

Sect. II. *Of the second Promise in the Covenant with Abraham.*

This promise is recorded in the following passages. Gen. xii. 2. *I will make of thee a great nation.*—xiii. 16. *I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.*—Gen. xv. 5. *Look now toward heaven and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.*—xvii. 4. *Thou shalt be a father of many nations.* 5. *Neither shall thy name any more be called Abram; but thy name shall be Abraham, for a father of many nations I have constituted thee.* 6. *And I will make thee exceeding fruitful: and I will make nations of thee: and kings shall come out of thee.*—xviii. 18. *Abraham shall surely become a great and mighty nation.*—xxii. 17. *In multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore.*

On this promise the first thing to be observed is, that in the account given of it, Gen. xvii. 5. 6. there is a remarkable diversity in the expression: First, Abraham was to be a *father of many nations.* And to shew in what manner he was to be a father of many nations, God said to him, *Thy name shall be Abraham: for a father of many nations I have made thee.* In the Hebrew it is, *Nathattecha, Dedi te, I have given thee:* LXX. τεθεικα σε, *Posui te; I have placed* or *constituted thee.* Next, Abraham

Abraham was to be *exceeding fruitful: and nations were to be made of him, and kings were to come out of him.* He was to be the father of many nations by the conſtitution or appointment of God; and he was to be ſo exceedingly fruitful by procreating children, that nations were to be made of him, and kings were to come out of him. In this diverſity of expreſſion, God intimated to Abraham, that he was to have two kinds of ſeed; one by the conſtitution or appointment of God, in reſpect of which he was to be *a father of many nations;* and another by natural deſcent, in reſpect of which he was to be *exceeding fruitful* in children. This account of Abraham's ſeed merits attention, becauſe the promiſes in the covenant being made, not to Abraham alone, but to his ſeed; in their firſt or literal meaning they belonged to his natural ſeed, but in their ſecond or higheſt meaning, they were promiſes to his ſeed by faith.

The diſtinction of Abraham's ſeed into two kinds, is intimated by our Lord himſelf, John viii. 39. where he told the Jews who ſought to kill him, that notwithſtanding they were the natural offspring of Abraham, they were not his *children*, unleſs they did the works of Abraham.—The ſame diſtinction is taught ſtill more plainly by the apoſtle Paul, who calls Abraham's natural progeny, *his ſeed by the law;* the law of marriage: but his ſeed by the appointment of God, who gave believers of all nations to him for ſeed, *That which is by the faith of Abraham.* Rom. iv. 16. *That the promiſe might be ſure to all the ſeed; not to that only which is by the law, but to that alſo which is by the faith of Abraham, who is the father of us all.*—In like manner, the ſame apoſtle by telling us, Rom. ix. 8. *The children of the fleſh, theſe are not the children of God, but the children of promiſe are counted for ſeed*, hath inſinuated that Abraham had two kinds of children or ſeed; and that the ſeed by the promiſe, *a father of many nations I have conſtituted thee*, are the children of God to whom alone the promiſes in the covenant in their ſecond and higheſt meanings belong.

This diſtinction of his ſeed into two ſorts, I doubt not Abraham himſelf underſtood. My reaſons are as follow:

1. In the promiſe, *A father of many nations I have conſtituted thee;* the expreſſion *I have conſtituted thee*, muſt have led Abraham to expect a ſeed of ſome kind or other, different from that which he was to have by natural deſcent. For he could not imagine God would promiſe it as a favour, that he would *conſtitute* him the father of his natural offſpring. He was their father by having begotten them, and not by any poſitive appointment of God whatever.

2. Seeing the ſeed, of which God conſtituted Abraham the father, was to be ſo numerous as to make many nations, he muſt have known that theſe nations were not to be his deſcendants. His deſcendants to whom the promiſes in their literal meaning belonged, were to be

but one nation; as Abraham knew, from the limitation of the promises, first to Isaac to the exclusion of Ishmael; and after that to Jacob, to the exclusion of Esau. Besides, that his descendants by Jacob were to be but one nation, Abraham must have known from the purposes for which they were chosen to be the people of God; and from their having so narrow a country as Canaan, promised to them as their habitation. For he could not but know, that Canaan, instead of containing many nations, was no more than sufficient to be the habitation of the one nation of his descendants by Jacob.

3. Although the many nations of whom Abraham was constituted the father, are called *his seed*, that appellation could not lead him to conclude certainly, that these nations were to spring from him by natural descent. Anciently, not only a person's offspring, but those who resembled him in his dispositions and actions, were called *his seed*. Thus, in the sentence pronounced at the fall, wicked men are called *the seed of the serpent:* and the devil is called by our Lord, the *father of murderers and liars*. Wherefore as Abraham knew that the promises in the covenant in their first or literal meaning, were limited to the one nation of his natural descendants by Jacob, it would readily occur to him, that the many nations of whom he was constituted the father, and who as his children were to inherit the promises in their second or highest meaning, were nations of persons who resembled him in his faith and obedience. And the rather when he considered, that those who partook of the qualities of his mind, were more really his children, than those who were related to him only by fleshly descent. Besides he may have known, that his seed by faith, being also the children of God, were better qualified than those who were his seed by natural descent, to receive the blessings promised in the covenant to his seed; especially the eternal inheritance of the heavenly country, which was promised to them under the image of the everlasting possession of Canaan.

4. The occasions on which the numerous seed was promised to Abraham must have led him then, as they do us now, to think of a numerous seed, different from his natural progeny. Gen. xvii. 1. *When Abram was ninety years old and nine, the Lord appeared to Abram and said to him; I am the Almighty God, walk before me and be thou perfect.* 2. *And I will make my covenant between me and thee, and I will multiply thee exceedingly.*—Gen. xxii. 16. *By myself have I sworn, saith the Lord, For because thou hast done this thing, and hast not with-held thy son, thine only son:* 17. *That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore.* The numerous seed being promised to Abraham, as the reward of his walking before the Lord in a perfect manner, and of his having offered up Isaac as a burnt offering, he could not think that a

numerous

numerous natural progeny was the only ſeed promiſed to him. That kind of ſeed however numerous, he muſt have known is not the proper reward of a man's walking before the Lord in a perfect manner, far leſs is it the proper reward of ſuch an eminent degree of faith and piety as he expreſſed in the offering up of Iſaac. To be the founder of a great nation, or even of many nations, was a bleſſing which any wicked man might attain in the ordinary courſe of things, and which ſome of that character actually had attained. Wherefore when God repeatedly promiſed to Abraham, with a ſolemnity and pomp of expreſſion which could not fail to attract his attention, that he would multiply him exceedingly, and that his ſeed ſhould be numerous as the ſtars of the heaven, this chief of believers, whoſe underſtanding was as extenſive as his faith was ſtrong, would not interpret God's promiſes of a numerous natural ſeed only, but of a numerous ſpiritual ſeed alſo, who were to reſemble him in his faith and obedience.—The promiſe of the numerous ſeed thus underſtood, muſt, to a perſon of Abraham's piety, have appeared an high reward indeed. It was an aſſurance from God himſelf, that in the progreſs of the world, there were to be multitudes in every age and country, who ſhould know and worſhip the true God; that God would acknowledge all ſuch as Abraham's ſeed; that in fulfilment of the promiſes made in the covenant to Abraham's ſeed, he would count their faith to them for righteouſneſs; and that he would beſtow on them the everlaſting poſſeſſion of the heavenly country, promiſed to Abraham, and to his ſeed by faith.

Having thus ſhewed that a numerous ſeed by faith was promiſed to Abraham, as well as a numerous natural progeny, and that Abraham himſelf knew both kinds of ſeed were promiſed to him, it remains to ſpeak of the accompliſhment of the promiſe, according to its twofold meaning. And firſt, the promiſe that Abraham's natural ſeed ſhould be as numerous as the duſt of the earth, and as the ſand which is on the ſea-ſhore, though limited to the one nation of the Iſraelites, who deſcended from Abraham by Jacob, hath been remarkably fulfilled even in that one nation; agreeably to Gen. xii. 2. *I will make of thee a great nation.* For, notwithſtanding the oppreſſion of Jacob's poſterity in Egypt, they had multiplied ſo exceedingly, that when they came out, and were numbered in the wilderneſs, the males among them, who were above twenty years old, and able to go to war, were no fewer than ſix hundred and three thouſand, five hundred and fifty: Now, as neither the Levites, nor the old men, the women, and the children under twenty years old, were numbered, theſe together muſt have been at leaſt four times the number of the males fit to go to war; conſequently the ſouls who came out of Egypt, could not be fewer than three millions: So exceedingly did

God

God multiply Abraham's natural feed during the short time of their sojourning in Egypt.

The Israelites, after they were settled in Canaan, continued to multiply greatly; for when David numbered them, there were found in Israel and Judah, *thirteen hundred thousand valiant men who drew the sword*, 2 Sam. xxiv. 9.—Afterwards, indeed, their numbers were diminished by the inroads of the Assyrians and Chaldeans, and by the captivity, first of the ten tribes, and then of the two tribes; so that when they returned from Babylon, they were but few. Yet that small remnant, in process of time, multiplied to such a degree in their own land, that when the Romans invaded them under Titus, their numbers were prodigious; as we learn from the accounts which Josephus hath given of those who perished by famine, by pestilence, by internal divisions, and by the sword of the Romans, during the course of their last war with that powerful people.

After the destruction of Jerusalem, and the total discomfiture of the Jews by the Romans, such of them as survived, being sold by their conquerors for slaves, were scattered through all the neighbouring heathen countries, and from thence were dispersed in process of time, over the face of the earth. In this last dispersion, the natural seed of Abraham have continued now near eighteen hundred years: and during that long period, they have often been miserably wasted, partly through their own turbulent disposition, and partly through the avarice and cruelty, both of the heathens and of the Christians, among whom they dwelled. Yet, during all the calamities which have befallen them, they have ever remained, though not an united, yet a distinct people, by their observance of the institutions of Moses, but especially by their circumcision, declared by God himself to be the seal of his covenant with Abraham, Gen. xvii. 9. and by that external mark, and by their observance of the institutions of Moses, this people are every where known to be the posterity of Abraham. Moreover, they are at this day so numerous, that were they gathered out of all the lands where they are dispersed, and joined together, they would be a race perhaps as numerous as any at present found on the earth. Who does not see in all this, the accomplishment of God's promise to Abraham, to multiply his natural seed *as the dust of the earth, and as the sand which is on the sea-shore!* See Sect. 4. at the beginning.

In the second place, Abraham, by the promise, *A father of many nations I have constituted thee*, being made the father of all in every age and nation who believe and obey the true God, his spiritual seed must be very numerous. It is true, we cannot number them, as Moses and David numbered the natural seed. This, however, we know, that in every nation, there always have been, even in the darkest and most

most corrupt ages, many pious and virtuous men, who have feared God, and wrought righteousness, according to the light, and the advantages which they enjoyed. See Sect. 4. 1st Art. p. 167. Also we know, That in the progress of the divine government, virtuous and good men, Abraham's seed by faith, shall be so multiplied, that they will at length exceed the wicked in numbers; and that being considered by God as Abraham's seed, they shall receive all the blessings, which, in the covenant, were promised to Abraham's seed, See p. 58.

It remains to speak of the purpose for which God constituted Abraham the father of all believers, and of the advantages which they derive from that appointment.—According to the apostle Paul, Abraham was constituted the father of all believers, from the beginning to the end of the world, for the purpose of receiving on their behalf, and in their name, the promises of those blessings which God, of his great goodness, intends to bestow on them, Rom. iv. 11. *He received the mark of circumcision, as a seal of the righteousness of the faith which he had in uncircumcision*, or, as an evidence that the faith which he exercised in uncircumcision, was counted to him for righteousness, *in order to his being the father of all who believe in uncircumcision, that righteousness might be counted even to them*: 12. *And the father of the circumcision, that righteousness might be counted to those who are not of the circumcision only, but who also walk in the footsteps of the faith of our father Abraham, which he had in uncircumcision.*—In thus constituting Abraham the father of all believers, whether Jews or gentiles, for the purpose of receiving on their behalf the promises in the covenant, God accommodated himself to the ideas of mankind, who consider what is promised in a covenant, as more binding than a simple declaration of one's intention. Accordingly, by making these promises to believers of all nations, in a covenant with Abraham as their father, God both published his gracious intentions, and gave to the heirs of promise, a stronger assurance of his resolution to fulfil these promises to them, than if he had only declared his purpose to do so. With the same design, after Abraham had laid Isaac on the altar, God confirmed all his promises to him, and to his seed with an oath; that, as St Paul tells us, the heirs of promise might have strong consolation under the afflictions of life, through the complete assurance which the oath of God hath given them of an after life of happiness in heaven: Heb. vi. 13. *When God made promise to Abraham, seeing he could swear by no one greater, he sware by himself*, 14. *Saying, surely blessing I will bless thee, and multiplying I will multiply thee.*—16. *For men verily swear by the greater; and an oath for confirmation, is to them an end of all contradiction.*—17. *For which cause, God willing more abundantly to shew to the heirs of promise*, (believers of all nations,) *the immutability*

tily of his purpose, confirmed the promise with an oath;—18. *That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled away to lay hold on the hope set before us* in the promises in the covenant with Abraham.—Farther, Abraham was constituted the father of all believers, that his justification might be the pattern of the justification of the rest of mankind. But of this more, in Ess. vi. Sect. 2. Remark 3.

God having, by a covenant conferred on Abraham, the great honour of being the representative of believers, may we not conjecture, that he was commanded to sacrifice his son Isaac, for this among other reasons, that having an opportunity of shewing, by his ready obedience, what an high degree of faith and piety he possessed, the world might be convinced, that of all mankind, he best deserved to be made the representative of believers of all nations, that in their name, he might receive the promises of those blessings, which the infinite goodness of God, disposeth him to bestow on all who are capable of enjoying them.

I have only to add, that by constituting Abraham the father of all pious and virtuous men, an honour was done to this chief of believers, greater, than if, in the place of Adam, he had been made the father of the whole human race.

Sect. III. *Of the Third Promise in the Covenant with Abraham.*

The third promise, is that which God made to Abraham, immediately on his arrival in Canaan, Gen. xii. 7. *The Lord appeared to Abraham, and said, Unto thy seed will I give this land.*—Gen. xv. 1. *Fear not, Abram: I am thy shield, and thy exceeding great reward.*—7. *And he said to him, I am the Lord who brought thee out of Ur of the Chaldees, to give thee this land to inherit it.*—18. *Unto thy seed have I given this land*, &c.—Gen. xvii. 8. *I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan; for an everlasting possession.*—Gen. xxii. 17. *Thy seed shall possess the gate of his enemies.*

Concerning the first or literal meaning of this promise, there can be no doubt: as little can there be any doubt concerning its fulfilment to Abraham's natural seed, according to that meaning. After they had sojourned in Canaan and Egypt, God put Abraham's natural seed in possession of the promised country by great miracles, and maintained them in the possession of it during many ages.

But, like all the other promises in the covenant, this had a second and higher meaning, which Abraham and his immediate descendants well understood; namely, that under the image of the possession of

Canaan,

Canaan, the possession of a better country, even an heavenly, was promised to them; as the following arguments I think sufficiently prove.

1. Although, when God said to Abraham, Gen. xii. 1. *Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee*, he might think of some country on earth only, yet when God afterwards said to him, Gen. xvii. 1. *I am the Almighty God, walk before me, and be thou perfect.*—8. *And I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God;* he would naturally conclude that some better country than any country on earth was promised to him, as the reward of his walking before God in a perfect manner. For the translation of his ancestor Enoch, from this earth in the body, after walking with God, must have convinced him, that neither the possession of Canaan, nor of any country on earth in its present state, is the proper reward of a perfect virtue. Besides, the whole earth being cursed for Adam's transgression, no part of it, as Abraham well knew, could be an everlasting habitation to him. In short, Abraham must have seen, that if the possession of Canaan, during the whole of his life, was all that God promised to him as the reward of his walking before him in a perfect manner, he would not be rewarded more than other men; many of whom, notwithstanding they were great sinners, he observed, were enjoying the felicity of earthly countries in the greatest perfection.

2. The possession of Canaan, promised in the covenant, being termed an *everlasting possession*, if nothing was meant thereby, but the everlasting possession of the earthly country so called, Abraham, to whom it was promised, must have expected to live in that country for ever. The same expectation, Isaac and Jacob, his immediate descendants, must have entertained, to whom, as well as to him, the everlasting possession of Canaan was promised. But if Abraham and all his posterity were to live in the earthly Canaan without dying, he would soon be sensible that it was a country too strait for containing all his seed.—Again, if that circumstance led him to interpret the promise concerning the everlasting possession of Canaan, of its being possessed for a long series of years, by the successive generations of his posterity, yet when he considered that the possession of Canaan was promised to all his seed, to his seed by faith as well as to his natural seed, he would soon relinquish that interpretation; because it could not enter into his mind, to think that believers of all nations, who were on the earth in any one age, could live with his natural seed in so narrow a country as Canaan. Or if such a thing had been possible, he must have known, that to be transported into Canaan, would have been no advantage, but rather a loss to many of them; since the

countries in which they were living, were better in every respect than Canaan. These reasons, I think, must have convinced Abraham, that a better and greater country than Canaan, was promised in the covenant to him and to his seed, even an heavenly country, which was capable of containing all his seed, and of which the earthly country promised to his natural seed, was only the emblem and pledge.

3. Supposing that Abraham thought Canaan was the only country promised to him and to his seed, if any of them died without receiving that country, he must have expected either that God would raise them from the dead to enjoy it, or that he would give them in the other world, a country equal to, or better than Canaan. For a person of Abraham's exalted faith and piety, never could think God capable of breaking his promise. Accordingly, our Lord in reasoning with the Sadducees, affirmed, that the promise to give to Abraham and to his immediate descendants the everlasting possession of Canaan, was virtually a promise to raise them from the dead. Luke xx. 37. *Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob ; for he is not a God of the dead, but of the living.* When Moses at the bush, called the Lord, the God of Abraham and of his immediate descendants, he brought to the remembrance of the Israelites, the memorable words with which the promise, to give to their fathers personally, the everlasting possession of the land of Canaan, was concluded, namely, *And I will be their God*, Gen. xvii. 8. From these words our Lord reasoned against the Sadducees, who denied the resurrection of the dead, in the following manner : Seeing the Lord, when he promised to give to Abraham and to his seed, the land of Canaan for an everlasting possession, added, *And I will be their God*, if Abraham and his immediate descendants died without receiving Canaan, and are not to be raised from the dead to possess it, the Lord, who promised it to them, could not with truth call himself their God, so many years after they were dead. Or, as the apostle insinuates, Heb. xi. 16. he might have been ashamed to call himself their God.—Besides, in the preceding part of his discourse, our Lord termed the promised country, *That world*, in contradistinction to *This world ;* and declared, that to enjoy *that world*, Abraham and his seed must be raised from the dead. Luke xx. 34. *The children of this world marry, and are given in marriage. But they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.* 35. *Neither can they die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection.* Wherefore, our Lord himself hath authorised us to believe, that in the promise to give to Abraham and to his seed, the land of Canaan for an everlasting possession, a new world, and a resurrection from

from the dead, in order to their enjoying that world, was really promised to them; for which reason he charged the Sadducees, who denied the resurrection, with ignorance of the scriptures. Matth. xxii. 29. *Ye do err, not knowing the scriptures.*

4. St Paul expressly affirms, that Abraham and his immediate descendants, knew that in the promise to give to him and to them, the land of Canaan for an everlasting possession, a better country, even an heavenly country, was promised to them. For he tells us, these men, to shew that they expected a city whose builder and ruler is God, never built any house or fixed habitation in Canaan, but always dwelled there in tents. Heb. xi. 9. *By faith he sojourned in the land of promise, as belonging to others, dwelling in tents with Isaac and Jacob, the joint heirs of the same promise.* 10. *For he expected a city having foundations, of which city the builder and ruler is God.*—Farther, the same apostle informs us, that Abraham, and Isaac, and Jacob, though they never obtained the possession of Canaan, all died in the firm persuasion of obtaining it. Heb. xi. 13. *All these died in faith, though they did not receive the things promised. For seeing them afar off, and being persuaded of them, and embracing them, they confessed that they were strangers and pilgrims on the earth.* 14. *Now they who speak such things, plainly declare, that they earnestly seek,* πατριδα, *a native country,* not Chaldea. 15. *For if they had remembered that from which they came out, they might have had opportunity to have returned.* 16. *But indeed they strongly desired a better country, even an heavenly.*—After these express testimonies, can any one suspect that Abraham and his immediate descendants, did not know an heavenly country was promised to them in the covenant, under the image of Canaan? and that they were to be raised from the dead, in order to their enjoying it?

5. That the promise to give to Abraham and to his seed, the everlasting possession of Canaan, was a promise to give them the everlasting possession of an heavenly country, and to raise them from the dead to enjoy that country; and that Abraham and his descendants understood the promise no otherwise, is evident from this, that the Israelites from the earliest times, entertained a strong hope of the resurrection of the dead, founded on the covenant with Abraham. Thus the Psalmist, speaking of the wicked, saith, Psal. xlix. 14. *Like sheep they are laid in the grave,—and the upright shall have dominion over them in the morning: Their beauty shall consume in the grave from their dwelling.* 15. *But God will redeem my soul from the power of the grave: for he shall receive me.*—Wisdom of Solomon iii. 4. *Though they be punished in the sight of men, yet is their hope full of immortality.*

What a strong belief of the resurrection of the just, and of the retributions of an after life founded on the covenant with Abraham,

 the

the later Jews entertained, we learn from the hiſtory of the ſeven brethren with their mother, who were put to death by Antiochus for refuſing to taſte ſwine's fleſh, 2 Mac. vii. 9. The ſecond, *When he was at the laſt gaſp, ſaid, Thou like a fury takeſt us out of this preſent life ; but the king of the world ſhall raiſe us up, who have died for his laws, to everlaſting life.*—And that they expected this reſurrection to everlaſting life, by virtue of the covenant with Abraham, appears from the words of the youngeſt of theſe brethren : ver. 36. *For our brethren who now have ſuffered a ſhort pain, are dead under God's covenant of everlaſting life :* for what covenant of everlaſting life did God ever make with the Jews, under which they could die, unleſs it be the covenant with Abraham, in which he promiſed with an oath, to give to him and to his ſeed, the land of Canaan for an everlaſting poſſeſſion.

Farther, that the Jews derived their hope of the reſurrection, from the covenant with Abraham, may be gathered from their expecting the reſurrection of the juſt only. Thus our Lord, ſpeaking of the reſurrection, according to the opinion which the Jews entertained of it, calls it, Luke xiv. 14. *The reſurrection of the juſt.* In like manner, the fourth of the ſeven brethren mentioned above, ſaid to his perſecutor, 2 Mac. vii. 14. *As for thee, thou ſhalt have no reſurrection to life.* So alſo Joſephus, ſpeaking of the opinion of the Phariſees, ſays, Antiq. xviii. 2. " They believe that there are ὑπο χθονος δικαιωσεις retributions " under the earth to ſuch as have attached themſelves to virtue, or " vice in this life ; and that the one are condemned to perpetual im- " priſonment, but that the other have an eaſy return to life."—To this notion of the reſurrection, the Jews were naturally led by the covenant with Abraham, in which the everlaſting poſſeſſion of Canaan, in its ſecond and higheſt meaning, was promiſed to the ſpiritual ſeed only ; that is, to believers of all nations, who in the covenant are counted to Abraham for ſeed.

That the Jews, from the earlieſt times, expected the reſurrection of the dead, and derived their hope of that great event from the covenant with Abraham, is atteſted in the moſt expreſs manner by the apoſtle Paul, who ſcrupled not to ſay to Feſtus and king Agrippa, in the hearing of the chiefs of the Jews, Acts xxvi. 6. *And now, I ſtand and am judged for the hope of the promiſe made of God unto our fathers. 7. Unto which promiſe, our twelve tribes inſtantly ſerving God day and night, hope to come.* But to what promiſe made to the fathers did the twelve tribes hope to come, which they were not in poſſeſſion of at the time the apoſtle ſaid this, unleſs it was the promiſe in the covenant, that God would raiſe Abraham's ſeed by faith from the dead, to poſſeſs the heavenly country, of which Canaan was the emblem. Accordingly, to ſhew that that was the promiſe which the apoſtle had in his eye, he immediately added, *for which hope's ſake, king Agrippa, I am accuſed of*

the

the Jews. 8. *Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead?*—The ſame apoſtle openly affirmed in the hearing of Felix, and of the Jewiſh council, that the reſurrection of the dead is a thing written in the law and the prophets, Acts xxiv. 14. *But this I confeſs unto thee, that after the way which they call hereſy, So worſhip I the God of my fathers, believing all things which are written in the law and the prophets.* 15. *And have hope towards God, which they themſelves alſo allow, that there ſhall be a reſurrection of the dead, both of the juſt and of the unjuſt.* But the reſurrection of the dead is no where written in the law of Moſes, except in the covenant with Abraham, where God promiſed to count Abraham's faith for righteouſneſs, and to give to him and to his ſeed the everlaſting poſſeſſion of Canaan.—And with reſpect to the prophets, the reſurrection of the dead is not written by them, any otherwiſe than as they have foretold the accompliſhment of the promiſes in the covenant, according to their ſecond and higheſt meanings, by ſpeaking of them as the accompliſhment of theſe promiſes according to their firſt or literal meaning. For example, Iſaiah hath foretold the multiplication of Abraham's ſpiritual ſeed by the great increaſe of his natural progeny: Chap. xlix. 18—26. liv. 1—3. lx. 1.—5.—And the converſion of the natural ſeed to the faith of the goſpel, and their ſalvation, by their reſtoration to the land of Canaan. Chap. li. 9.—16. lii. 9.—12.—And their happineſs in their converted ſtate, by the building and adorning of its cities. Chap. lxi. 4, 5, 6.—And the excellency of the heavenly country, and the happineſs of the ſpiritual ſeed in that country, by the creation of a new heaven and a new earth, for the habitation of the natural ſeed; in which new earth, there is to be neither pain nor ſorrow. Chap. lxv. 17.—20.—And the worſhip of God in the heavenly country, by the reſtoration of the Moſaic worſhip in its purity in the new earth. Chap. lxvi. 20—24.

Laſtly, The prevalence of the hope of the reſurrection of the dead, among the Iſraelites in the earlieſt times, may be underſtood from this well known fact, that the nations who ſprang from Abraham by Hagar and Keturah, entertained the ſame hope, and communicated it to their neighbours; ſo that the reſurrection of the dead, in one ſhape or another, was believed by the greateſt part of the inhabitants of the Eaſt. Hence Job who was an Arabian, expreſſed his hope of the reſurrection in the ſtrongeſt terms, chap. xix. 25. *I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth.* 26. *And though after my ſkin, worms deſtroy this body, yet in my fleſh ſhall I ſee God.* 27. *Whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another, though my reins be conſumed within me.*

The particulars contained in this ſection merit attention, as they ſhew how much the Deiſts and others are miſtaken, who think the immortality of the ſoul and the retributions of a future ſtate, were not made known to the Jews by Moſes and the prophets.

Sect. IV. *Of the Fourth Promise in the Covenant with Abraham.*

This promise is recorded, Gen. xvii. 7. *I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant*, 8. *And I will be their God.*—This promise, though expressed in the most simple language, comprehends deep meanings. It consists of two articles.

1. The first article is contained in verse 7. *I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant.* This establishment of God's covenant with Abraham and his seed in their generations for an everlasting covenant, in its first or literal meaning implied, that Abraham's natural seed were to remain a distinct people in their successive generations, without ever being destroyed: because, if they were to be destroyed, God's covenant with them would not have been everlasting. To this interpretation we are led by Moses, who declared, that if God destroyed Abraham's natural seed, it would be a breaking of his covenant with them, Levit. xxvi. 44. *And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them.* Agreeably to this promise, God declared by Jeremiah, that he would utterly destroy the nations who had opressed the natural seed of Abraham, but would never make a full end of his posterity, Jerem. xlvi. 28. *Fear not O Jacob my servant, saith the Lord, for I am with thee: for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee.*

In this promise, according to its first and literal meaning, an event is foretold of a very singular nature; namely, that Abraham's natural seed are always to continue a distinct race, and are never to be lost by mixing with other nations. To this nothing similar hath ever happened. For where are the people, who being scattered over the face of the earth, have preserved themselves distinct from the rest of mankind, so that after continuing in a state of dispersion for thousands of years, the individuals, in their successive generations, are known to be of that people. The Assyrians, the Babylonians, the Persians, the Grecians, and the Romans, have all in their turns conquered, and been conquered, but have not kept themselves distinct from their conquerors, although they were not carried captives from their own country, far less were they scattered over the face of the earth, as the Israelites have been. All these nations are now so mixed with their conquerors, that the individuals of them cannot be distinguished. To the reason and experience of mankind, the continuance of Abraham's natural seed distinct from all the rest of the world, foretold in this promise, must, before it happened, have appeared an event utterly improbable. Yet this improbable event hath actually taken place, through

a long ſucceſſion of ages. For from the time of their going down into Egypt, to this day, the Iſraelites, notwithſtanding the many calamities which befel them, have ſtill been preſerved a diſtinct and numerous people, as was formerly ſhewed in the explication of the ſecond promiſe in the covenant, pag. 54. and they will be continued a diſtinct and numerous people, till the fulneſs of the gentiles is come in, and their exiſtence as a ſeparate race is no longer needed to ſtrengthen the evidences of the goſpel. At that period, they alſo ſhall be converted to the faith of Chriſt, and entering into the Chriſtian church, they will with the other diſciples of Chriſt, aſſiſt in preſerving the knowledge and worſhip of God among mankind, to the end of the world. Theſe things their own prophets have foretold, under the idea of their being reſtored to their own land, and of their worſhipping God there, according to the Moſaic ritual.

But God's promiſe to eſtabliſh his covenant with Abraham's ſeed in their generations for an *everlaſting covenant*, in its ſecond and higher meaning, imported that his ſpiritual as well as his natural ſeed, ſhould be continued in the world, and be ſeparated from the wicked for ever. Accordingly, notwithſtanding Abraham's ſpiritual ſeed, the ſincere worſhippers of God have, from the beginning, been perſecuted, and often worn out by the ſeed of the ſerpent, they have never been utterly deſtroyed. There have always been, in every nation, many good men who feared God and wrought righteouſneſs, and who, notwithſtanding they were not diſtinguiſhed from the wicked by any external mark, as Abraham's natural ſeed always have been, are nevertheleſs ſufficiently diſtinguiſhed from them by their faith and holineſs, and will continue a diſtinct people to all eternity. To render God's covenant with them everlaſting in the ſtricteſt ſenſe, Matt. xiii. 49. *At the end of the world, the angels ſhall come forth, and ſever the wicked from among the juſt.* And being ſeparated, Chriſt will carry them with him into heaven, and form them into one great community, called, Heb xii. 23. *The general aſſembly and church of the firſt-born;* and Rev. xxi. 27. *There ſhall in nowiſe enter into it any thing that defileth, neither whatſoever worketh abomination, or maketh a lie, but they who are written in the Lamb's book of life.* In this holy community, the ſpiritual ſeed of Abraham will remain to all eternity, ſeparated from the wicked, and united to one another by the indiſſoluble bond of the warmeſt love and friendſhip for ever.

The ſecond article of the fourth promiſe is contained in theſe words: *I will be their God.* This implies,

1. That Abraham's natural ſeed were in general to know and acknowledge the true God as their God. Moreover, this promiſe being connected with their poſſeſſion of Canaan, in the following manner,

ner, Gen. xvii. 8. *I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God,* it signified that the title of Abraham's seed to possess Canaan, depended on their continuing to worship and obey God.—How this promise, in its first or literal meaning, was accomplished, we learn from Moses, who insinuates that Abraham's posterity in Canaan and in Egypt, acknowledged and worshipped the God of their fathers, by those natural acts of piety which reason dictated, till they came to Sinai, where, by the ministry of Moses, God gave them a ritual of his worship, formed according to a pattern shewed to Moses on the mount. From that time forward, Abraham's posterity, while they remained in Canaan, continued to worship the true God, according to that ritual. On some occasions, indeed, they deviated into idolatry. But they were always soon reclaimed, by the punishments which God sent on them. Besides, at no time did the whole nation to a man follow after idols. In the times of the greatest corruption, there were many who abhorred idols. Thus it was in the reign of Ahab, when Elijah thought himself the only worshipper of the true God remaining in Israel. For there were even then seven thousand men left, who had not bowed the knee to Baal, 1 Kings xvii. 19. Thus it was likewise during the Babylonish captivity, when Shadrach and his companions were cast into a burning furnace, for refusing to worship the image which Nebuchadnezzar set up. Moreover, by the punishments sent on the Israelites for departing from the law of Moses, they were at length so thoroughly cured of their propensity to idolatry, that after their return from Babylon, even to this day, their abhorrence of idols hath been extreme. They have long ago been driven out of Canaan by the Romans, and have continued in a state of dispersion ever since. But these evils did not befal them, because they had forsaken the law of Moses, being more zealous of it then than ever; but because they crucified the Christ, and rejected the gospel. In short, notwithstanding they have continued long in this last dispersion, and have suffered innumerable evils for their faith, not only from Mahometans and heathens, but from Christians also, they have continued to know and worship the God of their fathers, by such rites of the law of Moses, as they could perform out of Judea: so signally hath the promise in the covenant, that God would be the God of Abraham's natural seed in their generations, been accomplished.

This promise in its second and higher meaning hath been fulfilled in Abraham's spiritual seed likewise. From the beginning, there have been in all nations, many who have known the true God, and have worshipped him by pious affections, by prayer, and by a sincere desire to know and to do his will; a worship more acceptable to God than any

worship

worſhip by bodily rites. Through this ſpiritual worſhip, believers of all nations, whether they be Jews or gentiles, are by the promiſe of God, that is by a free gift, entitled to the poſſeſſion of the heavenly country, of which Canaan was the type.—And as all who believe in Chriſt, are Abraham's ſpiritual ſeed, and the true Iſrael of God, the promiſe, that he would be a God to Abraham's ſeed in their generations, hath been remarkably fulfilled in them alſo. For the knowledge and worſhip of the true God have been more effectually ſpread through the world, and preſerved among mankind by the diſciples of Chriſt, than by the diſciples of Moſes.

That the preſervation of the knowledge and worſhip of God in the world by the ſpiritual ſeed, was promiſed in the covenant, appears from Jerem. xxxi. 33. *This ſhall be the covenant which I will make with the houſe of Iſrael, after thoſe days, ſaith the Lord: I will put my law in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my people.* And from Iſa. lix. 20. *And the Redeemer ſhall come to Zion, and unto them who turn from tranſgreſſion in Jacob, ſaith the Lord.* 21. *As for me, this is my covenant with them, ſaith the Lord, My ſpirit which is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth and for ever.* According to the prophets, therefore, one of the particulars included in God's promiſe, that he would be a God to Abraham's ſeed in their generations, was, that the knowledge of himſelf which he gave firſt to the natural ſeed in the law, and after that to the ſpiritual ſeed in the goſpel, would never be loſt in the world. With admiration and gratitude we behold the accompliſhment of this promiſe, in the preſervation of the Jewiſh and Chriſtian ſcriptures, and in the continuance of the worſhip of the one true God, among Jews and Chriſtians to this day.

This promiſe, however, will not be completely accompliſhed, till Abraham's ſpiritual ſeed are all introduced into the heavenly country, their eternal inheritance. When that grand æra arrives, the ſpiritual ſeed joining the general aſſembly of the firſt born, ſhall know and worſhip God more perfectly, than ever they did in any period of the church on earth, Rev. xxii. 3. *His ſervants ſhall ſerve him, and they ſhall ſee his face, and his name ſhall be in their foreheads.*

2. The promiſe, that God would be the God of Abraham's feed in their generations, implied that he would reſide among the natural ſeed; not indeed by any image or corporeal repreſentation of him, for every thing of that kind they were forbidden to make; but by a viſible ſymbol of his preſence, abiding with them conſtantly, to which they would direct their worſhip. This meaning of the promiſe is ſuggeſted by God himſelf, Levit. xxvi. 11. *And I will ſet my tabernacle amongſt you, and my ſoul ſhall not abhor you.* 12. *And I will walk among you, and be*

 your

your God, and ye ſhall be my people. Accordingly, in fulfilment of this promiſe, God reſided among Abraham's natural ſeed in the wilderneſs, by a pillar of cloud and fire, which after the tabernacle was erected, reſted on it while they continued encamped. But when they journeyed, it went before them. This viſible ſymbol of the divine preſence among the Iſraelites, was called *the glory of the Lord.* And from that glory God gave reſponſes to the Iſraelitiſh judges and kings, when they conſulted him.—How long this viſible ſymbol of the divine preſence continued among the Iſraelites, is not known. If it remained till the temple was deſtroyed by the Babylonians, it departed then, and never returned.

This promiſe, in its ſecond meaning, hath been accompliſhed to Abraham's ſeed by faith likewiſe; for in no age of the world, have good men been without the preſence and aſſiſtance of the ſpirit of God; as may be known from God's ſaying concerning the wicked antediluvians, Gen. vi. 3. *My ſpirit ſhall not always ſtrive with man.* In the Chriſtian church, this promiſe received a remarkable accompliſhment, by the deſcent of the Holy Ghoſt upon the apoſtles and firſt preachers of the goſpel, and by the ſpiritual gifts with which all the primitive churches were enriched. Theſe were more honourable tokens of the divine preſence, than the glory in the tabernacle, becauſe they were appropriated to individuals, who on that account, were called *temples of the Holy Ghoſt*, 1 Cor. vi. 19. and *habitations of God through the Spirit*, Eph. ii. 22. But this promiſe will receive its chief accompliſhment in the heavenly country, where the *pure in heart ſhall ſee God*, Matth. v. 8. Rev. xxi. 3. *And I heard a great voice out of heaven, ſaying, Behold the tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, and be their God.*

3. The promiſe, that God would be a God to Abraham's ſeed in their generations, implied that he would be their conſtant protector, and beſtow on them all the bleſſings which men expect from the objects of their worſhip.—The preſervation of Abraham's natural ſeed in Egypt, their deliverance from their Egyptian oppreſſors, their miraculous ſuſtentation in the wilderneſs during forty years, their introduction into and poſſeſſion of Canaan, their return from their captivities, but above all, their not periſhing as a people in their laſt long diſperſion, are illuſtrious proofs that this race hath always been the objects of God's care, that they are ſtill beloved for their father Abraham's ſake, and that they will be preſerved a numerous and diſtinct people, till the whole purpoſes of their ſeparation from the reſt of mankind, are accompliſhed.

This promiſe hath been fulfilled to the ſpiritual ſeed likewiſe; for, notwithſtanding the ſincere worſhippers of God, from the very beginning, have been perſecuted by the wicked, and in theſe perſecutions,

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great numbers of them have been put to death, they have never been utterly destroyed. By the support which God on many occasions hath given to his suffering servants in times of persecution, many have been excited to imitate their virtues; and, by the ordinary care which he taketh of them at all times, the generation of the servants of God hath been, and will be preserved in the world to the end. Nay, we have reason to expect, that at length the effect of that most wise and powerful government which God exercises over the world, will be to diminish the wicked, and to multiply the virtuous till they exceed the wicked in number, as was before observed, page 55. And with respect to the present happiness of good men, it hath ever been acknowledged that their virtues, in all ordinary cases, make them much more happy than the wicked can be by enjoying the pleasures of sin; and in extraordinary circumstances, if they are more afflicted than others, their felicity will be the greater in the heavenly country, according to Christ's promise, Rev. iii. 21. *To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on his throne.*

Before we conclude our account of the third and fourth promises in the covenant with Abraham, we will endeavour to shew, *First,* that Isaiah and Ezekiel have foretold the general conversion of Abraham's natural seed to the Christian faith, under the idea of their restoration to their own land; And their practising the Christian worship, under the idea of their worshipping God in Canaan, according to the purity of the Mosaic ritual; And their happiness in their converted state, under the idea of their employments and enjoyments in the earthly country. *Secondly,* That Isaiah's new heaven and new earth, chap. lxv. 17. and Ezekiel's temple, chap. xli. 1. and the land which he allotted to the twelve tribes, chap. xlvii. 13,—23. and the city whose dimensions he hath described chap. xlv. 6. are the same with the new heaven and new earth, and the heavenly Jerusalem, which John saw in his vision, related Rev. chapters xxi. xxii. consequently that the new heaven and the new earth, of which the prophets and the apostle have spoken, are the heavenly country promised in the covenant to Abraham's spiritual seed.

1. First then, that Isaiah and Ezekiel have foretold the general conversion of Ahraham's natural seed to the Christian faith and worship, under the idea of their restoration to their own land, and of their worshipping God there, according to the Mosaic ritual, and their happiness in their converted state, under the idea of their felicity in the earthly Canaan, must, I think, be acknowledged, when it is considered that these prophecies, literally understood, contain particulars which cannot be supposed to happen, if the Israelites, after being restored to their own land, are to live as formerly under the institutions of Moses; Such as, that they shall be absolutely free from transgressions, and be all righteous.

teous. Ezek. xxxvii. 23. *Neither shall they defile themselves,—with any of their transgressions.* 24. *They shall also walk in my judgments, and observe my statutes and do them.* So also Isa. lx. 21. *Thy people shall be all righteous.* Farther, these prophecies literally understood foretel, that when the Israelites are placed in Canaan, God's *servant David shall be their prince for ever*, Ezek. xxxvii. 25. And that all the nations of the earth shall be subservient to them, Isa. lx. 12. *The nation and kingdom that will not serve thee, shall perish: Yea, those nations shall be utterly wasted.* But if these prophecies foretel the conversion of the Jews, the particulars mentioned in them will all happen. The converted Jews, in the Christian church, will not, as formerly under the law of Moses, be polluted with any ceremonial transgression: Neither will they be righteous, merely by performing ritual services, but by doing pious and virtuous actions. And in the Christan church, Christ called *David*, because he was prefigured by David, will rule them for ever. Moreover, *the nation that will not serve them* in their converted state, namely, by *building up their walls*, as it is explained, Isa. lx. 10. that is, by entering into the Christian church and strengthening it, *shall be utterly wasted.*

2. *Secondly*, That Isaiah's new heaven and new earth, and Ezekiel's country and city, are the same with the new heaven and new earth, and the heavenly Jerusalem which John saw in his visions, will appear from comparing their several descriptions of these matters. Isaiah's new heaven and new earth, which God is to create, are to be so excellent, that *the former shall not be remembered*, Isa. lxv. 17. Wherefore they are to be created after the former heaven and earth are passed away. In this circumstance they agree with John's new heaven and new earth; for he saw these after *the first heaven and the first earth were passed away*, Rev. xxi. 1.—Next, as in Isaiah's new Jerusalem, which God is to create a rejoicing, *the voice of weeping shall be no more heard*, Isa. lxv. 19. So in John's new Jerusalem, *there shall be no more death, neither sorrow nor crying, neither shall there be any more pain*, Rev. xxi. 4. —Farther, as Isaiah said to the Israelites, chap. lx. 19. *The sun shall be no more thy light by day, neither for brightness shall the moon give light to thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory.* So of his new Jerusalem, John says, Rev. xxi. 23. *The city had no need of the sun, neither of the moon to shine in it, for the glory of the Lord did lighten it, and the Lamb is the light thereof.*—And with respect to Ezekiel's waters, which issued out from under the threshold of the house, and became a great river, Ezek. xlvii. 1.—5. it is the same with John's *pure river of water of life proceeding out of the throne of God*, Rev. xxii. 1. For, as on the banks of Ezekiel's river, a tree grew *which brought forth new fruit according to his months,—and the fruit thereof shall be for meat, and the leaf thereof for medicine*, Ezek. xlvii. 12. So *on either side of* John's *river, was there the tree of life, which bare twelve*

manner

manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations, Rev. xxii. 2.

Theſe deſcriptions agree ſo exactly in all points with each other, that it is reaſonable to ſuppoſe the ſubject of the prophecies and of the viſion is the ſame: Wherefore, as John ſaw the new heaven and the new earth, and the heavenly Jeruſalem, and the pure river of water of life iſſuing out of the throne of God, and the tree of life growing on its banks, after the reſurrection of the dead and general judgment, and puniſhment of the wicked, (Rev. xx. 11.—15.) I think it probable, that the prophecies, in which all theſe particulars are mentioned, foretel the ſtate of things after the reſurrection, and general judgment; conſequently, that Iſaiah's new heaven and new earth, and Exekiel's country and city, are the heavenly country promiſed to Abraham, and to his ſpiritual ſeed, in the covenant.

3. In the *third* place, St Peter hath directed us to interpret Iſaiah's prophecy and John's viſion, of the heavenly country in which the righteous are to live after the reſurrection and judgment. For, after deſcribing the utter deſtruction of the preſent heavens and earth by fire, he adds, 2 Pet. iii. 13. *Neverthe leſs we, according to his promiſe, expect new heavens and a new earth, wherein dwelleth righteouſneſs.* Theſe great events, he tells us, will happen when Chriſt returns from heaven to raiſe the dead and judge the world: and calls it, the *reſtitution of all things*; and affirms, that God hath ſpoken of it by all his holy prophets ſince the world began. Acts iii. 19. *Repent ye, therefore, and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.* 20. *And he ſhall ſend Jeſus Chriſt, who before was preached to you*, 21. *Whom the heavens muſt receive, till the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets ſince the world began.* But where hath God promiſed to create new heavens and a new earth, wherein righteouſneſs is to dwell, except in the covenant with Abraham, in which he promiſed an heavenly country to Abraham's ſpiritual ſeed? And where do we find, that God hath ſpoken of the reſtitution of all things, by the mouth of all his holy prophets ſince the world began, unleſs it be in that covenant, and in the prophecies which foretel the fulfilment of the promiſes in that covenant.

Of the form and conſtitution of the heavenly country, to be created for an everlaſting habitation to Abraham's ſeed by faith, we know little, except, 1. That it will be a material habitation. For, as the righteous are to be raiſed with glorious, incorruptible, and immortal bodies, their everlaſting habitation muſt be ſuited to the corporeal part of their nature, raiſed from the dead in the greateſt perfection of which it is capable. See 1 Cor. xv. 44. note. Hence the propriety of repreſenting the heavenly country, under the image of the earthly

Canaan.

Canaan.—2. The new heavens and the new earth, being destined for an habitation to all the virtuous and the good, who have lived and who are to live in the world from first to last, they must be such as are capable of containing them, and with them such of the angelical natures as are to live with them in their new abode.—3. In scripture there are passages which lead us to believe, that God will dwell with the righteous in the heavenly country, by some visible manifestation of his presence, unspeakably more resplendent than the glory by which he manifested his presence among the Israelites. Now, although God can receive no addition to his happiness from the excellency of his own works, we may suppose that the new heavens and earth will be so much the more exquisitely contrived, and so much the more glorious, that he himself is to be sensibly present with his people. Wherefore, if the present earth, even as it lieth under the curse, and is the habitation of sinners, affords its inhabitants such a variety of enjoyments, how full of pleasures must the heavenly country be, which God's wisdom hath contrived, and his power created, for the entertainment of his favourite people. Isa. lxv. 18. *Be you glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy.* 19. *And I will rejoice in Jerusalem, and joy in my people.* See Spectator, vol. 8. No. 580. where the future habitation of the righteous, and their happiness in that abode, are elegantly described.

SECT. V. *Of the fifth Promise in the Covenant with Abraham.*

This promise we have Gen. xii. 2. *I will bless thee and make thy name great, and thou shalt be a blessing:* 3. *And in thee shall all the families of the earth be blessed.*—xviii. 18. *Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him.*

Concerning this promise let it be observed, that although at the time it was spoken, Abraham may have thought it a promise of great temporal felicity only, to him and to the families of the earth through him, in some manner which he did not understand; yet afterwards, when God counted his faith to him for righteousness, and constituted him the father of many nations, he might conjecture, that the counting of his faith to him for righteousness, was what God meant by blessing him, as was observed page 48; And that by constituting him the father of many nations, he was to make his name great; And that the blessing of all the families of the earth in him, consisted in their having their faith counted to them for righteousness, by virtue of the promise which God made to him as their father.

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But whether Abraham underſtood this to be the meaning of the promiſe or not, what Paul wrote to the Galatians, ſhews that it is its true meaning, Gal. iii. 13. *Chriſt hath bought us off from the curſe of the law, being made a curſe for us, that the bleſſing of Abraham might come on the nations through Jeſus Chriſt.* For what bleſſing belonging to Abraham, can come on the nations through Chriſt's buying them off from the curſe of the law, unleſs it be the bleſſing of *juſtification* mentioned ver. 8. that is, the bleſſing of having their faith counted to them for righteouſneſs, called *the bleſſing of Abraham*, becauſe it was firſt promiſed to him perſonally by a covenant; and becauſe in that covenant, God promiſed to him to beſtow the ſame bleſſing on men of all nations, who imitated him in his faith and obedience, and who, on that account, are conſidered by God as his children. For, as was ſhewn page 55. Abraham was conſtituted the father of many nations, for the expreſs purpoſe of receiving the promiſes in the covenant on their behalf, and in their name. Wherefore, ſeeing the counting of Abraham's faith to him for righteouſneſs implied, as was ſhewed p. 48. that his ſins were to be pardoned, and that he was to be rewarded as a righteous perſon, God's bleſſing all the families of the earth in him, implied, that all who imitated him in his faith and obedience, were to have their ſins in like manner pardoned, and to receive the reward due by God's promiſe to righteous perſons; and that they are to be thus bleſſed, in conſequence of the promiſe made to Abraham as the father of all believers.

This bleſſing of faith counted to them for righteouſneſs, will aſſuredly come on all the families of the earth. For, as was ſhewed in the Illuſt. of Rom. ii. p. 163. Eſſ. VI. ſect. 3. if faith does not conſiſt in the belief of things which one hath no opportunity of knowing, but in the belief of ſuch things as are made known to him, whether by the light of nature, or by revelation, and in a ſincere diſpoſition to know and do the will of God, men in every age and nation may exerciſe true faith, and may have that faith counted to them for righteouſneſs, on account of what Chriſt hath done to procure that great bleſſing for them, whether they have lived in, or out of God's viſible church. But it will not be beſtowed on them till the general judgment, when their trial being ended, their ſtate will be ſettled by the ſentence of their Judge. For, ſeeing the pardon of ſin conſiſteth in a complete deliverance from death the puniſhment of ſin, and ſeeing the rewarding one as a righteous perſon, implieth his actually receiving the reward due to a righteous perſon, it is evident that neither of theſe can take place till the judgment is ended. At that period of the divine government, the promiſe to bleſs all the families of the earth in Abraham, will be performed in the full extent of its meaning. Becauſe then, every one who is found to have feared God and to

have wrought righteousness, shall be accepted with him, whether they have lived in any visible church of God, or not; for the Judge of all the earth is no respecter of persons, Acts x. 34.

The foregoing interpretation of God's promise to bless all the families of the earth in Abraham, is confirmed by St Paul, as was hinted above. For he hath declared, that the blessing of the nations in Abraham, consisteth in God's justifying them by faith, Gal. iii. 8. *Now the scripture foreseeing that God would justify the nations by faith, preached the gospel* (the good news) *to Abraham, saying, In thee shall all the nations be blessed.* 9. *Wherefore they who are of faith, are blessed with believing Abraham.* After this testimony of an inspired apostle, can there be any doubt concerning the meaning of God's promise to *bless all the families of the earth in Abraham?*

SECT. VI. *Of the sixth Promise in the Covenant with Abraham.*

This promise was made to Abraham, after he had laid Isaac on the altar, with an intention to offer him as a burnt-offering; and is recorded, Gen. xxii. 18. *In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.*

Because Isaiah had said to the Israelites, chap. lx. 3. *The gentiles shall come to thy light, and kings to the brightness of thy rising,* the Jewish doctors affirmed, that the gentiles were to be enlightened with the knowledge of the true God, and of his commandments, by the Jews converting them to Judaism. Also they affirmed, that this is *the blessing of all the nations of the earth in Abraham's seed,* which was promised to him in the covenant. But these interpretations St Paul hath confuted, Gal. iii. 16. by observing, that the words of the promise, are not, *and in seeds, as* speaking *of many* persons, but *and in thy seed, as* speaking *of one* person only. For from this circumstance he argued, that the blessing of all the nations of the earth in Abraham's seed, was to be accomplished by one person only, *who is Christ.*

This argument, at first sight, may perhaps appear inconclusive; especially, as in the other promises, the word *seed* is used collectively, to denote a multitude of persons. Yet, when it is remembered, that at the fall God said to the serpent, *I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel,* we cannot doubt, that by the seed of the woman, one person only was meant; and that *the bruising the head of the serpent,* signified that one person's defeating the malicious scheme which the Devil (who, because he assumed the form of a serpent when he deceived Eve, is called *that old serpent, the Devil and Satan,* Rev. xii. 9.) had contrived for destroying the human race, and not the

the killing of ſerpents by men; for that was too trifling an event, to be ſo ſolemnly foretold on ſo important an occaſion. Beſides, ſuch an interpretation would imply, that Eve was deceived by a natural ſerpent, which is not to be ſuppoſed. Wherefore the reſtorer of the human race, having been foretold at the fall, under the appellation of the *ſeed of the woman*, Abraham would naturally think of him, and of the purpoſe for which he was to be born, when God ſaid to him, *In thy ſeed ſhall all the nations of the earth be bleſſed.* And the apoſtle reaſoned juſtly when, from its being ſaid to him, *And in thy ſeed*, he concluded, that the nations were to be bleſſed in one perſon, who is Chriſt. For if God had meant to tell Abraham, that the nations were to be bleſſed in the Iſraelites, his natural ſeed, collectively, he would have ſaid, *and in thy ſeeds, or ſons*, to prevent him from interpreting the promiſe of the perſon foretold at the fall, under the appellation of the *ſeed of the woman*, who was to bruiſe the head of the ſerpent.

This promiſe hath been ſignally fulfilled in Chriſt, as the apoſtle hath affirmed; for, 1. In the proſpect of Chriſt's coming into the world, born of a woman, and of his offering himſelf a ſacrifice for ſin, Adam and Eve were reſpited from death, and had a new trial appointed to them, under a more gracious covenant than the firſt; a covenant better adapted to their nature, now that it was weakened by ſin. Their temporary reſpite from death, God intimated by ſaying to the woman, *In ſorrow thou ſhalt bring forth children;* and to the man, *In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground.* And their having a new trial appointed, was inſinuated in the declaration, that the *ſeed of the woman was to bruiſe the head of the ſerpent.* For if they were ſtill to live under the firſt covenant, the ſerpent's contrivance for their deſtruction would have taken effect inevitably. It could only be fruſtrated by their having an opportunity, under a new covenant, of regaining the life which they had forfeited by their firſt diſobedience. Farther, that this gracious new covenant was procured for them by the death of the ſeed of the woman, was intimated by the bruiſing of his heel at the time he bruiſed the ſerpent's head. For although they might not, in that dark expreſſion, diſcern the death of the ſeed of the woman as a ſacrifice for their ſin, God may have revealed it to them, together with its happy conſequences. And the important diſcovery being made to them, in order that it might be perpetuated among their poſterity, God may have appointed them to worſhip him by the ſacrifice of beaſts. It is true, Moſes hath not ſaid, that God ordered our firſt parents to offer ſuch ſacrifices; yet his telling us, that God accepted the ſacrifice of the firſtlings of his flock, which Abel offered to him, implies, that ſuch a command was actually given by God; otherwiſe, the worſhip-

ping him by the sacrifice of beasts would have been will-worship, consequently it would not have been accepted by him.

Farther, as the bruising of the head of the serpent by the seed of the woman, and the serpent's bruising his heel, were of all the discoveries made to mankind in the first age, the most important, may we not suppose, that to teach mankind the meaning of the serpent's *bruising the heel* of the seed of the woman, namely, that it signified his death as an atonement for the sins of men, God commanded Abraham to offer up his only son as a burnt-offering?—That this was its meaning, Abraham might conjecture from the extraordinary nature of the command: Or if, by the strength of his own reason, he could not discover this, the angel who spake to him after Isaac was laid on the altar, may have made it known to him. For our Lord himself assures us, that Abraham saw his day with joy, John viii. 56. *Your father Abraham rejoiced to see my day, and he saw it and was glad.*

2. In the view of Christ's coming and offering himself a sacrifice for sin, all Adam's posterity are included in the gracious new covenant under which he was placed, after he was respited from death. For if Adam's posterity were included in the covenant under which he fell, so far as to be liable to death for his offence, it is reasonable to think, that they are likewise included in the new covenant which was made with him; and that thereby they have an opportunity given them, of regaining that bodily life which Adam forfeited for them.—Besides, if the law under which Adam's posterity now live, be the law of works, to what purpose hath God allowed them to come into existence? By obedience to that law none of them can obtain life, but for the smallest act of transgression must perish. This, then, is one of the great blessings which are procured for mankind by Abraham's seed, Christ. In the prospect of his dying as a sacrifice for sin, they have obtained a trial under a more gracious covenant than the first; and this favour is not confined to any one nation or race of men, but is extended to all the posterity of Adam, without excepting any of them. So that, in respect of this happy effect of his coming into the world in the human nature, he may truly be said to have died for all. See 2 Cor. v. 15. note 1.

3. By dying as a sacrifice for sin, Abraham's seed, Christ, hath obtained for all the nations of the earth deliverance from death, the curse of the law which Adam brake: so the apostle assures us, Gal. iii. 13. *Christ hath bought us off from the curse of the law, being made a curse for us.* His meaning, however, is not that any of Adam's posterity is to escape temporal death, but that they are all to be raised from the dead by Christ, in order to their receiving reward or punishment according to what they have done in this life, whether it hath been good or bad. They who, by giving the obedience of faith, have ful-

filled the gracious requiſitions of the new covenant under which they were mercifully placed; and who, when they failed in particular inſtances, have repented of theſe failures, ſhall be pardoned and rewarded with eternal life; but they who have neither given this obedience, nor repented of their ſinful courſes, ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.

4. As the reward of his dying for the ſins of men, Abraham's ſeed, Chriſt, after his reſurrection, was exalted to the government of the world. Wherefore ſeeing he exerciſes that government with the greateſt wiſdom, and power, and goodneſs, for the benefit of mankind, all the nations of the earth have, by his government of the world, been greatly bleſſed in him. And in particular, they have been bleſſed in him with the influences of the Spirit, to enable them to overcome the evil propenſities of their nature, and to fulfil the requiſitions of the law of faith, under which he hath placed them. In one word, all the nations of the earth being indebted to Abraham's ſeed, Chriſt, for every bleſſing of providence and of grace which they enjoy, or hope to enjoy, they have been greatly bleſſed in him.

5. Many nations of the earth have been bleſſed in Abraham's ſeed, Chriſt, with the knowledge of the true God, and of the way of ſalvation, and of the rewards and puniſhments of a future ſtate. For theſe, with the other doctrines of true religion, Chriſt made known to his holy apoſtles and prophets by inſpiration; and through the fidelity and diligence with which they publiſhed theſe things to the world, the knowledge of them was given to many nations in the firſt age, and hath been continued among them ever ſince, and even ſpread in the world, by the ſtated miniſtry of the word. Nevertheleſs, all the nations of the earth have not as yet heard the goſpel; nor have all obeyed it to whom it hath been preached. But the prophets have foretold, and we believe that in ſome future period the whole earth ſhall be filled with the knowledge of God, by means of the goſpel preached every where, and received every where. So that as was foretold, Pſal. lxxii. 17. *His name ſhall endure for ever: his name ſhall be continued as long as the ſun: and men ſhall be bleſſed in him: all nations ſhall call him bleſſed.*

Theſe are the bleſſings which were to come on all the nations of the earth, through Abraham's ſeed, Chriſt, becauſe Abraham obeyed God's voice in offering up his only ſon Iſaac as a burnt-offering. By this, however, God did not mean that Abraham's obedience procured theſe bleſſings for the nations through Chriſt; but that as the reward of his obedience in the affair of Iſaac, God promiſed that the perſon, through whom theſe bleſſings were to come on the nations, ſhould be one of Abraham's ſeed. This interpretation is agreeable to the plain

meaning of the words, *And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.*

CONCLUSION.

Having explained God's promises to Abraham, both in their literal and allegorical meaning, and having shewed in what manner they have been already fulfilled, or are yet to be fulfilled to the heirs thereof, it will be useful to look back and take a view of the great discoveries, which were made of God's gracious purposes respecting mankind, in that ancient oracle which God himself hath dignified with the appellation of *his covenant with Abraham.* First then, in promising to bless Abraham exceedingly, it appears that God declared his intention to bestow on him the great blessing of justification by faith, that is, his intention both to pardon his sins, and to reward him as a righteous person for his faith. In consequence of his pardon, Abraham is to be delivered from death, the punishment of sin, by being raised from the dead. And with respect to his reward, it will consist in the everlasting possession of that heavenly country, of which the earthly country promised to him and to his natural seed, was the emblem and pledge.—2. By constituting Abraham the father of many nations, God declared that he will consider all in every nation who imitate Abraham in his faith and obedience, as Abraham's seed, and perform to them the blessings promised in the covenant to Abraham's seed; consequently, believers of all nations are like Abraham to be justified by faith; they are to be pardoned, and to obtain the everlasting inheritance of heaven, after being raised from the dead. Also in heaven they are to have God for the object of their worship, and the source of their happiness to all eternity. And these blessings, which are all to come on them through Abraham's seed, *Christ*, are in the covenant, declared to be the common privilege of believers of every age and nation, as Abraham's seed, whether they have lived in any visible church of God on earth, or not.—3. But, which is of the greatest importance in this matter, it is expressly declared, that the blessings promised in the covenant, are not to come on any, but on those whose faith is accompanied with habitual obedience. This God declared concerning Abraham himself, Gen. xviii. 19. *I know him, that he will command his children, and his houshold after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.*—Thus it appears, that the principal doctrines, precepts, and promises, which were afterwards made known to the world more plainly in the gospel, were discovered to the

the Iſraelites in the covenant which God made with their father Abraham: ſo that properly ſpeaking, it was the goſpel of the Iſraelites, and the rule of their juſtification.

It is true, the diſcoveries in the covenant with Abraham are not very obvious to us, becauſe we are not accuſtomed to the allegorical method of inſtruction uſed in ancient times. But that method being familiar to the Iſraelites, they were at no loſs to know, that the temporal bleſſings promiſed to the natural ſeed of Abraham, were emblems of thoſe eternal bleſſings which belong to his ſeed by faith, and were in fact promiſes of theſe bleſſings to them. Farther, ſeeing the temporal bleſſings promiſed to the natural ſeed, were all things future, and ſome of them at a great diſtance in point of time, their coming to paſs exactly as they were promiſed, hath become to us both a proof and a pledge, that the eternal bleſſings of which they are the prefigurations, ſhall be fulfilled to the ſpiritual ſeed in due ſeaſon. For inſtance, Can any perſon of good ſenſe and candour, who conſiders by what wonderful exertions of the divine power, Abraham's natural ſeed were brought out of Egypt, preſerved in the wilderneſs during the ſpace of forty years, and then put in poſſeſſion of Canaan, the country promiſed to them in the covenant, entertain the leaſt doubt of God's willingneſs and power to raiſe all Abraham's ſpiritual ſeed from the dead, and to introduce them into the heavenly country, of which the introduction of his natural ſeed into the earthly country, was both an emblem and a pledge?

ESSAY VI. *On Juſtification.*

TO underſtand what the apoſtles have written, and others have diſputed concerning juſtification, it will be proper to explain the meaning of the words *juſtify*, and *juſtification*, as uſed in common ſpeech. *To juſtify a perſon*, as was ſhewed Rom. ii. 13. note 2. is a law phraſe, denoting the action of a Judge, who, when a perſon is accuſed at his bar of having committed ſome crime, acquits him after a formal trial, by a ſentence pronounced in the hearing of his accuſer, and of the witneſſes. The other word, *juſtification*, is a law term likewiſe, and denotes the acquittal itſelf, together with its conſequences, ſo far as they have a relation to the party accuſed.

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In ſcripture, the words *juſtify*, and *juſtification*, have a ſenſe analogous to their uſe in human courts of judicature. For, when God is ſaid to *juſtify* men, the meaning is, that as the Judge of the world, he acquits them by his ſentence after an impartial trial, either becauſe he finds them innocent of the things of which they are accuſed: or if they are guilty, becauſe he is graciouſly pleaſed to pardon them. *Juſtification*, on the firſt ground, being merited, may be demanded by the accuſed, as a matter of right; and conſiſteth in an abſolute acquittal. But *juſtification*, on the ſecond ground, being entirely gratuitous, may be granted or withheld, according to the pleaſure of the Judge. If granted, it conſiſts in a full pardon of the accuſed perſon's ſins, beſtowed on him as a favour.

SECT. I. *Of the Doctrine of Juſtification, as explained by the Apoſtle Paul.*

Paul, in his epiſtles to the Romans and to the Galatians, hath treated largely of the juſtification of mankind. What he teacheth on that ſubject in his epiſtle to the Romans, is comprehended in two propoſitions; the firſt of which we have, Rom. iii. 20. *By works of law, there ſhall no fleſh be juſtified in his ſight.* Now, ſince the apoſtle is ſpeaking of a man's being juſtified in the ſight of God, it is evident that, in this paſſage, he conſiders men as ſtanding at the tribunal of God, and claiming to be acquitted on account of *works of law;* that is, on account of their having done all the works which God's law requireth. Concerning men in theſe circumſtances, the apoſtle declares, that *By works of law there ſhall no fleſh be juſtified in his ſight;* for this unanſwerable reaſon, *Becauſe through law is the knowledge of ſin.* The law of God, by requiring perfect obedience to all its precepts, under the penalty of death, maketh every man ſenſible that he is a ſinner, and that, inſtead of being entitled to juſtification on account of works of law, he is liable to puniſhment on account of his ſins. Wherefore, *the knowledge of ſin committed*, being incompatible with a meritorious juſtification, it is certain, as the apoſtle hath declared, that *by works of law, there ſhall no fleſh be juſtified in the ſight of God.*

But God, as Judge, may juſtify ſinners gratuitouſly; that is, he may from favour pardon their ſins on repentance, and by that pardon free them from puniſhment. Of this kind of juſtification St Paul alſo ſpeaks. For having affirmed and proved, that it is impoſſible for any ſinner to be juſtified in the ſight of God, on account of works of law, becauſe he neither hath performed, nor can perform them, (See Rom. iii. 20. note 1.) He produceth his ſecond propoſition, in which the method

method established by God for the justification of sinners is declared: ver. 28. *We conclude, that by faith man is justified, without works of law.* This proposition consists of two parts, *first,* That man, in his present lapsed state, *is justified by faith: secondly,* That he is justified by faith *without works of law.* These important doctrines the apostle establishes in the following fourth chapter, by appealing to the justification of Abraham, as related by Moses. And because it is natural for men to seek to be justified meritoriously by their own works, the apostle begins with proving, that Abraham was not meritoriously justified by his works. Rom. iv. 2. *For,* saith he, *if Abraham were justified by works, he might boast, but not before God.*—Many contend, that *justified by works,* in this verse, means *gratuitously justified by works proceeding from faith.* And on the authority of this single text, in which it is denied that Abraham was justified by works, they affirm, that in the gratuitous justification of sinners, no regard whatever is had to good works proceeding from faith. But to overturn this false notion, I observe, that if the *works* mentioned by the apostle are works proceeding from faith, what he hath said of Abraham, is not true; namely, *that if he were justified by works he might boast.* For the man who is justified gratuitously by works proceeding from faith, hath not the least title to boast. So Paul himself tells us, Rom. iii. 27. *Where then is boasting? It is excluded. By what law? Of works? No, but by the law of faith.*—The law which requires faith working by love in order to justification, effectually excludeth all boasting, because works proceeding from faith being imperfect, do not entitle him who performs them to justification. If such a person is justified, it must be by free gift; consequently, he cannot boast of his justification as merited. Wherefore, the justification by works, which the apostle denieth to Abraham, being a justification of which he might have boasted, it cannot be a gratuitous justification by works proceeding from faith; for, I repeat it, of such a justification no man can boast; but it must be a meritorious justification by works of law as mentioned, Rom. iii. 20. 28. of which one may boast.

The apostle having shewed by Abraham's justification, that believers are justified without works of law, proceeds to prove the other branch of his proposition; namely, that men are justified by faith. And this he doth by appealing, as before, to Abraham's justification. Rom. iv. 3. *For what saith the scripture? Abraham believed God, and it was counted to him for righteousness.* This passage of scripture, we have, Gen. xv. 5. where we are told, that God brought Abraham forth, '*And said, Look now towards heaven and tell the stars, if thou be able to number them. And he said to him, So shall thy seed be.* 6. *And he believed in the Lord; and he counted it to him for righteousness.*' On this, the apostle reasons in the following manner, Rom. iv. 4. *Now to him who worketh, the reward is not counted as a favour, but as a debt;* founding

ing his argument on the phrase, *counted to him as a favour.* For if Abraham had *worked;* that is, *had obeyed the law of God perfectly,* the reward would not have been *counted to him,* that is, bestowed on him as a favour, but it would have been given to him by his righteous Judge, as a debt due to him for his unsinning obedience.—Next, to shew that Abraham and all believers are justified, not meritoriously by a perfect obedience to the law of God, but gratuitously by faith, the apostle adds, ver. 5. *But to him who doth not work,* who doth not pretend to have given a perfect obedience to God's law, (this sense of *working* is evident from ver. 4.) *but believeth on him who justifieth the ungodly;* that is, who believeth God's promise to pardon penitent sinners, although they have not given perfect obedience to his law, *his faith is counted to him for righteousness* as a favour. The faith which such a sinner hath in the mercy of God, if it leads him to obey God sincerely, is, by mere favour, *counted to him* by his judge *as righteousness.*

Farther, to shew what is implied in God's counting one's faith to him for righteousness, the apostle cites a passage from Psal. xxxii. 1. 2. where David describeth the blessedness of the man to whom God counteth righteousness without works, as consisting in his having his sins covered, and not charged to him. Rom. iv. 6. *In like manner, also David describeth the blessedness of the man to whom God counteth righteousness without works;* that is, who counteth faith for righteousness, without requiring a perfect obedience to his law, (See ver. 4.) 7. *Saying Blessed,* like Abraham, *are they whose iniquities are forgiven, and whose sins are covered.* 8. *Blessed is the man to whom the Lord will not count sin.*

Here it is proper to remark, that the apostle's illustration of the two branches of his conclusion, chap. iii. 28. *We conclude, that man is justified by faith, without works of law,* suggests four things concerning justification, which merit the reader's particular notice. 1. That the *works,* which the apostle excludes from having any influence in the justification of sinners, are not works proceeding from faith, but *works of law;* that is, the perfect performance of all the works which the law of God enjoins, without failing in any one instance.—2. That as often as St Paul speaks of justification by works of law, he means *a meritorious justification;* consequently a justification which the man who performs works of law, may demand from his judge as a debt due to him for his works, and of which he may justly boast.—3. That the justification obtained by God's counting one's faith to him for righteousness, is not a meritorious but a gratuitous justification; a justification which may be withheld from the believer without injustice. And therefore, if it is bestowed on him, it is bestowed as a favour.—4. That the counting of faith for righteousness,

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is an implied promiſe of pardon as well as of reward; but both by the free gift of God; the faith and imperfect obedience of the believer, meriting neither the one nor the other of theſe bleſſings.

But although the apoſtle hath expreſsly declared, that by works of law, no fleſh ſhall be juſtified meritoriouſly in the ſight of God: Alſo, although he hath excluded faith, and the good works proceeding from faith, from having any meritorious influence in procuring for believers juſtification from God, it is to be carefully obſerved, that he hath no where ſaid, that believers are juſtified *by faith alone*. On the contrary, he hath, in this ſame diſcourſe, expreſsly aſſerted, that good works are neceſſary, even to a gratuitous juſtification. For having affirmed, Rom. iii. 28. *That man is juſtified by faith without works of law*, to ſhew us, that by *works of law*, he means a perfect obedience to law; alſo, to prevent us from ſuſpecting that by this doctrine, he repreſents good works, as not neceſſary to a gratuitous juſtification by faith, he adds, ver. 31. *Do we then make law uſeleſs through the faith?* Do we make obedience to the law of God uſeleſs, through the doctrine of juſtification by faith? *By no means. For we eſtabliſh law*: we eſtabliſh its obligation as a rule of life, to thoſe who are gratuitouſly juſtified by faith. I aſk, could the apoſtle with truth have ſaid, that *he eſtabliſhed law*, by teaching *that men are juſtified by faith without works of law*, if by *works of law*, he had meant, thoſe good works which men perform from a principle of faith? This I think no one will affirm. Whereas, if by *works of law*, he meant an unſinning obedience to the law of God, by teaching that men are juſtified by faith *without ſuch works*, he ſtrongly enforced the obligation of the law of God as a rule of life, to believers as well as to others. For of all the motives which can be propoſed to induce ſinners to forſake their ſins, and to follow holineſs to the utmoſt of their power, the moſt effectual is, to aſſure them, that an unſinning obedience is not required in order to their juſtification, (for if that were the caſe, who could be ſaved?) but that God is graciouſly pleaſed, for the ſake of Chriſt, to grant pardon and eternal life to every one who believeth on him, and ſincerely obeys him. Pſal. cxxx. 4. *There is forgiveneſs with thee, that thou mayſt be feared.*

Such is the apoſtle Paul's doctrine concerning juſtification. In the following ſection, we will examine the doctrine of the apoſtle James on the ſame ſubject, and compare it with Paul's; that we may judge whether the two apoſtles contradict each other in this important article, as many have erroneouſly ſuppoſed.

Sect. 2. *Of the Doctrine of Justification, as explained by the Apostle James.*

James hath treated of justification in the second chapter of his epistle, ver. 20. *Wouldst thou know O false man, that faith without works is dead?* 21. *Was not Abraham our father justified by works, when he had lifted up Isaac his son upon the altar?* 22. *Thou seest that faith co-operated with his works, and by works his faith was perfected.* 23. *And so that scripture was confirmed, which saith, Abraham believed God, and it was counted to him for righteousness: And he was called the friend of God.* 24. *Ye see therefore, that by works a man is justified, and not by faith only.* 25. *And in like manner also, was not Rahab the harlot justified by works, having secretly received the messengers, and having sent them away by another road?* 26. *For as the body without the spirit is dead, so also faith without works is dead.*

In this account of justification, James is thought to have contradicted Paul; and to reconcile them, a variety of solutions have been proposed, most of which lead to very dangerous consequences. But, as shall be shewed immediately, the doctrine of the two apostles is the same: And the supposition that they have contradicted each other, is founded on a misapprehension of what they have written on the subject, as will appear from what follows.

1. Although James hath said, *that by works a man is justified, and not by faith only*; he hath no where said, in contradiction to Paul, that by *works of law*, a man is justified.—2. In like manner, although Paul hath said, *We conclude that by faith man is justified, and not by works of law*, he hath no where said, in contradiction to James, that *man is justifid by faith only*. He hath denied, indeed, that Abraham was justified by works; but, as was shewed, page 79, it is plain from the scope of his reasoning, that the works of which he speaks, are not *works proceeding from faith*, but *works of law*; that is, a perfect performance of the works enjoined by law. These Paul excluded from the justification of Abraham, not because they would not have justified him if he had performed them, but because it was not in his power to perform them.—3. The justification by works, of which James speaks, is not a meritorious justification by works of law, but a free grace justification by works proceeding from faith, chap. ii. 22. *Thou seest that faith co-operated with his works, and by works his faith was perfected.* This kind of works, Paul is so far from excluding from his idea of justification, that he expressly declares them to be absolutely necessary to it. For, having observed that men are justified by faith, Gal. v. 5. *We through the spirit look for the hope of righteousness by faith;* to prevent us from imagining, that he is speaking of faith disjoined from good works, he immediately adds, ver. 6. *For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision,*

cumciſion, but faith ſtrongly working by love. To the ſame purpoſe, Gal. vi. 15. *In Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature.* Now, can any one be a new creature, without forſaking his ſins, and leading a holy life? Paul's deſcription of a new creature determines this queſtion, 2 Cor. v. 17. *If any man be in Chriſt Jeſus he is a new creature: Old things are paſſed away; behold all things are become new.*—Wherefore, as the two apoſtles do not ſpeak of the ſame kind of juſtification, nor of the ſame kind of works, their doctrine rightly underſtood, hath not even the appearance of contradiction. To make their doctrine really contradictory, Paul's *works of law* muſt mean *evangelical works*, or good works proceeding from faith, contrary to the propriety of the expreſſion, and to the ſcope of the apoſtle's argument, as was ſhewed, page 79.

Farther, that the two apoſtles have not contradicted each other in their doctrine concerning juſtification, may be preſumed from this circumſtance, that both of them have founded their doctrine on the juſtification of Abraham. Thus Paul, Rom. iv. 2. *If Abraham were juſtified by works he might boaſt; but not before God.* 3. *For what ſaith the ſcripture? Abraham believed God, and it was counted to him for righteouſneſs.* In like manner, James ii. 21. *Was not Abraham our father juſtified by works, when he lifted up Iſaac his ſon on the altar?* Now, as it is not to be ſuppoſed, that the two apoſtles have builded a contradictory doctrine on the ſame foundation, the preſumption is, that their doctrine is the ſame.

However, not to reſt the matter on a preſumption, the agreement of the two apoſtles in this great article of the Chriſtian faith, will appear, if the doctrine of each is more narrowly examined. James, by telling us, that Abraham was juſtified by works, when he had lifted up Iſaac on the altar, evidently alludes to what God ſaid to him, Gen. xxii. 16. *By myſelf have I ſworn, ſaith the Lord, for becauſe thou haſt done this thing, and haſt not withheld thy ſon, thine only ſon,* 17. *That in bleſſing I will bleſs thee.* This promiſe to *bleſs Abraham,* which God ſo ſolemnly confirmed with an oath, James, with as much truth, hath termed God's *juſtifying* Abraham, as Paul hath given that appellation to God's counting his faith to him for righteouſneſs. For, in fact, God's promiſe to bleſs Abraham, was the ſame with his promiſe to count his faith to him for righteouſneſs, as is plain from Paul's calling the counting of faith for righteouſneſs, *the bleſſing of Abraham,* Gal. iii. 14. See this proved more fully, Eſſ. V. ſect. 1. p. 48. Wherefore, when God ſaid to Abraham, *In bleſſing I will bleſs thee,* ſeeing he promiſed to beſtow on him the bleſſing of righteouſneſs counted to him; Alſo ſeeing God declared, that he would ſo bleſs him, becauſe he had not withheld his ſon, his only ſon, from him, it is evident, that if *juſtification* conſiſteth in having righteouſneſs counted to one, Abraham was as really juſtified by the work of offering up Iſaac, as by

his believing in the Lord, that his ſeed ſhould be numerous as the ſtars of the heaven.

That Abraham was juſtified by the work of lifting up Iſaac on the altar, Paul alſo hath acknowledged in his epiſtle to the Hebrews, chap. vi. 13. *When God made promiſe to Abraham, ſeeing he could ſwear by no one greater, he ſware by himſelf, ſaying, Surely bleſſing I will bleſs thee, and multiplying I will multiply thee.* That this was the promiſe which God made to Abraham, when he had offered up Iſaac, is evident from the oath with which it was confirmed. For on no other occaſion did God confirm any promiſe to Abraham with an oath. And that Paul underſtood this to be a promiſe to juſtify Abraham, is equally evident from his obſerving, that God confirmed his promiſe with an oath, to the end that the heirs might have ſtrong conſolation from it, ver. 17. *God willing more abundantly to ſhew to the heirs of promiſe the immutability of his purpoſe, confirmed his promiſe* to bleſs Abraham *with an oath that by two immutable things in which it was impoſſible for God to lie, we might have ſtrong conſolation who have fled away to lay hold on the hope ſet before us.* 18. *Which we have as an anchor of the ſoul.* But what conſolation could the heirs derive from God's promiſe to bleſs and multiply Abraham, if the bleſſing promiſed to him was not the bleſſing of juſtification? and of his having a numerous ſeed by faith? And what hope was ſet before the heirs to lay hold on as an anchor of the ſoul, unleſs it was the hope of pardon and eternal life, which was given to Abraham and to his ſeed, in God's promiſe to bleſs and multiply him? Since, therefore, Paul knew that the bleſſing which God promiſed to Abraham after he had offered up Iſaac, was the bleſſing of juſtification; alſo ſince he knew that God expreſsly declared he would beſtow that bleſſing on him, becauſe he had not withheld his only ſon, by appealing to that tranſaction, as giving the heirs of promiſe ſtrong conſolation, Paul hath affirmed as expreſsly as James, that Abraham was juſtified by the work of offering up Iſaac. Conſequently, for any one to ſay, or even to think, that Abraham was not juſtified by that work, is to contradict Paul as well as James; nay, it is to contradict God himſelf, who ſware to Abraham, *Becauſe thou haſt done this thing, and haſt not withheld thy ſon, thine only ſon, that in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed as the ſtars of the heaven, and as the ſand which is on the ſea-ſhore.*

Farther, although James hath ſaid, that Abraham was juſtified by the work of lifting up Iſaac upon the altar, he hath not ſaid, that his faith had no influence in his juſtification. On the contrary, he tells us expreſsly, that *his faith co-operated with his works*, namely, in procuring his juſtification; and thereby he hath intimated, that that work was rendered effectual by its proceeding from faith. At the ſame time adding, that *by works* Abraham's *faith was perfected,* he, with equal plainneſs

plainness intimates, that Abraham's faith would have been imperfect, if he had refused to offer Isaac when God commanded him to do it. Wherefore, according to James, to render works acceptable to God, they must proceed from faith; and to render faith perfect or complete, it must produce good works. In short, without this union, neither faith nor works separately will avail any thing to men's justification.—In this doctrine Paul agrees perfectly with James, as is evident from Gal. v. 6. vi. 13. formerly quoted p. 83. And from all those passages in his epistles, where he declares, that *the unrighteous shall not inherit the kingdom of God*, 1 Cor. vi. 9. and that *without holiness no man shall see the Lord*, Heb. xii. 14.

Having thus shewed that the two apostles, rightly understood, agree perfectly in their doctrine concerning justification; it remains, for the farther illustration of the subject, to offer the five following remarks.

1. Notwithstanding in the account Paul hath given of Abraham's justification, Rom. iv. 3, 4. *believing* is opposed to *working*, it does not follow that faith is not a work. Paul himself hath called faith *a work*, 1 Thess. i. 3.—And Christ hath termed *believing on him whom God hath sent*, the *work* which God prescribed to the Jews, John vi. 28, 29. This I think sheweth, that *the working*, to which *believing* is opposed by Paul, does not mean the performing of good works from a principle of faith, but the perfect performance of all the works which the law of God enjoins. And the opposition which is stated between *believing* and *working*, implieth nothing more but that *believing* is not a perfect obedience to the law of God; and that it hath not the influence to procure a meritorious justification, which a perfect obedience would have, if it were possible for us to attain to it.

2. Many theologians overlooking the doctrine of James concerning justification, and attending only to the sound, without considering the sense, of what Paul hath written on the subject; and at the same time forgetting that faith is itself the greatest of all good works, have ascribed to faith some efficacy in justification, which good works have not. This efficacy they represent, by calling faith *the hand which layeth hold on the righteousness of Christ*, so as to make it the righteousness of the believer, and to render him perfectly righteous in the sight of God. But a doctrine of this kind, which implies an impossibility, and from which many dangerous consequences have been deduced by the Antinomians, ought not to be received; more especially as it hath no foundation in scripture. For none of the inspired writers hath called faith, *a hand which layeth hold on the righteousness of Christ*. They do not even say, that Christ's righteousness is counted, or imputed to believers; far less that they are made perfectly righteous thereby; which is an impossibility, because no person can be perfectly

ly righteous in the sight of God, but one who hath never sinned. See Rom. iv. 3. note 2.—What Moses hath written concerning the justification of Abraham, is, that *his believing in the Lord*, and not the righteousness of Christ, was counted to him for righteousness. In like manner, what Paul hath taught, is, that the faith of believers is counted to them for righteousness through Jesus Christ; that is, on account of what Christ hath done to procure that blessing for them. The efficacy, therefore, of faith, doth not depend on its laying hold on the righteousness of Christ, nor on its possessing any inherent merit, but on the good pleasure of God, who, from mere favour, counts the believer's faith to him for righteousness, having appointed it as the condition or means of his justification. But the same kind of efficacy is ascribed likewise to good works. And surely it belongeth to God, to appoint what conditions or means of justification seemeth to him good. Now that he hath actually made faith and works, not separately, but jointly, the condition of justification, both Paul and James have declared: the one by assuring us, that nothing availeth to mens justification, *but faith working by love;* the other by telling us, that Abraham's faith *co-operated* with the work of lifting up Isaac on the altar, in procuring him the promise of the blessing of justification. However, neither the one apostle nor the other meant, that justification is merited by faith or works, either separately or jointly. The meritorious cause of men's justification, is Christ's obedience to death, Gal. iii. 13. *Christ hath bought us off from the curse of the law, being made a curse for us, that the blessing of Abraham might come on the nations through Jesus Christ:* As the reward of his obedience to death, Christ hath procured for mankind the gracious new covenant, in which God, from pure favour, hath promised to bestow pardon and eternal life on all, who by faith and holiness are capable of enjoying these great benefits. In one word, *By grace we are saved through faith;* but it is a faith which worketh by love.

3. By constituting Abraham the father of all believers, Gen. xvii. 5. God made his justification, the pattern of the justification of believers of all nations, and in all ages of the world; and in him hath shewed, what the dispositions and actions are, which he requireth in those on whom he will bestow justification as a free gift. This both Paul and James have taught us, by founding their doctrine concerning justification, on the justification of Abraham. It is therefore of importance, in the present question, to attend to the character and behaviour of this chief of believers, as described by Moses.—Abraham was a native of Chaldea. But being commanded by God to leave his country and kindred, and to go into a land which he would shew him, Abraham obeyed, not knowing whither he was to go. When he arrived in Canaan, God promised to give that country to him and to his seed;

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and to make his ſeed as numerous as the ſtars of the heaven. This promiſe Abraham believed, notwithſtanding he had all his life gone childleſs. Nay, he continued to believe it, till the long promiſed ſon, by whom his ſeed was to become as the duſt of the earth, was brought forth by Sarah, in the ninetieth year of her age, and when Abraham was an hundred years old. But mark what happened! When this only ſon was grown, God commanded Abraham to offer him up on an altar as a burnt-offering. This difficult command he obeyed, notwithſtanding all the promiſes which God had made to him and to his ſeed, were limited to this only ſon: reaſoning with himſelf, that God was able to raiſe him even from the dead, after he was burnt to aſhes on the altar; and believing that he would actually raiſe him.—Farther, though the poſſeſſion of Canaan was promiſed to him perſonally, Acts vii. 5. God *gave him none inheritance in it, no not ſo much as to ſet his foot on:* for the cave and field of Machpelah, Abraham bought with his money from Ephron the Hittite. Yet when he was dying, he died in the firm perſuaſion that God would raiſe him from the dead, to poſſeſs the country which he had promiſed to him. What an admirable example of faith and obedience doth the hiſtory of this great believer preſent to our view! An example which ſhews, that his faith and obedience did not conſiſt in a ſingle act exerted on a particular occaſion, but extended to all God's declarations and commands without exception, from the time he left Chaldea, to the end of his life. Wherefore, having on every occaſion believed in the Lord, and obeyed his commands, he obtained the promiſe of juſtification, confirmed by the oath of God, after he had offered up his only ſon. And was made the father of all believers, to teach us what our diſpoſitions and actions muſt be, if we expect to be juſtified as Abraham was; and to make us ſenſible, that we are not his children and heirs of the promiſes made to him and to his ſeed, unleſs, as our Lord expreſſeth it, John viii. 39. *We do the works of Abraham.*

4. It was mentioned in the preceeding Eſſay, page 43. That God ſaid concerning Abraham, Gen. xviii. 19. *I know him, that he will command his children and his houſehold after him, and they ſhall keep the way of the Lord, to do juſtice and judgment, that the Lord may bring upon Abraham that which he hath ſpoken of him.* And it was obſerved, that this was a declaration, not only to Abraham himſelf, but to Abraham's children, that they were to receive the bleſſings promiſed in the covenant, and particularly the bleſſing of faith counted to them for righteouſneſs, only on condition of their keeping the way of the Lord, and their doing juſtice and judgment. Theſe things merit the reader's notice in this place; becauſe Abraham's juſtification being the pattern of our juſtification, if he was not to have the things promiſed to him, unleſs

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he kept the way of the Lord, and did justice and judgment, we cannot expect pardon and salvation, unless we persevere in faith and holiness to the end of our lives, as Abraham did.

5. The defenders of justification by faith alone, ought to consider, that the doctrines of religion both natural and revealed, may be really believed without having any influence on a man's temper and behaviour. So saith James, chap. ii 18. *One may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works.* 19. *Thou believest that there is one God; Thou dost well: Even the devils believe this, and tremble.* Wherefore, the belief of the doctrines of the gospel, however firm it may be, and however zealously contended for, even to the giving of one's body to be burned, will have no influence in any man's justification, if it doth not produce good works. 1 Cor. xiii. 3. A faith of this kind is what James calls *a dead faith*. Like the body without the spirit, it hath no vital operation. In short it is not the faith which at the judgment will be counted to the believer for righteousness. But rather will agravate his wickedness, and increase his punishment.

SECT. III. *Of the Justification of the Heathens.*

To the doctrine of justification by faith, it hath been objected by the opposers of revelation, that it excludes all from the possibility of salvation, who have not the benefit of revelation. This objection, if it were well founded, would, I acknowledge, bring discredit on the doctrine of justification by faith, and even on the gospel itself; because it would represent God as requiring from sinners a condition of salvation, which he himself hath put it out of their power to attain.

But the objection is of no value, as it proceeds on a palpable mistake; namely, that the faith necessary to justification consists in the belief of doctrines knowable only by an external revelation. For whether we consider the scripture account of faith, or whether we examine the particular acts of faith, by which individuals are said in scripture to have been justified, we shall find, that faith doth not consist so much in the belief of any revealed moral or religious truth, as in mens attaching themselves sincerely to God, by a strong inclination to know and to do his will; and in making a right use of their reason in searching after the will of God as manifested by the light of nature; or if they are favoured with an external revelation, in implicitly directing their religious sentiments and conduct by that revelation, so far as they are capable of understanding it; and in relying with an entire confidence on all the promises of God. Properly speaking, therefore,

therefore, faith lieth in the heart more than in the head. So the apoſtle Paul teacheth, Rom. x. 10. *With the heart we believe unto righteouſneſs:* We believe ſo as to have righteouſneſs counted to us.—The ſame apoſtle repreſents faith to conſiſt in the ſtrength of one's perſuaſion of the religious truths which he believes, and in the influence which that perſuaſion hath on his temper and conduct, rather than in the number and extent of the truths which he believes. 2 Cor. iv. 13. *We having the ſame ſpirit* (Eſſ. iv. 56.) *of faith, according to what is written, I believed, therefore I have ſpoken, We alſo believe, and therefore ſpeak.*—Heb. xi. 1. *Now faith is the confidence* (the confident expectation) *of things hoped for, and the evidence of things not ſeen.*

From this account of faith, it appears, that perſons may have true faith whoſe religious knowledge is very limited. For to different perſons the objects of faith muſt be more or fewer, according to their different capacities, and their different opportunities of gaining religious knowledge. In particular, the faith of thoſe who are denied the benefit of revelation, can have for its object only the truths concerning God diſcoverable by the light of nature. Yet they may pleaſe God, by acting agreeably to their faith in theſe truths. So the apoſtle hath expreſsly declared, Heb. xi. 6. *Without faith it is impoſſible to pleaſe God: For he who cometh to God, muſt believe that he is, and that he is a rewarder of them who diligently ſeek him.*

The declaration, that they pleaſe God who diligently ſeek him, in conſequence of their believing that he is, and that he is a rewarder of them who diligently ſeek him, is conformable to truth. For, notwithſtanding the faith of thoſe to whom God hath not granted an external revelation, may not be as extenſive as the faith of thoſe who enjoy that benefit, *their faith,* that is, their attachment to God, may be as ſtrong, and their inclination to know and to do his will, may be as ſincere, and have as great an influence on their conduct, as the faith of thoſe who are favoured with revelation. Nay, their ſenſe of the imperfection of their own works, and their reliance on the mercy of God may be as complete; conſequently, on account of the ſincerity of their faith and obedience, they may be as acceptable to God as the others who enjoy revelation, and through the merits of Chriſt may be as readily ſaved; agreeably to St Peter's declaration, Acts x. 34. *Of a truth I perceive that God is no reſpecter of perſons.* 35. *But in every nation, he who feareth God and worketh righteouſneſs, is accepted with him.*—Farther, it is to be conſidered, that even among thoſe who are favoured with a written revelation, there are great differences in reſpect of their natural capacities, their improvement by education, and their opportunities of attaining the knowledge of the meaning of that revelation: by all which, the extent of the knowledge and faith of individuals muſt be very different. We may therefore be-

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lieve, that the same extent of faith in the doctrines of revelation, will not be required of all to whom a written revelation hath been given: but in judging individuals, a due regard will be had to the opportunities and advantages which each hath enjoyed. This I think our Lord hath insinuated, Luke xii. 47. *That servant who knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.* 48. *But he who knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: And to whom men have committed much, of him they will ask the more.*—Seeing then, the same extent of faith is not required from all who enjoy the benefit of revelation, because all have not the same natural capacity, nor the same advantages for profiting by revelation, we may, for the same reasons believe, that from those who are denied the benefit of revelation, that extent of faith is not required, which is expected from those who enjoy revelation. And therefore, at the judgment, the Judge will consider what improvement every one hath made of the opportunities and advantages which he enjoyed; and what influence his faith in the truths which were made known to him, hath had on his temper and actions.

That the faith necessary to justification, consists in a sincere disposition to know and to do the will of God, so far as it is made known to men, and not in the belief of doctrines which they have no means of knowing, appears also from the particular exercises of faith recorded in the scriptures, by which individuals are declared to have been justified.—To begin with Noah: It is said of him, Heb. xi. 7. *By faith, Noah, when he received a revelation concerning things not at all seen, being seized with religious fear, prepared an ark for the salvation of his family, by which he condemned the world, and became an heir of the righteousness which is by faith.* Noah's faith, in this instance, did not consist in his believing any doctrine of religion made known to him by God, but in his believing a future event which God revealed to him; namely, that the ungodly world was to be destroyed with a flood; and in his obeying God's command to prepare an ark for the salvation of himself and family. Wherefore, since by that faith, he *became an heir of the righteousness which is by faith*, Owen and his followers are wrong in affirming, that the faith of which the apostle speaks in this chapter, is not justifying faith.—The next example is Abraham, of whom it is said, Gen. xv. 6. *Abraham believed in the Lord, and it was counted to him for righteousness.* He believed the Lord's promise, that his seed should be numerous as the stars of the heaven. And because this act of faith was counted to him for righteousness, the apostle insinuates, that he was *justified* thereby, Rom. iv. 2. 3. But in this instance, as was observed concerning Noah, Abraham's faith had

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no doctrine of religion for its object, but a future event only which God promiſed ſhould take place; namely, that he was to have a ſon, from whom a progeny, numerous as the ſtars of the heaven, was to deſcend. This appears from Rom. iv. 18. *He contrary to hope, believed with hope, that he ſhould be the father of many nations, according to what was ſpoken*, Gen. xv. 5. '*So ſhall thy ſeed be.*' 19. *And not being weak in faith, he did not conſider his own body now dead, being about an hundred years old, neither the deadneſs of Sarah's womb.* 20. *Therefore, againſt the promiſe of God, he did not diſpute through unbelief, but was ſtrong in faith, giving glory to God.* 21. *And was fully perſuaded that what was promiſed, he was able certainly to perform.* 22. *Therefore, alſo it was counted to him for righteouſneſs.* And on an after occaſion, Heb. xi. 17. *By faith Abraham, when tried, offered up Iſaac; he who had received the promiſes, offered up his only begotten.* 18. *Concerning whom it was ſaid, Surely in Iſaac a ſeed ſhall be unto thee:* 19. *Reaſoning that God was able to raiſe him, even from the dead, from whence he received him even for a parable.* In this, as in the former inſtance, Abraham's faith had no moral or religious truth for its object, but a matter of fact afterwards to happen, the credibility of which depended on God's veracity and power; namely, that the numerous ſeed promiſed to him was to ſpring from Iſaac. For Abraham, whoſe conceptions of the perfections of God, were very exalted, reaſoned with himſelf, that God was able to raiſe Iſaac from the dead: and that, to fulfil his promiſe, he would actually raiſe him, after being burnt to aſhes on the altar.— Rahab's faith likewiſe, on account of which, ver. 31. *She was not deſtroyed with the unbelievers*, which James hath termed *her juſtification*, did not conſiſt in her believing any particular revelation, which was made to her concerning the God of Iſrael; but in attending to, and reaſoning juſtly on what ſhe had heard concerning his wonderful works, ſo as to believe him to be the only true God and governor of the univerſe. Joſh. ii. 9. *I know that the Lord hath given you this land.* —10. *For we have heard how the Lord dried up the waters of the Red Sea for you, when you came out of Egypt; and what you did unto the two kings of the Amorites, that were on the other ſide Jordan, Sihon and Og, whom ye utterly deſtroyed.* 11. *And as ſoon as we had heard theſe things, our hearts did melt, neither did there remain any more courage in any man, becauſe of you: for the Lord your God, he is God in heaven above, and in earth beneath.* Wherefore, ſince Rahab's faith in the God of the Iſraelites, as the only true God, led her to receive and conceal the Iſraelitiſh meſſengers at the riſk of her life, her faith was perfected by that work: and on account of that work proceeding from her faith, ſhe was juſtified, as the apoſtle James expreſsly affirms. Beſides, it appears from the hiſtory that ſhe perſevered in the faith and worſhip of the true God. For after the ſacking of Jericho, ſhe

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dwelt among the Israelites, and was highly esteemed by them on account of her personal virtues; in so much, that Salmon, a great man in Israel, married her, whereby she became one of our Lord's ancestors, being the mother of Boaz, who was the father of Jesse, and grandfather of David.—The faith likewise of the other ancients, who are celebrated in this xith chapter of the epistle to the Hebrews, did not consist in their believing any moral or religious doctrine which God had formerly revealed, but in their forming such just conceptions of the power and veracity of God, as led them firmly to expect the fulfilment of all the events which he had foretold; and of all the promises which he had made to Abraham, concerning his giving the everlasting possession of Canaan to his seed: So that by their faith in these promises, they were encouraged valiantly to withstand and subdue their enemies.—Of this kind was the faith of Moses's parents, which moved them to disregard the king's commandment, and to hide their son three months: and the faith of Moses himself, which moved him to leave the Court of Egypt, and to suffer persecution with the people of God, rather than to enjoy the temporary pleasures of sin: moved him also to institute the passover, and the sprinkling of blood, that the destroying angel might not touch the first born of the Israelites.—Of the same kind was the faith of the Israelites, by which they entered into and passed through the Red Sea: and of Joshua, by which he expected the walls of Jericho to fall down, after being encompassed seven days; and of Gideon, and of Barak, and of Samson and Jephthae; of David also and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, &c.—In short, the whole of the apostle's discourse in this chapter, proceeds on the supposition, that faith is a disposition in the heart, leading those who possess it, to act suitably to their knowledge of the will of God respecting their conduct, whether his will was discovered to them by the light of nature, or by revelation.

The foregoing examples of persons who were justified by their faith in the declarations and promises of God, notwithstanding these declarations and promises related merely to temporal matters, prove, I think, that they who believe in God, according to the manifestation which he hath made of himself by the light of nature, may be justified even by that kind of faith; provided it leads them habitually to comply with the will of God, so far as they know it.—It is no just objection to this, neither doth it support Owen's affirmation, mentioned p. 194. that some of the persons whose faith and obedience are praised by the apostle, were not justified thereby; such as many of the Israelites, who by faith passed through the Red Sea, but afterwards, by reason of unbelief, refused to go into Canaan, and for that sin were

destroyed

destroyed in the wilderness. And those who by faith compassed the walls of Jericho seven days, in expectation of their falling down, who cannot all be supposed to have been justified by that one act of faith. And perhaps some others who are said through faith to have subdued kingdoms. For since the apostle saith, ver. 39. *All these, though well testified of through faith, have not received the promise :* 40. *God having foreseen some better things for us, that they without us should not be made perfect*, he certainly means, that many of these persons were justified by their faith. And with respect to the rest, there can be no doubt, that in so far as their faith led them to obey God in the instances mentioned by the apostle, they did what was pleasing to God.—But even on supposition, that a number of them were not justified by their faith, because it was only temporary, it were wrong, on that account, to conclude concerning the rest, who are said to have obtained a good testimony through faith, and who are to be perfected, that is, rewarded together with us, that their faith did not avail to their justification; unless it could be proved, that, like the Israelites who passed through the Red sea, they did not persevere in their faith and obedience. In particular, the conclusion would most certainly be false, with respect to Noah, and Abraham, and Rahab. For of them it is testified in so many words, that they were justified by their faith, notwithstanding we know its objects were such moral and religious truths only, as were discoverable by the light of nature, and such revelations as God was pleased to make to them personally, concerning certain temporal matters in which they were greatly interested.

Thus, from the accounts which the inspired writers have given of the faith necessary to justification, and from the example of those who are said in the scriptures to have been justified by their faith, it is abundantly evident, that justifying faith in different persons, must be different in respect of its objects, according to the opportunities and advantages bestowed on each. Nevertheless, the principle of faith being the same in every dispensation, it may, by the assistance of the Spirit of God, be attained under every dispensation, and may be productive of holiness in the believer, in proportion to the extent and strength of his belief. If this account of the matter be just, it removes the greatest objection which infidels have raised against the gospel. For, by establishing faith as the condition or means of justification, it hath excluded none, not even the heathens, from the possibility of salvation. This liberal doctrine, the apostle Paul, if I mistake not his meaning, hath expresly taught, Rom. iv. 11. where he tells us, that Abraham *received the mark of circumcision, as a seal of the righteousness of the faith which he had in uncircumcision, in order to his being the father of all who believe in uncircumcision, that righteousness might be counted even to them.*

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But while we contend, that persons may have the faith necessary to justification, who, through their want of revelation, are ignorant of Christ, and of the method of salvation, we are far from thinking, that any person can be justified otherwise than by Christ. All who are justified, are justified of God's free gift, through the merit of Christ's obedience to death. And that many will be justified in that manner, we are warranted to believe. For, as the apostle Paul hath excellently reasoned, Rom. v. 12. Since it was consistent with the justice and goodness of God, to subject all to death for the disobedience of Adam, notwithstanding the greatest part of mankind never heard either of Adam or of his disobedience, it is equally consistent with the justice and goodness of God, to bestow pardon and eternal life, at the judgment, on believers of all nations, on account of the meritorious obedience of Christ, notwithstanding many of them never heard till then, of the Person to whom they owe the great obligation, nor of his obedience to death, by which it was procured for them. And the rather, that the discovery of the author of their salvation, and of the method by which he procured it, though not made to them till the judgment, will come in good time to lay a foundation for their gratitude and love to God and to Christ, throughout the endless ages of eternity.

But however consonant to reason and to the perfections of God it may be, that the benefit of Christ's obedience should be extended, at the judgment, to persons who in their lifetime never had an opportunity to know and believe on him, provided they are found to have been animated by a real principle of faith and piety ; the case of those to whom Christ hath been offered in the gospel, but who have rejected him, is very different. Their unbelief having generally proceeded from evil dispositions, they can receive no benefit from Christ's obedience. So he himself hath taught us, John iii. 19. *This is the condemnation, that light is come into the world, and men have loved darkness rather than light, because their deeds were evil.* 20. *For every one who doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.*

Upon the whole, I affirm a second time, that by making faith the condition of mens justification, the gospel excludes none from salvation, but those who exclude themselves through pride of understanding, and vitious dispositions.

SECT. IV. *Of the propriety of making Faith the condition of mens Justification.*

The propriety of making faith, and more especially the faith of the gospel, the condition or means of the justification of those to whom the

the goſpel is offered, hath been called in queſtion by the Deiſts, on this principle, That a man's belief is not in his own power, but depends on the evidence with which the thing to be believed is accompanied; and on his ability to comprehend and judge of that evidence. But however true this principle, rightly underſtood, may be, it is no leſs true, On the one hand, that through indulged prejudices, and the prevalence of corrupt inclinations, and conſiderations of preſent intereſt, and even through inattention, men may render themſelves blind to the cleareſt evidence: And on the other hand, that by attention, impartiality, and willingneſs to know the truth, men may render themſelves capable of diſcerning, and of being impreſſed with the evidence by which any doctrine or matter of fact is properly ſupported. In this view, to require the belief of the goſpel from thoſe to whom it is offered, is, in fact, to require them to uſe their rational faculties in a fit manner, and to exerciſe care and impartiality in judging of an affair which is of the greateſt importance to themſelves, and to the world. Wherefore, ſeeing the proofs by which the goſpel is ſhewed to be of divine original, are ſufficient to convince thoſe who examine them impartially; for any one to reject the goſpel as not of divine original, is certainly an evidence that his heart is ſo corrupted that he is incapable of ſalvation: whereas, to receive it, is a proof that he poſſeſſeth a rectitude of diſpoſition which fits him for heaven. So our Lord hath declared, John iii. 20. *Every one who doth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved.* 21. *But he who doth truth, cometh to the light, that his deeds may be made manifeſt that they are wrought in God.* The belief of the goſpel being thus a proof that men are capable of juſtification, and the rejection of it diſqualifying them for receiving that bleſſing, to require faith in the goſpel as the condition of the ſalvation of thoſe to whom it is propoſed, and to make the diſbelief of it the cauſe of their condemnation, are both of them proper; conſequently no fault can be found, either with our Lord's promiſe, or with his threatening, Mark xvi. 15. *Go ye into all the world, and preach the goſpel to every creature.* 16. *He who believeth, and is baptized, ſhall be ſaved; but he who believeth not, ſhall be condemned.*

2. The goſpel is much to be commended for making *faith* the condition or means of mens juſtification, becauſe it is the higheſt exerciſe of piety, and the only true principle from which, in every diſpenſation of religion, good works muſt proceed. This praiſe is due to faith, not becauſe by piety and good works men merit juſtification, but becauſe by theſe jointly, they became capable of pardon and eternal life. Wherefore, in ſpeaking of mens juſtification, to ſeparate good works from faith, and to make the latter conſiſt wholly in the belief of doctrines, without connecting it with good works, is to err from the

the truth: As is plain from the many passages of scripture, in which good works are enjoined as necessary to salvation, and bad works are forbidden as bringing condemnation on those who continue in them. To begin with the highest authority; our Lord hath said, Matth. vii. 21. *Not every one who saith to me, Lord, Lord,* that is, who acknowledgeth me for his master, *shall enter into the kingdom of heaven: but he who doth the will of my Father who is in heaven.* 22. *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?* 23. *And then will I profess unto them, I never knew you: Depart from me ye who work iniquity.* Matth. xxv. 34. *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* 35. *For I was an hungred, and ye gave me meat, &c.* 41. *Then shall he say also to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.* 42. *For I was an hungred and ye gave me no meat, &c.* See also Matth. xiii. 41, 42, 43.—In like manner, the apostle Peter, Acts iii. 19. *Repent ye therefore, and be converted, that your sins may be blotted out.* 2 Pet. i. 5. *Add to your faith courage, &c.* 10. *For doing these things ye shall never at any time fall.* 11. *And thus there shall be richly ministred to you, an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.*—And especially Paul, the great defender of justification by faith without works of law, Rom. ii. 5. *The righteous judgment of God, who will render to every man according to his works,* ver 13. *Not the hearers of the law are just before God, but the doers of the law shall be justified.* Rom. viii. 13. *If ye live according to the flesh, ye shall die: but if, through the Spirit, ye put to death the deeds of the body, ye shall live.* 1 Cor. vi. 9. *Do ye not know that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, &c.* Gal. v. 6. *In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith strongly working by love.* Tit. ii. 11. *The grace of God which bringeth salvation, hath shone forth to all men,* 12. *Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world,* 13. *Expecting the blessed hope, namely, the appearing of the glory of the great God, and our Saviour Jesus Christ,* 14. *Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works.* Heb. xii. 14. *Pursue peace with all men, and holiness, without which no one shall see the Lord.* —So also James, ii. 14. *Though a man say, he hath faith and have not works, will faith save him?*—And John, 1 Epistle, iii. 7. *Little children, let no one deceive you: He who doth righteousness is righteous, even as he is righteous.*

After these declarations from Christ and his apostles, can any one doubt that the faith which saves, is necessarily connected with good works; and that it is made the condition or means of our justification for

for any other reaſon, but becauſe it is the vital principle of true holineſs, whereby men are rendered capable of eternal life.

3. By eſtabliſhing faith as the condition of mens juſtification, the goſpel teacheth us, that at the judgment, God will principally regard the diſpoſition of mens minds, without ſeverely ſearching into their actions. For, in particular inſtances, theſe may have been imperfect, and even faulty, through the greater corruption of nature which ſome have to ſtruggle againſt, or the greater temptations to which others have been expoſed, or the peculiar diſadvantages under which a third ſort have laboured, while their general conduct hath been right. Beſides, in moſt caſes, the bad actions of thoſe who have a ſincere deſire to pleaſe God, having through invincible ignorance, been performed under the notion, perhaps, of ſervice done to God; or, if performed contrary to knowledge and conſcience, having been ſpeedily repented of by the believer, God will graciouſly forgive them for the ſake of Chriſt, and will accept of their faith, or general diſpoſition to pleaſe him, which led them to an habitual courſe of virtuous, though not ſinleſs conduct, as if it were a perfect righteouſneſs; and will reward them from pure favour, on account of the meritorious obedience of Chriſt.

4. By making faith the condition of our juſtification, the goſpel teaches, that however good any action may be, as to the matter of it, if it does not proceed from faith, that is, from an habitual regard to the will of God, and from a ſincere deſire to pleaſe him, in the hope of obtaining thoſe rewards, which the lights of nature and of revelation, encourage pious men to expect from his goodneſs, (Heb. xi. 6.) it is neither a moral nor a religious action. It is the mere effect of natural diſpoſition, or perhaps of ſomething worſe; for inſtance, a deſire of the praiſe of men, or a regard to one's own preſent intereſt; and therefore it will avail nothing to one's acceptance with God.

5. Laſtly, The goſpel, which hath made faith working by love, the condition on which God will juſtify men in the way of favour, is attended with this advantage, that while it eſtabliſheth good works on the firmeſt foundation, and giveth them all the weight and importance in the Chriſtian ſcheme which really belong to them, it beats down mens pride, by making them ſenſible of the imperfection of their virtue. And thus taking away from ſinners all pretenſions to merit, it conſtrains them humbly to receive the great bleſſings of juſtification and ſalvation, as free gifts from God through Jeſus Chriſt, and lays a foundation for their gratitude to God, and love to Chriſt, throughout the endleſs ages of eternity.

SECT. V. *Of the Time when Believers are justified.*

Many of the inextricable opinions with which theologians have perplexed themselves, in pretending to reconcile the doctrine of the apostles Paul and James on the article of justification, originate from the notion, that believers are justified in the present life. And I acknowledge, that what Moses hath written concerning the justification of Abraham, according to its obvious meaning in modern language, seems to imply, that he was justified at the time he believed in the Lord. I acknowledge also, that what Paul hath written concerning the justification of believers, seems in like manner to imply, that they are justified in the present life. Nevertheless, I hope to make it evident, that neither Moses nor Paul meant to teach any such doctrine.

1. To shew this, my first argument shall be taken from the nature of justification. To be *justified*, in the scripture sense of the word, is to be acquitted from the charge of having broken the law of God, either by omitting the duties which it enjoins, or by committing the sins which it forbids; consequently, it means to be freed by the sentence of God, from the punishment which they incur who break his law. Accordingly the Westminster Assembly in their Shorter Catechism, have rightly defined justification, "An act of God's free grace, "wherein he pardoneth all our sins, and accepteth us as righteous in "his sight." But as the whole of a man's life is a state of probation, the sentence of acquittal, in which justification consisteth, must proceed upon an examination of all the deeds men have done in the body, during the whole course of their trial. Wherefore, if the sentence of acquittal is passed immediately on a man's first faith, which is the opinion of Estius, Whitby, Locke, Taylor, and others, on the one hand, and of the Antinomians, and of some Calvinists, on the other, we must either hold, with the first mentioned learned men, that the acquittal respects only the sins committed by the believer prior to that first act of faith; or with the last mentioned persons, that it comprehends not only the believer's past sins, but all those also, which he may happen to commit afterwards, till his death.

The first of these opinions, namely, that justification consists in the pardon of the sins committed previous to believing, labours under this inconveniency, that by connecting the pardon of past sins with mens first faith in the gospel, we are led to think, that some may be justified and pardoned with respect to all their past sins, on whom no change of dispositions hath passed, nor will pass; as was the case with Simon Magus, and many others in the first age, who were baptized and made an outward profession of faith in the gospel. The same is the case likewise with many in every age, who speculatively believe the gospel

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to be a revelation from God, and yet are not influenced thereby either in their temper or actions. I ask, Will wicked persons, who die impenitent, not be punished for the sins they committed previous to their first faith in the gospel? To resolve the matter into the sovereign pleasure of God, will not account for his pardoning such persons: because if at any time God forgives the sins which men have committed, while they continue in these sins, he acts contrary to his perfections, and to his character as the righteous Judge of the world. —Besides, if the future punishment of sin is to arise in part, from the existence of evil dispositions in the mind of the sinner, those who live and die in their sins, must be miserable in proportion to the number and strength of the evil habits which they carry with them into the other world; these not being diminished in the least by their supposed first pardon. Wherefore, that sinners are pardoned in any period of their life without repentance, and that the sins which have been thus pardoned, will neither be punished in a future state, nor be the instrument of the sinner's punishment who dieth in his sins, being opinions which stand in opposition to the declared laws of God's government, and to the established course of things, they ought not to be adopted on a few expressions in scripture, which easily admit of a different interpretation. But to induce us to embrace such opinions, the plainest and most unambiguous assertions ought to be produced from the inspired writings, in confirmation of them.—To all these considerations we may add, that if the speculative belief and outward profession of the gospel is sufficient, without repentance, to procure for sinners the pardon of all the sins they have committed previous to their believing the gospel, Why may not the same kind of faith continued in, procure for sinners without repentance, the pardon of all the sins they commit through the whole course of their life? In short, the doctrine of a first and second justification, the one by faith, and the other by works, though patronised by many great names, being contrary both to scripture and reason, ought to be exploded.

The second opinion concerning the justification of believers in the present life, is, that the pardon granted immediately on their believing, includes not only their past sins, but all the sins which they may afterwards commit during the whole course of their life. But to this notion of justification, it may with great propriety be objected, that it represents mens future actions as judged, and their sins as pardoned, before they exist. Or, if this form of the doctrine is too absurd to be maintained, it must at least be allowed, that a justification which includes the pardon of all future sins, very much resembles a Popish bull of indulgence, and gives men too great a liberty of sinning; consequently it can be no doctrine of the gospel.—The Antinomians indeed endeavour to remove this objection, by asserting that the evil

actions of believers are not in them sins, neither doth God consider them as such. Or, to use their own expression, *God sees no sin in believers*. But the impiety and folly of this assertion, is too glaring to need any laboured confutation. Sin is sin, by whomsoever, and at what time soever committed: and if not forsaken, will most certainly be punished.

2. My second argument to prove that men are not justified in the present life, shall be taken from experience; and it is this: Since justification is an act of God's free grace, in which he pardoneth all our sins, and accepteth us as righteous, if believers are pardoned in this life, they must in this life be delivered from the punishment of sin, that is, from diseases and death, and every evil which at the fall was inflicted on mankind, as the punishment of Adam's sin. The reason is, a pardon which leaves the sinner under any part of his punishment, is no pardon at all: at least it is not a full pardon. He may have an assurance of pardon given him in the promises of the gospel: but while any part of his punishment is continued, he can no more be said to be pardoned, than a prisoner can be said to be freed from his confinement, who is detained in prison. A believer also, may in the promises of the gospel have an assurance of God's love, together with peace of conscience in the prospect of pardon, provided he perseveres in faith and holiness. But still this is not pardon; for as was said before, pardon consists in an actual deliverance from all the penal consequences of sin, both in the present, and in the future life.

Farther, one's acceptance as righteous in the sight of God, consists in his being rewarded as a righteous person. If so, this part of justification doth not take place at present. None of the children of Adam, ever were in this life thus *accepted as righteous in the sight of God*, except Enoch and Elijah, who on account of their singular faith and holiness, and to shew what justification is, were translated in the body to heaven; whereby they were freed from death, the punishment of sin, and put in the immediate possession of a blessed immortality, the reward promised to the righteous.—Since then, believers are neither delivered in this life from diseases and death, nor put in possession of the joys of heaven, but only in the promises of the gospel, have an assurance that these blessings shall be bestowed on them at Christ's second coming, it is evident from experience, that no believer is justified in the present life.

3. A third argument, to shew that believers are not justified in the present life, arises from those passages of scripture, in which justification is represented as a thing future. Of these the principal are, Rom. ii. 5. *Revelation of the righteous judgment of God, who will render to every one according to his works, &c.* Rom. viii. 24. *We are saved in hope. Now hope seen, is not hope: For what a man seeth, how also can he hope for it?*

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25. *But if we hope for what we do not ſee, we wait with patience for it,* Gal. v. 5. *We, through the Spirit, look for the hope of righteouſneſs by faith.* Wherefore, righteouſneſs is not counted to us through faith, in the preſent life; and our ſalvation is a thing future, being the object of our hope, and will not be accompliſhed till Chriſt's ſecond coming.

4. A fourth argument is, if believers on their firſt act of faith are juſtified, that is, judged in the preſent life, and acquitted from the guilt of all the ſins they have till then committed, they muſt be judged twice; contrary to the declarations of ſcripture, in which one judgment only, of the righteous as well as of the wicked, is ſpoken of; and that one judgment is foretold to happen at Chriſt's ſecond coming.

From theſe arguments I think it evident, that notwithſtanding Moſes hath ſpoken of the juſtification of Abraham, and Paul hath ſpoken of the juſtification of believers, in words ſometimes of the preſent, and ſometimes of the paſt time, theſe paſſages are to be interpreted like many other paſſages of ſcripture, in which things future are repreſented as paſt, or preſent, to ſignify the abſolute certainty of their happening. Thus Moſes ſays, in his ſong, Exod. xv. 13. *Thou haſt guided them in thy ſtrength unto thy holy habitation*; that is, thou wilt aſſuredly guide them.—In the prophetic writings, this manner of expreſſing things future, is common.—We find it uſed likewiſe by our Lord and his apoſtles, Matth. xxvi. 28. *This is my blood of the new covenant, which is ſhed for many:* that is, which is to be ſhed.—Luke xx. 37. *Now, that the dead are raiſed;* that is, ſhall be raiſed, *Moſes ſhewed at the buſh,*—John iii. 19. *He that believeth not is condemned already:* ſhall be condemned, if he does not repent.—Rom. viii. 30. *Whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.* But as believers are not glorified in the preſent life, ſo neither are they juſtified.—1 Cor. xv. 2. *By which alſo ye are ſaved, if ye keep in memory, &c.* But how could perſons be already ſaved, whoſe ſalvation depended on the condition of their keeping in memory the doctrines they had been taught?—2 Tim. i. 9. *He hath ſaved us, and called us with an holy calling.* Here the expreſſion *hath ſaved us,* ſignifies only God's reſolution to ſave us; as is plain from its being put before, his *calling us* to believe the goſpel.—2 Pet. iii. 11. *Seeing all theſe things are diſſolved:* namely, the heavens and the earth. Theſe, the apoſtle repreſents as already diſſolved, to ſhew the certainty of their diſſolution at the ſecond coming of Chriſt. See Prelim. Eſſay, iv. 10.

Wherefore, ſince it is uſual in ſcripture, to ſpeak of things future ſometimes as preſent, and ſometimes as paſſed, it does not follow from Moſes ſaying, *Abraham believed in the Lord, and he counted it to him for righteouſneſs*, that Abraham was then juſtified: nor from Paul's ſpeaking of believers as already juſtified, that they are juſtified in the preſent life. Theſe expreſſions are to be conſidered only as aſſurances, or promiſes that

Abraham, with all his seed by faith, shall, at the general judgment, have their faith counted to them for righteousness, and be rewarded as righteous persons.— This is clear in the case of Abraham. For, as the counting of what Phinehas did to Zimri, for righteousness, consisted in God's promising him the everlasting priesthood, so the counting of Abraham's faith for righteousness, consisted in God's promising him the inheritance of Canaan, and not in giving him the actual possession of that inheritance. Farther, as Canaan was the emblem of heaven, the promise to give to Abraham and to his seed the inheritance of Canaan, was also a promise to give them the inheritance of heaven, provided they persevered in their faith and obedience; for on that circumstance the title of Abraham himself to the heavenly inheritance was suspended, Gen. xviii. 19. as was formerly observed, p. 43.

From these things it is plain, that Moses's words, Gen. xv. 6. *He believed in the Lord, and he counted it to him for righteousness*, do not imply, according to their second meaning, that Abraham was then justified or pardoned, any more than they imply, according to their first meaning, that he then obtained the possession of Canaan. They were a declaration only, or promise that Abraham should be pardoned, and put in possession of heaven in due time.—This being the true meaning of Moses's words, the expressions in St Paul's writings, which seem to import that believers are justified in the present life, being formed on Moses's words, must, like them, be understood as declarations or promises that believers shall certainly be justified at the judgment; agreeably to the usage of the inspired writers, who, to shew the certainty of the future events of which they speak, represent them as already come to pass.

If the foregoing account of justification, and of the time when that blessing is bestowed on believers, be agreeable to scripture, the supposition of a first and second justification, framed for the purpose of reconciling the doctrine of Paul and James concerning the justification of believers, is inadmissible, being contrary both to scripture and reason. Besides, it is needless, the doctrine of the two apostles being perfectly the same. Wherefore, the expositions which Estius, Whitby, Locke, Taylor and other commentators have given of certain passages in the epistle to the Romans, in as far as they are built on the supposition of a twofold justification, ought to be rejected as not agreeable to the truth of the gospel.—The same judgment should be pronounced on all those explications of the doctrine of justification, which have any tendency to weaken the obligation of good works. For although the abettors of these explications, attempt to remove that inconveniency by a variety of subtle distinctions, these being not easily understood by the common people, make little or no impression on their

their minds; while the conſequences which flow from the doctrine they are intended to vindicate, being obvious and agreeable to mens paſſions, have the greateſt influence to make them hope for ſalvation, notwithſtanding they continue in their ſins. But all hopes of this ſort being expreſsly condemned in the goſpel, every explication of the doctrine of juſtification which warrants ſuch hopes, I repeat it, ought to be rejected, not only as unſcriptural, but as dangerous in the higheſt degree.

CONCLUSION.

Thus have I endeavoured to ſhew, that the belief of the doctrines of revelation, is not neceſſary to the juſtification of thoſe who are deſtitute of revelation; and that neither the belief of any particular doctrine, ſuch as, that *Jeſus is Chriſt the Son of God*, nor of any determinate number of doctrines, ſuch as thoſe contained in creeds and confeſſions, is neceſſary to the juſtification of all who enjoy revelation; becauſe all have not an equal opportunity of knowing, nor an equal capacity to comprehend theſe doctrines: But that juſtifying faith conſiſts in one's believing ſuch doctrines of religion as God hath given him an opportunity and a capacity of knowing; and in his being at pains to acquire ſuch a knowledge of theſe doctrines as his talents and opportunities enable him to acquire; whether he hath nothing but his own reaſon and conſcience to direct him, or hath theſe faculties aided by an external revelation: Conſiſts alſo in habitually recollecting theſe doctrines, ſo as to be influenced by them, not to a ſingle act of obedience only, but to an habitual compliance with the will of God, as far as he knows it. This idea of juſtifying faith, I have been at pains to explain and eſtabliſh by the example of Abraham's juſtification, becauſe it accords perfectly with all the things ſaid of juſtifying faith in the ſcriptures, and is what men in every age and nation may acquire with thoſe aſſiſtances which God grants to the ſincere; and becauſe it is ſuch a faith as qualifies men for heaven, and which, according to the tenor of the new covenant made after the fall with Adam and all his poſterity, will be accounted to them for righteouſneſs through the merits of Chriſt.—I have likewiſe ſhewed, that the inſpired writers have aſcribed mens juſtification to good works, as expreſsly as to faith; not however as if either, had any meritorious influence in procuring juſtification, but as conditions equally required by God, and equally neceſſary to render men capable of eternal life, and ſo inſeparably connected, that it is impoſſible for the one to exiſt without the other.—Farther, I have proved, that the common opinion concerning the juſtification of believers in the preſent life,

life, from which so many dangerous consequences have been deduced, is founded in a misunderstanding of the scripture phraseology, and is not agreeable either to reason or experience: not to reason; for how can a man be justified till his trial is finished, and there is an opportunity of judging of his whole conduct? nor to experience; for where is the believer, who in the present life is freed from any of the temporal penal consequences of sin, and is put in possession of the reward which God hath promised to bestow on them whom he accepteth as righteous? The judgment and acquittal of believers, will not happen till Christ returns to judge the world; at which period believers of all ages and nations being raised from the dead, will, by Christ's sentence as judge, be freed for ever from misery and death, and be put in possession of eternal life.

To conclude, I have thus largely treated of *justification by faith*, not only because it hath been the subject of much controversy in modern times, but because wrong notions concerning that important article of Christianity, have a tendency to weaken the obligations of morality: Whereas, right conceptions concerning it, afford the strongest motives to an holy life, throw a great light on the revelations of God, and shew the method of salvation discovered in these revelations, to be consonant to the best ideas men can form of the character of God as the righteous Governor of the universe.

PRE-

PREFACE

TO THE GALATIANS.

THE Galatians were the defcendants of thofe Gauls, who finding their own country too ftrait for them, left it after the death of Alexander the Great, in queft of new fettlements. Thefe emigrants, on leaving their own country, proceeded eaftward along the Danube, till they came to where the Save joins that river. Then dividing themfelves into three bodies under the conduct of different leaders, one of thefe bodies entered Pannonia, another marched into Thrace, and a third into Illyricum and Macedonia. The party which marched into Thrace, paffed over the Bofphorus into the leffer Afia, and hireing themfelves to Nicomedes, king of Bithynia, affifted him to fubdue his brother Zipetes, with whom he was at war; and in reward for that fervice, they received from him a country in the middle of the leffer Afia, which from them was afterwards called *Gallogræcia*, or *Galatia*.

The inland fituation of Galatia preventing its inhabitants from having much intercourfe with more civilized nations, the Gauls fettled in that country continued long a rude and illiterate people. Yet they wanted neither the inclination, nor the capacity to receive inftruction. For when Paul came among them, and preached to them, they were fo ravifhed with the doctrines of the gofpel, that they thought themfelves the happieft of mortals; and were fo ftrongly impreffed with a fenfe of the obligation they lay under to the apoftle for having enlightened them with refpect to religion, that they thought they could never repay it, Gal. iv. 15. In fhort, his preaching and miracles had fuch an effect on the Galatians, that great numbers of them renouncing heathenifm and embracing the gofpel, they formed many feparate Chriftian churches, called in the infcription of the apoftle's letter to them, *The churches of Galatia*.

How little intercourfe the Galatians had with the neighbouring nations, may be known from this, that at the time St Paul preached the gofpel to them, and for many ages afterwards, they continued to fpeak

the language of the country from whence they came. So Jerome, who lived more than 600 years after that people ſettled themſelves in Aſia, informs us. For he tells us, that in his time, the language of the Galatians was the ſame with that which he had heard ſpoken when he was at Treves. See Rollin's Ant. Hiſt. B. xvi. Sect. 5.

SECT. I. *Of the time when, and of the Perſon by whom the Galatians were converted to the Chriſtian Faith.*

Luke in his hiſtory of the Acts of the Apoſtles, hath not told us directly at what time, nor by whom the Galatians were converted. But he hath mentioned Paul's journey into Phrygia and Galatia, for the purpoſe of confirming the churches, Chap. xvi. 5, 6. And from what he tells us, Paul ſaid to Barnabas, when he propoſed that journey to him, we learn, that he and Barnabas had formerly preached the goſpel in the cities of Phrygia and Galatia. Acts xv. 36. *Let us go again and viſit our brethren, in every city where we have preached the word of the Lord, and ſee how they do.*—Acts xvi. 4. *And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apoſtles and elders which were at Jeruſalem.* 5. *And ſo were the churches eſtabliſhed in the faith, and increaſed in number daily.* 6. *Now when they had gone throughout Phrygia, and the region of Galatia, &c.*—It is true, in the hiſtory which Luke hath given, Acts xiv. of the journey we allude to, which Paul and Barnabas made into the countries of the leſſer Aſia, for the purpoſe of preaching to the Gentiles, it is not ſaid expreſsly that they went into Phrygia and Galatia: But he hath mentioned particulars, from which it may be gathered, that in the courſe of that journey they preached in both of theſe countries. For example, having given an account of their being ſent forth by the Holy Ghoſt, and mentioned the countries through which they paſſed, Acts xiii. 4, 5, 6, 13, 14, 51. the hiſtorian, in the beginning of chap. xiv. relates what happened to them in Iconium, a city of Lycaonia; then adds, ver. 5. *And when there was an aſſault made both of the gentiles, and alſo of the Jews, with their rulers, to uſe them deſpitefully, and to ſtone them,* 6. *They were ware of it, and fled unto Lyſtra and Derbe, cities of Lycaonia, and unto the region that lieth round about.* 7. *And there they preached the goſpel.*—What the region was which lay round about the cities of Lycaonia, we learn from Pliny, *lib.* v. *c.* 27. who ſpeaks of a part of Lycaonia as bordering on Galatia, and ſays it contained fourteen cities, of which Iconium was the moſt famous. Farther, Strabo, in a paſſage quoted by Cellarius, Geog. vol. 2. p. 201. ſpeaks of a part of Lycaonia, which bordered on Phrygia. Wherefore, ſince Galatia

Galatia and Phrygia lay contiguous to Lycaonia, they probably were *the region round about* Lycaonia, into which Paul and Barnabas went and preached, after leaving Lycaonia, and where *they taught many*, before they returned to Lystra; as mentioned, ver. 21.—These facts and circumstances joined make it more than probable, that when Paul said to Barnabas, *Let us go and visit our brethren in every city where we have preached the word of the Lord*, he meant, among the rest, the cities of Phrygia and Galatia.

However, if I judge rightly, even this was not the first time Paul preached in Galatia. For his first preaching in that country, is thus distinguished by himself: Gal. iv. 13. *Ye know indeed, that in weakness of the flesh, I preached the gospel to you at first.* 14. *Yet my temptation which was in my flesh, ye did not despise, neither did ye reject me.* Now if this *weakness of the flesh*, which he calls *a temptation in his flesh*, was, as is generally supposed, some visible bodily weakness occasioned by his rapture into the third heaven, his first preaching in Galatia probably happened soon after his rapture, and before Barnabas brought him from Tarsus to Antioch, as mentioned Acts xi. 25, 26. consequently before the church in that city, separated him and Barnabas to go and preach to the gentiles, as related Acts xiii. 1, 2, 3.—This appears likewise from those passages in the epistle to the Galatians, in which Paul insinuates that he was the person who had first called them to the knowledge and belief of the gospel, Gal. i. 6. 11. iii. 5. iv. 11. 13. 19. v. 8. For if Paul was the person who first called the Galatians, it must have happened before he and Barnabas went from Antioch, by the appointment of the Holy Ghost, to preach to the gentiles. The reason is plain: If the Galatians were first called to the knowledge of the gospel, when Paul and Barnabas preached in those parts of Galatia, which lay round about Lycaonia, Paul could not with truth have called himself their spiritual father, seeing Barnabas, on that occasion, was equally active with him in preaching to the Galatians; and no doubt converted some of them.

From all these facts and circumstances united, I think it is reasonable to conclude, that after Paul was sent to Tarsus, to avoid the rage of the Jews in Jerusalem, as mentioned Acts ix. 30. he went from Tarsus, where he abode several years, into Phrygia and Galatia soon after his rapture; which I suppose happened at Tarsus, or some where in Cilicia: That in Phrygia he preached and gathered churches at Laodicea, Colosse, and Hierapolis; and in Galatia, at Ancyra, Pessinus, Tavium, Germa, and other cities, called in the inscription of his letter, *the churches of Galatia:* That afterwards, when he and Barnabas fled from Lycaonia, into the region of Phrygia and Galatia which lay round about Lycaonia, they preached the gospel, and taught many in the cities of Phrygia and Galatia: That the

brethren in these cities, being of the number of those to whom Paul and Barnabas, in the course of this journey, preached the gospel, they, among others, were the persons whom, after the council of Jerusalem, Paul proposed to Barnabas to visit as brethren, that they might see how they did: And that after Paul and Barnabas separated on account of their contention about John Mark, the churches in the cities of Phrygia and Galatia, mentioned above, were those whom Paul and Silas are said to have established in Phrygia and Galatia, by delivering to them copies *of the decrees for to keep, which were ordained of the apostles and elders which were at Jerusalem*, Acts xvi. 4. 6.

Sect. II. *Of the Date of the Epistle to the Galatians.*

The opinions of learned men concerning the date of St Paul's epistle to the Galatians, are widely different. Theodoret thought it one of those epistles, which the apostle wrote during his first confinement at Rome; in which he is followed by Lightfoot and others. But seeing in the other epistles which the apostle wrote during his first confinement, he hath often mentioned his bonds, but hath not said a word concerning them in this, the opinion of Theodoret cannot be admitted.—Because there is nothing said in the epistle to the Galatians of Paul's having been in Galatia more than once, L'Enfant and Beausobre think it was written during his long abode at Corinth, mentioned Acts xviii. 11. and between his first and second journey into Galatia. This opinion Lardner espouses, and assigns the year 52 as the date of this epistle.—The author of Miscellanea Sacra, who is followed by Benson, supposes it to have been written from Corinth.—Capel, Witsius, and Wall, say it was written at Ephesus, after Paul had been a second time in Galatia. See Acts xviii. 23. xix. 1.—Fabricius thought it was written from Corinth during the apostle's second abode there, and not long after he wrote his epistle to the Romans. —This likewise was the opinion of Grotius.—Mill places it after the epistle to the Romans; but supposes it to have been written from Troas, while the apostle was on his way to Jerusalem with the collections; to which he fancies the apostle refers, Gal. ii. 10: And that the brethren who joined him in writing to the Galatians, chap. i. 2. were those mentioned, Acts xx. 4.—Beza, in his note on Gal. i. 2. gives it as his opinion, that the brethren who joined Paul in his letter to the Galatians, were the eldership of the church at Antioch, and that it was written in that city, in the interval between Paul and Barnabas's return from Paul's first apostolical journey, and their going up to Jerusalem to consult the apostles and elders concerning the circumcision

ſion of the gentiles.—Tertullian, as Grotius informs us in his preface to the Galatians, reckoned this one of Paul's firſt epiſtles.

My opinion is, that Paul's Epiſtle to the Galatians was written from Antioch, after the council of Jeruſalem, and before Paul and Silas undertook the journey, in which they delivered to the gentile churches the decrees of the council, as related Acts xvi. 4. To this date of the epiſtle I am led by the following circumſtances:

1. The earneſtneſs with which Paul eſtabliſhed his apoſtleſhip, in the firſt and ſecond chapters of this epiſtle, and the things which he advanced for that purpoſe, ſhew that the Judaizers, who urged the Galatians to receive circumciſion, denied his apoſtleſhip; and in ſupport of their denial, alleged that he was made an apoſtle, only by the church at Antioch, and that he had received all his knowledge of the goſpel from the apoſtles. This the Judaizers might alledge with ſome plauſibility, before Paul's apoſtleſhip was recogniſed at Jeruſalem. But after Peter, James and John, in the time of the council, gave him the right hands of fellowſhip, as an apoſtle of equal authority with themſelves, and agreed that he ſhould go among the Gentiles, and they among the Jews, his apoſtleſhip could be called in queſtion no longer in any church, than while the brethren of that church were ignorant of what had happened at Jeruſalem. We may therefore believe, that immediately after the council, the apoſtle would write his epiſtle to the Galatians, in which he not only gave them an account of his having been acknowledged by the three chief apoſtles, but related many other particulars, by which his apoſtleſhip was raiſed beyond all doubt.—This is the firſt reaſon for ſuppoſing that the epiſtle to the Galatians was written ſoon after the council of Jeruſalem.

2. The ſecond reaſon is taken from the inſcription of the epiſtle, in which it is ſaid, that all the brethren who were with Paul joined him in writing it. For as the only view with which any of the brethren could join the apoſtle in writing to the Galatians, was to atteſt the facts which he advanced, in the firſt and ſecond chapters, for proving his apoſtleſhip, the brethren who joined him in writing it, muſt have been ſuch as knew the truth of theſe facts. Wherefore, they could be neither the brethren of Corinth, nor of Epheſus, nor of Rome, nor of Troas, nor of any other gentile city where this epiſtle hath been dated, except Antioh. As little could they be the brethren who accompanied the apoſtle in his travels among the gentiles, as Hammond conjectures. For none of them, except Silas, had any knowledge of the facts advanced in this epiſtle, but what they received from the apoſtle himſelf; ſo that their teſtimony was, in reality, the apoſtle's own teſtimony. The only brethren who could bear effectual teſtimony to theſe things, were thoſe who lived in Judea and its neighbourhood; particularly the brethren of Antioch, who, by their intercourſe with thoſe of Jeruſalem, muſt

must have known what had happened to Paul there, as fully as they knew what happened to him in their own city, where he had resided often and long. I therefore have no doubt that the epistle to the Galatians was written from Antioch, and that the brethren who joined Paul in writing it, were the brethren there, whose testimony merited the highest credit. For, among them, were various prophets and teachers, whose names are mentioned, Acts xiii. 1. with others of respectable characters, whose place of residence, early conversion, eminent station in the church, and intercourse with the brethren in Jerusalem, gave them an opportunity of knowing Paul's manner of life before his conversion; his being made an apostle by Christ himself; his being acknowledged as an apostle by his brethren in Jerusalem; his teaching uniformly that men are saved by faith without obedience to the law of Moses; his having strenuously maintained that doctrine in the hearing of the church at Antioch; his having publicly reproved Peter for seeming to depart from it, by refusing to eat with the converted gentiles; and that on being reproved by Paul, Peter acknowledged his misconduct by making no reply. All these things, the brethren of Antioch could attest, as matters which they knew and believed; so that with the greatest propriety, they joined the apostle in writing the letter, wherein they are asserted.

3. That the epistle to the Galatians was written after the council of Jerusalem, and before Paul set out from Antioch on his second apostolical journey, appears from his not giving the Galatians any exhortation therein, or direction concerning the collection for the saints. At the time Paul went into Galatia from Tarsus, he does not seem to have planned that collection. Neither had he it in view, when he went into Phrygia and Galatia with Barnabas from Lycaonia. What first suggested the idea to him, was, if I mistake not, the exhortation of the apostles, when they gave him the right hands of fellowship, and agreed that he should go among the Gentiles, namely, *that he would remember the poor;* that is, remember to make collections among the converted Gentiles, for the poor of the saints in Judea. Or he may have formed the resolution, in consequence of some conversation on the subject which he had with the three apostles, before he left Jerusalem. But in whatever manner it originated, as Paul doth not seem to have formed that resolution, till he went up to the council and conversed with the other apostles, he could not with propriety mention it to the Galatians in any letter, till he had explained the matter to them in conversation. And this I doubt not the apostle did, when he carried to them the decrees of the council, in his second apostolical journey through Phrygia and Galatia. And the Galatians having agreed to make the collections, he directed them in what manner to make them with the least inconvenience to themselves. And no doubt

doubt received from them their collections, when *he went over all the country of Galatia and Phrygia in order*, in his way to Ephesus, as mentioned Acts xviii. 23.—Or if any of the Galatian and Phrygian churches had not then finished their collections, they may have sent them to him during his three years abode in Ephesus. These things I infer from the following circumstance. In his first epistle to the Corinthians, chap. xvi. 1, 2. which was written from Ephesus after he had gone over all the country of Galatia and Phrygia in order, he mentioned the directions concerning the method of making the collections, which he had given to the Galatians before he wrote that letter; and desired the Corinthians to follow these directions in making their collections. Wherefore, as he did not after that go into Galatia, but went from Ephesus to Corinth, and from Corinth straightway to Jerusalem with the collections, he must have received the collections of the Galatian churches, in the manner I have described.

4. When the apostle wrote his epistle to the Galatians, he had heard of the defection of some of them from the true doctrine of the gospel. This defection he represents as having happened soon after they were converted, Gal. i. 6. *I wonder that ye are so soon removed from him who called you into the grace of Christ.* But if the epistle to the Galatians was written, either from Rome during the apostle's first confinement there; or from Corinth during his eighteen months abode in that city; or from Ephesus where he abode three years; or from Troas in his way to Jerusalem with the collections, the defection of the Galatians must have happened a considerable time after their conversion, even on the supposition that they were first called, when Paul and Barnabas went into their country from Lycaonia. Wherefore, if the apostle's expression, *I wonder that ye are so soon removed*, is proper, the epistle to the Galatians could not be written later than the interval between the council of Jerusalem, and the apostle's second journey into the gentile countries with Silas, when they delivered to the churches the decrees of the council.

The foregoing arguments for the early date of the epistle to the Galatians, afford to that date a degree of probability, not usually obtained in a matter so dark and so remote.—Supposing then, that this epistle was written soon after the council of Jerusalem, the apostle at Antioch may have heard of the defection of the Galatians, by letters from some of the faithful among them, which he received before he went to the council. Or he may have been informed of it in Jerusalem, during the council, by some who had lately come from Galatia. And after he returned to Antioch, he may have written this epistle to the Galatians by Titus, notwithstanding he resolved to visit them soon, for the purpose of delivering the decrees of the council. For the danger they were in from the false teachers, and the number

of

of thoſe who already had gone over to Judaiſm, made it neceſſary that the apoſtle ſhould write immediately, to reclaim thoſe who had apoſtatiſed, and to prevent others from following their example.

SECT. III. *Of the Occaſion of Writing the Epiſtle to the Galatians.*

Not long after the Galatians embraced the goſpel, certain Jewiſh Chriſtians zealous of the law of Moſes, came among them and taught them, that unleſs they were circumciſed and obeyed the law, they could not be ſaved, Gal. v. 2. And ſo ſucceſsful were theſe Jewiſh zealots in propagating this error, that ſome of the Galatians actually ſubmitted to be circumciſed, Gal. v. 2.—12.

The doctrine of the Judaizers, concerning the neceſſity of circumciſion to mens ſalvation, the apoſtle termed *another goſpel;* or rather, he declared it to be *no goſpel* at all, becauſe the Judaizers utterly ignorant of the nature and efficacy of Chriſt's death, affirmed that the goſpel had no ſacrifice for ſin; and that pardon and juſtification were only to be obtained through the Levitical atonements; for which reaſon they exhorted the Galatians to be circumciſed, that they might be entitled to the benefit of theſe atonements. However, as they acknowledged Jeſus to be a prophet ſent of God, and conſidered his doctrines and precepts as an excellent inſtitute of morality, they did not require the Galatians to renounce the goſpel, but exhorted them to join the law with it, that by adopting the expiatory rites of the law, the goſpel might be rendered a complete and effectual form of religion.

Some however of the Galatians, better inſtructed, oppoſed theſe errors as contrary to the doctrine of Paul, whom they ſtill reſpected as their ſpiritual father. Wherefore the Judaizers, to leſſen his credit, repreſented to the Galatians, that he was none of thoſe who had accompanied Jeſus during his miniſtry on earth, and from that circumſtance they inferred that he was no apoſtle; or at beſt an apoſtle of men; that he received his commiſſion to preach the goſpel from the brethren at Antioch, or from the apoſtles at Jeruſalem; that any knowledge of the goſpel which he poſſeſſed, had been communicated to him by thoſe who gave him his commiſſion; that very little regard was due to the doctrine of ſuch a teacher; that the apoſtles who accompanied Chriſt in his lifetime, being well acquainted with the true nature of the goſpel, had a better claim to be followed, eſpecially Peter, James, and John, who, as the falſe teachers affirmed, themſelves obeyed the law, and enjoined it to all, as neceſſary to ſalvation; and that if Paul taught differently from them, it might be preſumed, either that he did not rightly underſtand their doctrine, or that he did not

not faithfully interpret it. They even went so far as to affirm, that Paul himself had now changed his doctrine, and preached the necessity of circumcision, chap. v. 11.

To these calumnies the Galatians gave the more heed, that Paul's apostleship was not generally known in the church at that time. And as a few were already drawn away, and others were in danger of following, it is not improbable that some of the faithful among them judged it necessary to give the apostle an account of the Galatian churches, in a letter, which, as was formerly observed, he may have received at Antioch, before he went to the council of Jerusalem. Or, the matter may have been discovered to him in Jerusalem, by some of the brethren who had lately come from Galatia. For soon after his return from the council, to Antioch, he wrote as I suppose, this letter, in which he rebuked the churches of Galatia, with that authority and sharpness which, as their spiritual father, he was entitled to use in correcting their errors. In this letter also, by appealing to the reception which he met with from the apostles in Jerusalem, and to a variety of other facts, but especially by relating how he withstood Peter publicly at Antioch, for separating himself from the converted gentiles, on account of their not being circumcised, (all which facts, the brethren at Antioch who joined him in this letter, attested,) he effectually overturned the calumnies of his enemies, and established his own apostolical authority, in the clearest manner. Then, by a variety of arguments taken from the Jewish scriptures, he completely confuted the error of the Judaizers who inculcated *circumcision*, that is, obedience to the law of Moses, as necessary to salvation.

Here it may be proper to observe, that although the subject treated of in the epistles to the Romans, and to the Galatians, be the doctrine of *justification by faith*, the two epistles differ materially in this respect, that the epistle to the Romans was written to prove the justification of men by faith, *without works of law*, that is, without a perfect obedience to the law of God written on mens hearts. Whereas, the epistle to the Galatians, was designed to prove that men are justified by faith, *without the works of the law of Moses*. This appears from the following, among other passages, Gal. iii. 2. *This only would I learn from you: By the works of the law received ye the Spirit? or by the obedience of faith?* that is, by performing the rites of the law of Moses, or by obeying the gospel, which requires faith in order to justification? 3. *Are ye so senseless, that having begun in the Spirit, ye now make yourselves perfect by the flesh?*—5. *He then who supplied to you the Spirit, and wrought miracles among you, did he these on account of the works of the law, or on account of the obedience of faith?* Here the opposition stated between the works of the law, and the obedience of faith, and between the Spirit and the flesh, plainly sheweth, that by *the law* in

this discourse, the apostle means *the law of Moses*. Or if any doubt remains on the subject, it will be removed by attending to the apostle's reasoning in the following part of the chapter: where having proved that the justification of sinners by faith, was established in the covenant with Abraham, he told the Judaizers, ver. 17. that the law which was given long after the promise, could not annul the promise, by introducing a method of justification different from that established by the promise.—The following passages, in like manner shew, that in this epistle *the law*, means *the law of Moses*. Gal. iv. 21. *Tell me ye who wish to be under the law, why do ye not understand the law.*—Gal. v. 1. *Stand fast therefore in the freedom wherewith Christ hath freed us. And be not again held fast in the yoke of bondage.* 2. *Behold, I Paul, say to you, that if ye be circumcised, Christ will profit you nothing.* 3. *And I testify, moreover, to every circumcised person, that he is a debtor to do the whole law.* 4. *Ye are separated from Christ who are justified by the law: ye are fallen from grace.* In short the whole strain of the reasoning in the epistle to the Galatians, sheweth plainly, that the apostle's design in writing it, was to prove against the Jews, that none of them could be justified by the works of the law of Moses. That law required perfect obedience to all its precepts moral and ceremonial, under the penalty of the curse, from which the atonements and purifications prescribed by Moses, had no influence to deliver the sinner. Whereas in his epistle to the Romans, the apostle treats of justification on a more enlarged plan: his design being to prove against both Jews and gentiles, that neither the one nor the other can be justified meritoriously by performing works of law, that is, the works which the law of God written on mens hearts, enjoins; but all must be justified gratuitously by faith, through the obedience of Christ. See Ess. vi. sect. 1. Wherefore, the two epistles taken together, form a complete proof, that justification is not to be obtained meritoriously, either by works of morality, or by rites and ceremonies, though of divine appointment; but is a free gift, proceeding entirely from the mercy of God, to those who are qualified by faith to receive it.

In writing on these subjects to the Galatians, it must be confessed the apostle shewed great anxiety and earnestness, and even a considerable degree of displeasure with his adversaries. But in so doing, he is by no means blameable. For if he had not vindicated himself from the calumnies propagated by his enemies, where would have been the authority of his discourses and writings? And what use could they have been of to the world as a rule of faith? And with respect to circumcision, and obedience to the law of Moses, if the Judaizers had been allowed to establish these as necessary to salvation, Judaism, as was observed in the preface to the Romans, pag. 130. would have been the religion of the world, to the utter subversion of Christianity.

In a word, of all the queſtions reſpecting religion which were agitated in the firſt age, this concerning the juſtification of ſinners by faith, without the works of the law of Moſes, was the moſt intereſting. By the eſtabliſhment of that doctrine, a bulwark was raiſed againſt the re-entering of thoſe ſuperſtitions, which disfigured the preceding forms of religion. For if the ſacrifices and ceremonies of the law of Moſes, which were all of divine appointment, had no efficacy in procuring the pardon of ſin, none of the rites of mens invention, on which the ſuperſtitious ſet ſuch a value, can have any influence in procuring that bleſſing.—Beſides, on the right determination of this queſtion, the comfort of the gentile converts in the firſt age, and their hope of ſalvation, hanged. No wonder then, that Paul, to whom Chriſt had committed the converſion and inſtruction of the gentiles, was zealous in teaching the doctrine of juſtification, without the works of the law of Moſes; and in boldly reproving, and even threatening thoſe who taught the contrary doctrine, agreeably to the injunction which he afterwards gave to Titus in a ſimilar caſe, Tit. i. 13. *Rebuke them ſharply, that they may be healthy in the faith.*

The erroneous doctrines of the Judaizing teachers, and the calumnies which they ſpread for the purpoſe of diſcrediting Paul as an apoſtle, no doubt occaſioned great uneaſineſs of mind, to him and to the faithful in that age; and did much hurt, at leaſt for a while, among the Galatians. But in the iſſue, theſe evils have proved of no ſmall ſervice to the church in general. For by obliging the apoſtle to produce the evidences of his apoſtleſhip, and to relate the hiſtory of his life, eſpecially after his converſion, we have obtained the fulleſt aſſurance of his being a real *apoſtle*, called to the office by Jeſus Chriſt himſelf, and acknowledged to be an apoſtle by them who were apoſtles before him; conſequently we are aſſured that our faith in the doctrines of the goſpel, as taught by him, (and it is he who hath taught the peculiar doctrines of the goſpel moſt fully,) is not built on the credit of men, but on the authority of the Spirit of God, by whom Paul was inſpired in the whole of the doctrine which he hath delivered to the world. See Pref. to 2 Corinthians, ſect. 2. pag. 540.

This letter being directed to the churches of Galatia, it was to be read publicly in them all. We may therefore ſuppoſe, that it was ſent firſt to the brethren in Ancyra, the chief city of Galatia, with an order to them to communicate it to the other churches, in the ſame manner as the firſt epiſtle to the Theſſalonians was appointed to be read to all the holy brethren in that city, and in the province of Macedonia. See Prelim. Eſſ. 2. pag. 57.

I have hinted above, that Titus was the bearer of the epiſtle to the Galatians. My reaſons for that conjecture are, 1. That Titus being a Greek, was greatly intereſted in the doctrine which this epiſtle was

written to establish, and would willingly undertake the office of carrying it to the Galatians; more especially as he was mentioned in it by name. 2. Having been present in Jerusalem with Paul at the council, he could by word of mouth attest the things which happened in Jerusalem, to which the apostle appealed in proof of his own apostleship, and in proof of the doctrine which he uniformly taught. And that doctrine Titus no doubt confirmed, by relating to the Galatians, that Paul resisted the Judaizers in Jerusalem, when they attempted to have Titus himself circumcised.—However, if the reader thinks Titus was not the bearer of this letter, he may suppose it was sent by the person who brought the apostle word of the defection of the Galatian brethren, which occasioned its being written.

SECT. IV. *Of Paul and Barnabas's journey to Jerusalem, mentioned* Gal. ii. 1. *and of the Decree passed by the Council of Jerusalem respecting the converted gentiles.*

According to the general opinion, the occasion of the apostle's journey to Jerusalem, mentioned Gal. ii. 1. is related, Acts xv. 1. as follows: *And certain men who came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.* 2. *When therefore Paul and Barnabas had no small dissention and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.*—Some of the things which happened to these messengers in Jerusalem after their arrival, Paul mentioned to the Galatians, chap. ii. 2.—10. But he said nothing of the decision which the apostles and elders gave concerning the matter referred to them by the brethren of Antioch. Our knowledge of that decision, and of the deliberation which preceded it, we owe to Luke, who tells us, their decision was directed to the brethren of the gentiles who were in Antioch, and Syria, and Cilicia; and that it was expressed in the following terms, Acts xv. 28. *It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things:* 29. *That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which, if ye keep yourselves, ye shall do well.* This decision or decree hath given rise to much controversy. For according to many, *the brethren of the gentiles,* to whom the apostles directed their decree, were the whole gentile converts without distinction. But others contend, that they were the converts from that class of gentiles, who were called *proselytes* by the Jews. The determination of this point involves some important consequences, and merits to be examined with care.

And

And first of all, the account which Moses hath given of the character and obligations of the different sorts of persons who lived with the Jews in the land of Canaan, must be considered. He hath mentioned them under the denominations of, *The circumcised stranger ; The sojourning stranger ;* and *The alien* or foreigner.—*The circumcised stranger* was in every respect a Jew. For it is declared, Exod. xii. 48, 49. and elsewhere, that *to the home-born, and to the circumcised stranger, there is one law*. Hence the circumcised strangers were called *strangers within the covenant*, and *just strangers*. The LXX. call them Προσηλυτοι, *Proselytes*, by way of eminence: and of them our Lord spake, when he said to the Pharisees, Matt. xxiii. 15. *Ye compass sea and land to make one proselyte.*—*The sojourning stranger*, went by the name of *The stranger within their gates*. In the Greek language they were denominated Παροικοι, *Sojourners*. In the history of the Acts of the Apostles, this sort of strangers are called *Religious*, or *worshipping proselytes*.

To know who *the brethren of the gentiles* were, to whom the apostles and elders directed their decision, it will be of use to consider the duties and privileges of those gentiles who were called *sojourning strangers*, and *worshipping proselytes*. Their duties are described by Moses as follows: They were bound, 1. To observe all the moral and judicial precepts of the law, whereby injuries were restrained, and crimes were punished, and justice in dealings was maintained, Numb. xv. 30. —2. To worship no God but the God of Israel. For idolatry was forbidden to every inhabitant of Canaan, under the pain of death, Levit. xxvi. 1. Deut. xxvii. 15. And because the partaking with the heathens in the feasts on their sacrifices, was a joining with them in their idolatry, *the stranger within their gates*, was to abstain from all such meats. In short, the absolute renunciation of idolatry, was the condition on which any stranger or gentile was permitted to dwell among the Israelites.—3. To abstain from blood, whether pure or mixed, under the pain of death, Levit. xvii. 10. and from every thing that had been strangled, with an intention to keep the blood in it, ver. 13. But all the other kinds of food which were prohibited to the Israelites, they were permitted to eat ; and therefore, it was unlawful for the Israelites to go into their houses, and to eat with them, Acts x. 28.—4. To abstain equally with the Israelites from all incestuous marriages, and unnatural lusts, called in the Hebrew language *Zanuth*, and in the Greek Πορνεια, Levit. xviii. 26.—5. To eat no leavened bread during the passover week, Exod. xii. 19. although such strangers were not allowed to eat the passover, ver. 43. unless they submitted to be circumcised, ver. 48.—6. To keep the sabbath, Exod. xx. 10. because it was instituted to preserve the memory of the creation of the world in six days, and of God's resting on the seventh. They

were

were likewiſe bound to obſerve the faſt of the 10th of the ſeventh month, Levit. xvi. 29. and the feaſt of weeks, Deut. xvi. 11.—14.

With reſpect to the privileges of the ſojourning ſtrangers, or worſhipping proſelytes, we know, that by obſerving the above mentioned precepts, they were entitled to a variety of civil privileges: Such as, —1. A right to live among the Iſraelites, and to enjoy the protection of the laws, and to be exempted from oppreſſion, Levit. xix. 33, 34. And the Iſraelites were to exerciſe humanity and compaſſion towards them, in all their dealings with them, Exod. xxii. 21. xxiii. 12. Deut. x. 18.—2. They had an equal right with the Iſraelites to the cities of refuge, Numb. xxxv. 15.—3. They had a right to join in ſuch parts of the worſhip of the God of Iſrael as were in uſe among the patriarchs; and which were not peculiar to the Moſaic œconomy. For example, they might offer burnt-offerings, Levit. xvii. 8. Numb. xv. 15, 16. In later times, even thoſe heathens who did not live in Canaan, were permitted to offer ſacrifices to the God of Iſrael in the temple of Jeruſalem; as is evident from Joſeph. Antiq. xviii. 5. 3. Bell. ii. 12. 6. and for that purpoſe they came up to the Jewiſh feſtivals, John xii. 20. Likewiſe *the ſtranger*, or worſhipping proſelyte, had a right to pray to God in the temple, and in the ſynagogues through the land: For the outer court of the temple was appropriated to their uſe. Accordingly, at the dedication of the temple, Solomon, in his prayer, mentioned *the ſtranger coming from a far country to worſhip*, 1 Kings viii. 41. See alſo Mark xi. 17. The proſelytes alſo ſeem to have prayed in their own houſes, at the hours of the morning and evening ſacrifices, Acts x. 3, 4. at which times the Jews likewiſe prayed.—4. The worſhipping proſelyte had a right to hear the law read and explained at the great feſtivals, Deut. xxxi. 12. conſequently they were entitled to hear the ſcriptures read in the ſynagogues, and to hear thoſe diſcourſes on religion, and thoſe exhortations to piety, which were given in the ſynagogues, by the more knowing to the more ignorant. Theſe rights the worſhipping proſelytes enjoyed, not in Judea only, but in all the countries where the Jews had ſynagogues.

Such being the duties and the privileges of the worſhipping proſelytes, that is, of thoſe gentiles who were entitled to join the Jews in certain parts of their worſhip, I am inclined to agree in opinion with thoſe, who think the decree of the apoſtles and elders, had for its object thoſe gentiles, who having been formerly worſhipping proſelytes, had embraced the goſpel; and not the converts from idolatry.—My reaſons for being of this opinion, are theſe:

1. The arguments uſed by Peter and James in the council, make it probable, that the converted proſelytes, and not the converted idolaters,

idolaters, were *the brethren of the gentiles*, concerning whom the apostles and elders deliberated, and whom by their decree they bound to observe the four precepts mentioned in it; while they declared them free from all the other precepts of the law of Moses. For example, when Peter said in the council, Acts xv. 7. *God made choice among us, that the gentiles by my mouth, should hear the word of the gospel and believe*, he evidently spake of Cornelius and his company, none of whom were idolatrous gentiles, at that time, but *devout men who feared God*, Acts x. 2.—In like manner, when James said in the council, Acts xv. 14. *Simeon hath declared, how God at the first did visit the gentiles to take out of them a people for his name*, he plainly spake of Cornelius and his company.—Farther, James told them, that the calling of Cornelius and his friends by Peter, had happened in fulfilment of the words of the prophet Amos, Chap. ix. 11. 12. which he thus expressed, Acts xv. 16. *I will return and will build again the tabernacle of David.*—17. *That the residue of men might seek after the Lord, and all the gentiles, upon whom my name is called, saith the Lord.* Wherefore since the idolatrous gentiles were not called by the name of God, *the gentiles* in after times on whom God's name was to be called, and who were to seek after the Lord, were not idolatrous, but devout gentiles, worshippers of the true God. Consequently when James added, ver. 19. *My sentence is, that we trouble not them, who from among the gentiles are turned to God*, he spake not of the idolatrous, but of the devout gentiles or proselytes, who were more perfectly turned to God by believing the gospel.

2. This appears still more clearly, from the reason which James assigned for enjoining the gentiles, who were turned to God, to observe the four precepts mentioned in the decree, Acts xv. 21. *For Moses of old time hath in every city them that preach him, being read in the synagogue every sabbath day.* Did Moses any where in his law, enjoin all the gentiles to abstain from the pollutions of idols, and from fornication, and from things strangled, and from blood? Moses delivered no precept whatever to the gentiles, Rom. iii. 19. Wherefore, that Moses was preached and read in the synagogues in every city, was no reason why the converted idolaters should have been enjoined to obey the four precepts mentioned by James. But if he spake of the converted proselytes, his reasoning is conclusive. It is as if he had said, though we free the converted proselytes from circumcision in the same manner that they were freed from it by Moses, we must write to them to abstain from the pollutions of idols &c. because these precepts being enjoined by Moses to the proselytes, if they neglect them, the reading of him in the synagogues every sabbath, making the Jews sensible that these converts have forfeited their rights as proselytes, they will banish them out of Judea.

3. That

3. That the decree of the apoſtles and elders related to the converted proſelytes, and not to the converted idolaters, will be acknowledged, if the converſion of the idolaters was not generally known in Jeruſalem, at the time the apoſtles and elders met to conſider of the circumciſion of the gentiles. That their converſion was then a ſecret, appears from what Paul told the Galatians, Chap. ii. 2. namely, that when he came to Jeruſalem, *he communicated that goſpel which he preached to the gentiles, to them who were of reputation, but privately leſt perhaps he had run, or ſhould run in vain.* Wherefore though it be ſaid, Acts xv. 3. that Paul and Barnabas declared *the converſion of the gentiles,* as they paſſed through Phenice and Samaria in their way to Jeruſalem, the ſecrecy obſerved by Paul, when he communicated to the three chief apoſtles the goſpel which he preached to the gentiles, obliges us to ſuppoſe, that by the converſion of the gentiles, Luke meant the converſion of the proſelyted gentiles ; a ſenſe in which the term *gentiles,* is often uſed by him in his hiſtory of the Acts. See Chap. x. 45. xi. 1. 18. xiii. 42. See alſo Mark xi. 17.

4. That the decree related to the converted proſelytes, and not to the converted idolaters, may be argued from this circumſtance: That if it related to the whole body of the converted gentiles, the four precepts enjoined by the decree, are neceſſary to all Chriſtians at this day, and to the end of the world, as a term of ſalvation. Conſequently all who profeſs the goſpel, ought to abſtain from eating blood, and things ſtrangled, and meats offered to idols, notwithſtanding St Paul hath declared, 1 Tim. iv. 4. *That every creature of God is good, being received with thankſgiving, and nothing is to be caſt away.*—Rom. xiv. 14. *That no meat is unclean in itſelf.*—1 Cor. vi. 12. *That all meats are lawful,* to every believer.—Rom. xiv. 17. *That the kingdom of God is not meat and drink.*—1 Cor. viii. 8. That the eating, or not eating, of this or that kind of meat, *does not recommend any one to God.*—1 Cor. x. 25. That the Corinthians might eat *whatever was ſold in the ſhambles,* and ver. 27. *whatever was ſet before them* in the houſes of the heathens, *aſking no queſtion* about its having been offered to idols.—Laſtly, That in none of the places of Paul's epiſtles, where he hath ſpoken of meats, is there the leaſt intimation that the eating of things ſtrangled, and of blood, and of meats offered to idols, except in the idols temple as an act of worſhip, is forbidden to Chriſtians. From all which, I conclude, that the prohibition in the decree, related to none of the brethren of the gentiles, but the converted proſelytes only.

Perhaps it will be ſaid, that the four precepts were not enjoined in the decree as things neceſſary to ſalvation, but as neceſſary on account of the prejudices of the Jewiſh believers ; and that the obligation of theſe precepts was only temporary. To this I anſwer, 1. That at the time the apoſtle Paul in his epiſtles declared all meats lawful, the prejudices

judices of the Jewiſh believers were as ſtrong as ever.—2. That neither in the hiſtory of the Acts, nor any where elſe in the New Teſtament, is there the leaſt hint of the abrogation of the decree. On the contrary, we are told, Acts xxi. 21. that when Paul came to Jeruſalem with the collections, James and the elders told him, the Jewiſh believers who were zealous of the law, had been informed that he taught all the Jews, who lived among the gentiles, to forſake Moſes; and therefore adviſed him to quiet their minds, by obſerving a ſolemn public rite of the law, in order to convince them, that he himſelf walked orderly, and kept the law. This advice Paul readily complied with; having never taught that the law of Moſes, as the municipal law of Judea, was to be forſaken by the Jews or by the proſelytes. What he taught every where, was, that the keeping of the law of Moſes, was not neceſſary to the ſalvation either of Jews or gentiles: and, that if any man ſought ſalvation by keeping the law, Chriſt would profit him nothing, Gal. v. 2, 4.

To prevent this fourth argument from being miſunderſtood, it is proper to add, that by reſtricting the decree to the converted proſelytes, and by teaching that it laid no obligation on any other denomination of believers, it is not meant to inſinuate that *fornication*, like the eating of things ſtrangled and of blood, was by the decree allowed to the converted idolaters. All Chriſtians ever were, and ſtill are bound to abſtain from inceſtuous marriages, unnatural luſts, and every ſpecies of fornication. But their obligation to abſtain from theſe vices, doth not ariſe from their having been forbidden to the Iſraelites and proſelytes by Moſes, but from their being expreſsly forbidden by Chriſt and his apoſtles. At the death of Chriſt, the law of Moſes was aboliſhed in all its parts, to all mankind as a religious inſtitution, Coloſſ. ii. 14. note 5. Wherefore, no one is obliged to perform any moral duty, becauſe it was enjoined by Moſes, but becauſe it is written on mens hearts, and is enjoined by Chriſt; who in his goſpel hath renewed the moral precepts of the law of Moſes, with greater efficacy than they were enjoined to the Jews, having eſtabliſhed them on better promiſes than were held forth in the law.

5. That *the brethren of the gentiles*, who were bound by the decree, were the converted proſelytes alone, may be argued from the reproof which Paul gave to Peter, for refuſing to eat with the gentiles in Antioch.

After the council, Peter followed Paul to Antioch, and did eat with the gentiles, before certain perſons came from James; but when they were come, he withdrew and ſeparated himſelf. For this Paul blamed him openly, as compelling the gentiles to Judaize. I aſk, Did Paul mean that Peter compelled the gentiles to obſerve the four precepts enjoined in the decree? If the decree was general, we cannot doubt

that all the converted gentiles in Antioch were obſerving theſe precepts when Peter withdrew from them, and did not need to be compelled to obſerve them. And if they were not obſerving them, Peter did right to compel them; and was not to be blamed for ſo doing. Or, by Peter's compelling the gentiles to Judaize, did Paul mean, that he compelled them to receive circumciſion, and give obedience to the whole law of Moſes? This I think no one will affirm, who recollects what Peter and James declared in the council, that that law was not to be put on the necks of the gentiles. The truth is, the *Judaizing* to which Peter compelled the gentiles, by ſeparating himſelf from them after the council paſſed their decree, cannot be underſtood, on the ſuppoſition that their decree related to the whole body of the gentiles: but it may eaſily be explained, if it related to the converted proſelytes only. For when the converts from idolatry began to multiply in Antioch, through the labours of Paul and Barnabas, it is natural to think, that after the council of Jeruſalem had bound the converted proſelytes to obſerve the four precepts as formerly, the zealous Jewiſh believers in Antioch would inſiſt, that the converts from idolatry ought to be put on the ſame footing with the converted proſelytes, and be obliged to obey the four precepts: that the brethren of Antioch conſulted James on the queſtion, who it would ſeem ſent them word by their meſſengers, that the converted idolaters were bound by the decree equally with the proſelytes: that the idolatrous gentiles, rightly inſtructed by Paul, refuſed to obſerve theſe precepts: and that on their refuſal, Peter, who happened to be then in Antioch, withdrew from them; although before the meſſengers returned from James, he had gone into their houſes and eaten with them. This conduct Paul juſtly condemned, as a compelling the converts from idolatry to Judaize, that is, to obey the four precepts as neceſſary to ſalvation, contrary to the truth of the goſpel. For the idolatrous gentiles having no connection with the commonwealth of Iſrael, were under no obligation whatever to obey the law of Moſes, and therefore, if any part of that law was bound on them by Peter, it muſt have been as a term of ſalvation, contrary to that freedom from the law of Moſes wherewith Chriſt had made the idolatrous gentiles free.

Theſe arguments, if I am not miſtaken, prove that *the brethren of the gentiles*, about whom the apoſtles and elders in Jeruſalem deliberated, and concerning whom they paſſed their decree, were not converted idolaters, but converted proſelytes. And I have been at the more pains to eſtabliſh this fact, *Firſt*, Becauſe it ſhews us that the four precepts enjoined in the decree, were, as they are called in the decree, *neceſſary things* to the converted proſelytes only; not however as terms of ſalvation, but to entitle them to thoſe political privileges which were

were granted to them by the law of Moſes, as inhabitants of Canaan; conſequently that theſe were not religious but political precepts, whoſe obligation was confined to the converted proſelytes, and expired when that claſs of men ceaſed to exiſt.—*Secondly*, Becauſe this decree, contrary to the intention of thoſe who framed it, affording a plauſible pretence to the Judaizers for inſiſting, that all the gentile brethren were bound to obſerve the law of Moſes, the right knowledge of the perſons who were bound by that decree, will make us ſenſible that the controverſy concerning the obligation of the law of Moſes, which rent all the gentile churches in the firſt age, was determined by the apoſtle Paul, according to the mind of his brethren apoſtles, and according to truth, when he taught, that after the death of Chriſt, the obligation which lay on the Jews themſelves to obey the law of Moſes, aroſe merely from its being the municipal law of Judea.—*Thirdly*, The right knowledge of the purpoſe for which the four precepts, mentioned in the apoſtolical decree, were enjoined on the converted proſelytes, will convince us, that Paul's practice, with reſpect to the law of Moſes, was perfectly conſiſtent with his doctrine concerning that law, and with the truth of the goſpel, which made no alteration in any perſon's political ſtate. His doctrine was, that every one ought to continue in the political ſtate wherein he had been called. Wherefore, when he exhorted the Jewiſh converts to continue ſubject to the law of Moſes, it was only becauſe it was the municipal law of Judea, which as good citizens they were bound to obey. For the ſame reaſon, he himſelf always obeyed the law whilſt he reſided in Judea. And even in the gentile countries where the Jews were numerous, he obſerved the diſtinction of meats and days appointed by Moſes, that he might gain the Jews to Chriſt. And when he came to Jeruſalem with the collections, becauſe a report prevailed, Acts xxi. 21. that he *taught all the Jews who were among the gentiles to forſake Moſes, ſaying, That they ought not to circumciſe their children, neither to walk after the cuſtoms*, he, by the advice of James, aſſiſted certain Nazarites to diſcharge their vow; and thereby ſhewed the falſehood of the report which was ſpread concerning him. The truth is, he no where taught any of the Jews to forſake the law of Moſes, but always inculcated the obligation of that law as the law of their ſtate. What he taught was, that no perſon could be juſtified by the law of Moſes, and that whoever ſought ſalvation by obedience to that law, ſeparated himſelf from Chriſt, and was fallen from grace. Wherefore, when he himſelf obeyed the law, and adviſed others to do ſo, it was not as a term of ſalvation, but merely as a matter of political obligation.

In giving to the aſſembly of the apoſtles, and elders, and brethren of the church of Jeruſalem, who met to deliberate concerning the circumciſion of the converted gentiles, the appellation of *The Council*

of Jerusalem, I have followed the ancient Ecclesiastical writers, who generally gave it that name. Nor is the appellation improper. For though it was inferior to those assemblies, which in after times were dignified with the title of *Councils*, in this respect, that it was composed of members from one church only, it far surpassed them all in the quality of its members, and in the authority of its decisions. It was composed of all the apostles who were then in Jerusalem, men endowed with the continued inspiration of the Spirit of God; and of the elders of the church of Jerusalem, most if not all of them, men upon whom the Holy Ghost fell on the memorable day of Pentecost; and of the brethren of the greatest note in that church, chosen by the different bodies of the faithful in Jerusalem who assembled in separate places for the worship of God. Hence these brethren are called, in the preamble to the decree, Acts xv. 22. 25. *chosen men*; and ver. 22. *Chief men among the brethren*. In short, *the Council of Jerusalem*, consisting of such men, was a more respectable assembly than any council which hath met since, or which will ever meet again. And its decisions are, without doubt, of greater authority than the decisions of those councils, who have called themselves *Oecumenical*, because composed of members gathered from the greatest part of the Christian world; and *Holy*, on the feigned pretence that their decisions were dictated by the Holy Ghost.

CHAP.

CHAP. I.

View and Illustration of the Facts asserted in this Chapter.

BECAUSE the false teachers had called Paul *an apostle of men*, and had said that he was made an apostle by the church at Antioch, or at best by the apostles in Jerusalem, he began his letter with affirming, that he was not an apostle of men; but an apostle appointed by Jesus Christ himself, and by God the Father who raised Jesus from the dead, ver. 1.—By mentioning the resurrection of Jesus, St Paul glanced at the miraculous manner in which he himself was made an apostle by Christ after his resurrection; and of which Luke hath given an account, Acts ix 3.—9. He alluded to it likewise ver. 5. where he calls it *God's revealing his Son to him.* So that St Paul, both in respect of the time and of the manner of his being raised to the apostolic office, instead of being inferior, was superior to the other apostles: Christ came from heaven by the appointment of his Father, to qualify him for that office, and to confer it on him.—Next he told the Galatians, that all the brethren who were with him, joined him in this letter; by which he insinuated that they attested the whole of the facts he was going to relate, ver. 2.—Then expressed his surprise, that the Galatians were so soon removed from his doctrine, to another gospel, ver. 6.—which he told them was no gospel at all, ver. 7.—And because the false teachers affirmed, that after conversing with the apostles in Jerusalem, Paul had become sensible of his error, and now enjoined circumcision, chap. v. 11. he twice anathematised every one who preached contrary to what they had heard him preach, though it were himself, or an angel from heaven, who did it, ver. 8. 9.—Then asked his opponents, whether in so speaking he endeavoured to please men or God, ver. 10.—It seems the Judaizers had represented him to the Galatians, as one who suited his doctrine to the inclinations of his hearers: A calumny which they hoped would be believed, as Paul's apostolical character was not then generally known. Besides, the Judaizers were for the most part bad men, and capable of affirming any falsehood, which they thought would promote their views.

Farther the apostle's enemies pretended not only that he was an apostle sent forth by men, but that he was taught the gospel by Ananias, or by the brethren at Antioch, or by the apostles at Jerusalem. For he solemnly averred, that he received the gospel from no man, nor

nor body of men whatever, but from Chriſt himſelf, ver 11. 12.—And in proof of that aſſeveration, he appealed to his manner of life, both before and after his converſion, as a thing well known: That before his converſion he furiouſly perſecuted the church, ver. 13.—And was exceedingly zealous of the traditions of his fathers, ver. 14.—In that period, therefore, of his life, he had neither opportunity nor inclination to learn any thing from the Chriſtians. And being ſo great a zealot for the law, if he afterwards taught, that no man could be juſtified by the law, nothing but the ſtrongeſt evidence had induced him to take up that opinion.—He told them farther, that when it pleaſed God to make him an apoſtle, he conſulted with no perſon in Damaſcus, no Jewiſh doctor concerning his commiſſion as an apoſtle, nor any of the brethren concerning the things he was to preach, ver. 15. 16.—Neither did he go to Jeruſalem, to receive the goſpel from them who were apoſtles before him; but he went into Arabia, and again returned to Damaſcus; and there acting as an apoſtle, he preached the goſpel, which he had received by revelation from Chriſt, in the ſynagogues, where, as Luke informs us, Acts ix. 22. he confounded the Jews who dwelled at Damaſcus, proving that Jeſus is the very Chriſt, ver. 17.—And did not go to Jeruſalem till three years after his converſion: And then abode fifteen days with Peter, leſt keeping any longer at a diſtance from the apoſtles, it might be ſuſpected that he was acting in oppoſition to them, ver. 18.—On that occaſion Paul ſaw no other of the apoſtles except James the Lord's brother, ver. 19.—Having related theſe facts he ſolemnly appealed to God for the truth of them, becauſe they effectually eſtabliſhed his apoſtleſhip, and confuted the calumnies of his enemies. For if it was true, that in his firſt viſit to Jeruſalem, after his converſion, he ſaw none of the apoſtles but Peter and James, although it had been in their power to have made him an apoſtle, it is not probable that without the knowledge and conſent of the reſt, they would confer that office on him a new convert, of whoſe ſincerity they had not as yet ſufficient proof, ver. 20.—After ſpending fifteen days with Peter, which was too ſhort a ſpace of time for him to be inſtructed by Peter in the knowledge of the goſpel, he went into the countries of Syria and Cilicia, whither he was ſent by the brethren, becauſe the Jews in Jeruſalem, exceedingly enraged againſt him for having deſerted their party, and gone over to the Chriſtians, ſought to kill him, ver. 21. —And from Cilicia, where he abode ſeveral years, he went I ſuppoſe into Galatia. Thus it came to paſs, that for a long time after Paul's converſion, he was perſonally unknown to the churches in Judea; who had heard nothing more concerning him, but that he who formerly perſecuted the Chriſtians, now preached the facts concerning

cerning Chriſt, which he had formerly endeavoured to diſprove, ver. 22, 23.—This great change of behaviour in ſo violent an enemy, occaſioned the churches to glorify God on account of his converſion. ver. 24.

From theſe things it is evident, that when Paul went into Cilicia, and from Cilicia into Galatia, he had ſeen none of the apoſtles but two; and that he had never been at any general meeting of the apoſtles to receive from them, either the office of an apoſtle, or the doctrine of the goſpel. And therefore if he converted the Galatians in ſome journey which he made into their country from Cilicia, the doctrine which he preached, and the miracles which he wrought, muſt have been beſtowed on him, not by man, but by Jeſus Chriſt, and by God the Father, as he himſelf hath affirmed.

NEW TRANSLATION.

CHAP. I. 1. Paul an apoſtle, not (ἀπ') *from* men [1] neither (δι') by man, [2] but by Jeſus Chriſt, and God the Father, who raiſed him from the dead;

2 And all the brethren *who* are with me, [1] *to* the churches of Galatia; [2]

COMMENTARY.

CHAP. I. 1. *Paul an apoſtle not* ſent forth *from* any ſociety of *men, neither* appointed *by* any particular *man, but by Jeſus Chriſt, and* by *God the Father who raiſed him from the dead*, and after his reſurrection, ſent him from heaven to make me an apoſtle;

2 *And all the brethren who are with me, to the churches of Galatia.* Theſe brethren, by joining me in this letter, atteſt the truth of the matters I am going to relate.

Ver. 1.—1. *An apoſtle not from men.* Perhaps in this Paul glanced at Matthias, who was an apoſtle ſent from a general meeting at Jeruſalem, as mentioned Acts i. 26.—Or his meaning may be, that he was not ſent forth as an apoſtle, from the brethren of Antioch. See note 3. on this verſe.

2. *Neither by man.* Here Paul ſeems to have had Peter and James in his eye, whom alone he ſaw at his firſt coming to Jeruſalem after his converſion, and denies that he was appointed an apoſtle by them.

3. *But by Jeſus Chriſt.* Paul was firſt made an apoſtle by Chriſt, when he appeared to him in the way to Damaſcus, Acts ix. 15. And three years after that, his apoſtolic commiſſion was renewed, Acts xxii. 21. So that he was ſent forth, neither by the church at Jeruſalem, nor by that at Antioch. The Holy Ghoſt indeed ordered the prophets at Antioch, (Acts xiii. 2.) *to ſeparate Paul and Barnabas:* but it was *to the work whereunto he had called them* formerly. This ſeparation was ſimply a recommending them to the grace of God by prayer. And in fact it is ſo termed Acts xiv. 26.

Ver. 2.—1. *All the brethren who are with me.* The brethren here mentioned were the brethren of Antioch, eſpecially thoſe who were the apoſtle's fellow labourers in the goſpel. So the word *brethren* is uſed Philip. iv. 21. 22. where *the brethren* are diſtinguiſhed from *the ſaints* or *laity*. See the Pref. ſect. 2. No. 2.

2. *To the churches of Galatia.* Here it is remarkable, that the churches of Galatia are not, as the other churches to which Paul wrote, deſigned, *the churches of God*, or *of Chriſt*, perhaps,

3 We wish *grace to you, and happiness from God the Father, and from our Lord Jesus Christ*, by whom the Father dispenses his blessings to men,

3 *Grace to* you, and peace from God the Father, and FROM our Lord Jesus Christ,

4 Because *he gave himself* to death *for our sins, that he might deliver us from* the bad principles and practices, and punishment, of this *present evil age, agreeably to the will of our God and Father*, who determined to save us by the death of his Son.

4 who gave himself for our sins, that he might deliver us from this present evil *age*, [1] according to the will of *our God* [2] *and Father*:

5 *To whom*, for that unspeakable favour, *be* ascribed by angels and men, *honour and praise, through all eternity. Amen.*

5 To whom *be* glory for ever and ever. Amen.

6 *I wonder that ye are so soon removed from me, who called you into the gospel of Christ*, which promises to sinners justification through faith; and that ye have embraced *another gospel*, or pretended message from God, concerning your justification:

6 I *wonder*, that ye are so soon removed from him *who* called you (εν) *into* the grace of Christ,[1] unto another gospel;

7 *Which is not another gospel*, or message from God. *But some there are who*, on pretence that their doctrine of justification by the law of Moses is authorised by God, *trouble you* with doubts concerning my doctrine, *and wish to pervert the gospel of Christ.*

7 which is not another; [1] (ει μη) but *some there are who* trouble you, and *wish to* pervert the gospel of Christ. [2]

perhaps to signify that they did not deserve these honourable appellations, on account of their great defection from the truth of the gospel.

Ver. 4.—1. *Evil age.* Αιων πονηρος. In scripture *the age or world* is often put for the men of the world, and for their evil principles and practices. Thus Rom. xii. 2. *Be not conformed*, *αιωνι τουτω, to this age.* See also Tit. ii. 2.—Locke is of opinion that *αιων, world or age*, here signifies *the Mosaic dispensation*, because the word hath that meaning in some passages; and because Christ had delivered the Jews from that dispensation. But I do not see with what propriety the apostle could call the Mosaic dispensation *evil.*

2. *According to the will of our God.* By observing that Christ died for our sins *according to the will of God*, the apostle insinuates that the efficacy of his death as a sacrifice for sin, depends on the will, or good pleasure of God accordingly, it is resolved into the sovereignty of God Heb. ii 10.—Christ's dying for our sins was mentioned, to convince the Galatians, that the pardon of sin was not to be obtained by the Levitical atonements, nor by any service prescribed in the law. See ver. 7. note 2.

Ver. 6. *From him who called you into the grace of Christ.* Though in other passages God is said to call men into the grace of the gospel, I am of Chandler's opinion, that in this passage, *Paul*, and not *God* is spoken of. For, as he wrote this chapter to prove himself an apostle, his success in calling the Galatians to the Christian faith, was fitly mentioned as one of the proofs of his apostleship, as it implied that he was assisted in that work by God.

Ver. 7.—1. *Which is not another.* The Judaizing teachers, it would seem, affirmed that their doctrine concerning the justification of men by the sacrifices and other services of the law of Moses, was another and better gospel than Paul's; understanding by a *gospel*, a message from God concerning their salvation. But the apostle assured the Galatians, that that doctrine, so far from being another or different gospel from his, was no gospel at all; consequently deserved no credit whatever.

2. *But some there are—who wish to pervert the gospel of Christ.* Μεταστρεψαι, literally, to

8 But *even, if* we, or an angel from heaven, *ſhould* preach *to you* (παρ' ὁ, 273.) *contrary*[1] *to what* we have preached *to* you, let him be *anathema.*[2]

8 They affirm that Peter preacheth, nay that I myſelf preach juſtification by works of law. *But even if we* who write this, *or an angel* pretending to have come *from heaven, ſhould preach to you* a method of juſtification *contrary to*, or different from *what we have* formerly *preached to you, let him be devoted to deſtruction.*

9 As we ſaid before, *ſo now* (παλιν, 270.) *a ſecond time I ſay*, if any *one preach to you contrary to what* ye have received, (ſee Col. ii. 6. note) let him be *anathema.*

9 To ſhew you how certain I am of the truth of the doctrine which I preach; *As we* who write this letter *ſaid before* jointly, *ſo now a ſecond time I* Paul ſeparately, *ſay, if any* man or angel, *preach to you* concerning your juſtification, *contrary to what ye have learned* form me, *let him be devoted to deſtruction.*

10 (Αρτι γαρ, 97.) *And now, do I make men my friends*[1] or God? Or do I ſeek to pleaſe men? *If indeed I ſtill* pleaſed men, I ſhould not be the ſervant of Chriſt.[2]

10 Having twice denounced deſtruction to myſelf and to all others, if we preach contrary to what was firſt preached to you, *I now aſk* thoſe who ſay I ſuit my doctrine to the humours of men, *Do I* by this denounciation *make men my friends, or God? Or do I ſeek to pleaſe men? If indeed I ſtill pleaſed men*, as before my converſion, *I ſhould not be the ſervant of Chriſt.*

11 *Now* I certify you, brethren, CONCERNING the goſpel which was preached *by* me, *that it is not according to* men.

11 *Now*, becauſe my doctrine hath been diſregarded on pretence that I was taught it by men, *I aſſure you brethren, concerning juſtification by faith, which was preached by me, that it is not a doctrine which I was taught by man*, and which I was in danger of miſtaking.

to overturn the goſpel of Chriſt. This the Judaizers effectually did by their doctrine. For if men may obtain the pardon of their ſins by the Levitical ſacrifices, the ſacrifice of Chriſt is altogether unneceſſary. This Paul plainly declared to the church at Antioch, Gal. iii. 21.

Ver. 8.—1. *Contrary to what we have preached to you.* Whitby following the Greek commentators, thinks παρ' ὁ ſhould be tranſlated, *beſides what we have preached.* But certainly the other apoſtles, and even Paul himſelf, preached things beſides what he had preached to the Galatians. Wherefore if Whitby's tranſlation is juſt, Paul's Anathema fell on himſelf.

2. *Let him be anathema.* The apoſtle, abſolutely certain of his own inſpiration, and of the truth of the goſpel which he had preached to the Galatians concerning their juſtification by faith, was not afraid to foretel that he or an angel pretending to have come from heaven, would be puniſhed eternally, if they preached contrary to what he had preached to them. And to ſhew the greatneſs of that puniſhment, he expreſſed it by the word *anathema*, which ſignifies one cut off from the congregation of the worſhippers of God by excommunication; or, one ſeparated to be publicly puniſhed with death. See Rom. ix. 3. note. 1 Cor. xvi. 22. note. Perhaps alſo by uſing the word *anathema*, the apoſtle inſinuated to the Corinthians, that they ought to have no intercourſe with ſuch teachers; but ſhould even caſt them out of their ſociety. See Gal. v. 12. note 1.

Ver. 10.—1. *And now, do I make men my friends?* So the phraſe Ανθρωπȣς πειθω may be tranſlated, as it hath that ſignification Acts xii. 20. Πεισαντες βλαςον, *Having made Blaſtus the king's chamberlain their friend.* The expreſſion is elliptical, and may be thus ſupplied: *Having perſuaded Blaſtus* to befriend them.—Becauſe πειθεσθαι ſignifies *to obey* Rom. ii. 8. Gal. iii. 1. Heb. xiii. 17. Whitby thinks the phraſe in this verſe may be tranſlated *Do I obey men or God?*

2. *I ſhould not be the ſervant of Chriſt.* This is a cutting reproof to all thoſe miniſters, who

12 *For I neither received it from Ananias, nor from any of the apostles at Jerusalem, nor was I taught it* any how, *except by a revelation from Jesus Christ.*

12 For I neither received it *from* man,[1] *nor* was I taught IT, *except* by the revelation of Jesus Christ.

13 To convince you of this, I appeal to my behaviour, both before and after I was made an apostle. *Ye have heard certainly, in what manner I behaved formerly, while I professed Judaism; that I exceedingly persecuted the church of God, and laid it waste.*

13 *Ye* have heard, (γαρ, 94.) *certainly,* of my *behaviour formerly in Judaism, that I exceedingly* persecuted the church of God, *and laid it waste.*[1]

14 *And* my enmity to the gospel was occasioned by my *making progress in Judaism,* (Acts xxii. 3.) *above many* who were *of the same age with myself in mine own nation; being more exceedingly zealous* than any of them, *in maintaining the traditions of my fathers,* in which as a Pharisee I placed the whole of religion.

14 And *made progress in Judaism,*[1] above many *of the same age with myself* in mine own nation, being more exceedingly zealous of the traditions of my fathers.[2]

15 *But when God, who destined me from my birth* to be an apostle, and ordered my education with a view to that office, and who *called me* to it *by his unmerited goodness, was pleased*

15 But *when God, who* separated me from my mother's womb, and called ME by his grace, *was pleased*

16 *to shew his Son to me, that I might preach him to the heathen,* as risen from the dead, *immediately* after that *I did not consult any man* in Damascus, as having

16 to reveal his Son (εν εμοι) *to me,* that I might preach him (εν) *to the gentiles;* immediately I *did not*[1]

who either alter or conceal the doctrines of the gospel, for fear of displeasing their hearers, or to gain popularity.

Ver. 12. *I neither received it from man.* If Paul did not receive the gospel from man, the perfect conformity of his doctrine with the doctrine of the other apostles, is a proof that he was taught it by revelation from Jesus Christ.

Ver. 13. *And laid it waste.* The word επορθων being derived from πρηθειν *to burn,* signifies to waste and destroy with great fury, as in the sacking of towns.

Ver. 14.—1. *And made progress in Judaism.* Και προεκοπτον may be translated, *because I made progress in Judaism.* See Ess. iv. 207. *By Judaism* the apostle does not mean the religion contained in the writings of Moses and the prophets, but, as is evident from the latter part of the verse, that religion which consisted in observing the traditions of the fathers, and the commandments of men.

2. *Of the traditions of my fathers.* These were what the evangelists and our Lord called, Mark vii. 5. 9. *the traditions of the elders*; and *their own traditions*; to shew that they were mere human inventions. It was the characteristic of a Pharisee to hold these traditions as of equal authority with the precepts of the law. Nay in many cases they gave them the preference. Hence our Lord told them, Mark vii. 9. *Fairly ye reject the commandments of God, that ye may keep your own traditions.* The apostle mentions his knowledge of the traditions of his fathers, and his zeal for them as things absolutely necessary to salvation, to convince the Galatians, that his preaching justification without the works of law, could be attributed to nothing but the force of the truth communicated to him by revelation.

Ver. 16.—1. *I did not consult.* The word ανατιθεσθαι, as Budeus observes, signifies to deposit a secret in the breast of a friend. Here προσανεθεμην is used to denote the laying open one's

case

consult flesh and blood :[2]

doubts concerning what I had seen, or as needing information concerning the gospel which I was called to preach:

17 Neither *did I go up* to Jerusalem, to them *who* were apostles before me, but I went *away* into Arabia,[1] and *again* returned *to* Damascus.

17 *Neither did I go up to Jerusalem, to* be instructed by *them who were apostles before me; but I went away into Arabia*, where there was no apostle; *and* having there received farther revelations from Christ, and studied the scriptures by the light of these revelations, *I again returned to Damascus*, without having seen any of the apostles.

18 Then, after three years, I went up to Jerusalem to *become acquainted with* Peter,[1] and abode with him fifteen days.

18 *Then, after three years* from my conversion, *I went up to Jerusalem to become acquainted with Peter, and* being introduced to him by Barnabas, who knew how the Lord had appeared to me, *I abode in his house fifteen days.*

19 But *I saw no other of the apostles, except* James the Lord's brother.[1]

19 *But*, though I abode these days in Jerusalem, *I saw no other of the apostles* at that time, *except James the Lord's cousin-german.*

case to another for advice.—Gal. ii. 6. the word is used in a sense somewhat different.

2. *Flesh and blood.* This is a common periphrasis for *any man*, Matth. xvi. 17. See Ess. iv. 43.—Because the apostle in the next verse mentions his not going up to Jerusalem to them who were apostles before him, Guyse thinks the apostle's meaning in this phrase is, that he had no regard to worldly considerations in what he now did.

Ver. 17. *I went away into Arabia.* Luke, in his history of the Acts, takes no notice of the apostle's Journey into Arabia. But from the manner in which it is mentioned here, it would seem that the apostle went into Arabia immediately after he recovered his sight and strength, which had been impaired by the bright light with which Christ was surrounded when he appeared to him, and by the terror into which he was cast by that miraculous appearance. Nevertheless, since we are told, Acts ix. 19. that after Saul recovered his sight and strength, he was certain days with the disciples at Damascus, during which he preached Christ in the synagogues, we must interpret the word *immediately*, ver. 16. in such a manner as to admit, that after his conversion he spent a few days in preaching at Damascus, and then retired into Arabia: and that what is said, Acts ix. 22. *Saul increased the more in strength, and confounded the Jews, &c.* is an account of what happened after his return to Damascus from Arabia. See Harmony, Prelim. Obser. iii. And as Christ promised to tell Saul what he should do, Acts xxii. 10. we cannot doubt that it was by Christ's direction he went into Arabia, to receive farther revelations, and to shun the displeasure of the chief priests, who as soon as they heard of his embracing the cause which he had persecuted, would endeavour to put him to death. Indeed the Jews in general were so enraged against him, for going over to the Christians, that when he returned from Arabia to Damascus, such of them as lived in that city *took counsel to kill him*, Acts ix. 23. See also Acts ix. 29.

Ver. 18. *To become acquainted with Peter.* This being Paul's first visit to Jerusalem since his conversion, the brethren there shunned him, suspecting that he feigned himself a disciple, with a view to betray them. But Barnabas, who probably had learned the particulars of his conversion from Ananias, *took him and brought him to the apostles* (Peter and James) *and declared to them how he had seen the Lord in the way.* Acts ix. 27. It does not appear that on this occasion any thing was said, either by Barnabas or by Saul, concerning Christ's making Saul an apostle at the time he converted him, and concerning his sending him to preach to the idolatrous gentiles, as related by the apostle himself, Acts xxvi. 16. 17. 18. These things were not mentioned in Jerusalem till Paul went up to the council, fourteen years after his conversion, Gal. ii. 2, 7, 8, 9.

Ver. 19. *James the Lord's brother.* The Hebrews, called all near relations *brothers*.—This

20 *Now the things I write to you* concerning myself, to shew that I am not an apostle of men, *behold in the presence of God I declare with assurance, I do not falsely represent* them.

20 Now the things *I write to* you,[1] behold, before God, (ὅτι, 260.) *assuredly, I do not falsely affirm.*

21 *After the fifteen days* were ended, *I went* first *into the regions of Syria, and* from thence into my native country *Cilicia.*

21 *After that I went* into the regions of Syria and Cilicia:[1]

22 *And I was personally unknown to the Christian churches in Judea;* so that I could not receive either my commission or my doctrine from them.

22 And *I* was *personally* unknown to the churches of Judea, which ARE in Christ.

23 *But only they heard, that he who formerly persecuted the Christians, was become a* zealous *preacher of the facts concerning Christ, which formerly he* endeavoured to *disprove,*

23 But *only they heard,* That he *who formerly* persecuted us, now preacheth the faith[1] which *formerly* he destroyed.

24 *And they praised God on account of my conversion,* who had been so bitter an enemy to them.

24 And they glorified God *on my account.*[1]

James was the son of Alpheus by Mary the sister of our Lord's mother. See the Pref. to the Epistle of James.—That Paul made so short a stay in Jerusalem at this time, was owing to Christ, who appeared to him in a trance while in the temple, and commanded him to depart quickly from Jerusalem, Acts xxii. 18. The brethren likewise advised him to depart, because the Hellenist Jews were determined to kill him.

Ver. 20. *The things I write to you.* From what St Paul had already written, it appears clearly that for a considerable time after his conversion, he preached the gospel and acted as an apostle, before he was known to any of the apostles or brethren in Judea. Wherefore it is evident that all that time, he neither was made an apostle by them, nor received any instruction from them.

Ver. 21. *The regions of Syria and Cilicia.* Some of the brethren in Jerusalem who advised him to depart, kindly accompanied the apostle to Cesarea, which was a noted sea port town, intending that he should go by sea to Tarsus: Acts ix. 30. *Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.* But the apostle himself informs us that he went into the regions of Syria and Cilicia. We may therefore suppose, that, after embarking at Cesarea, contrary winds forced him into some of the ports of Syria; that altering his plan, he went through the country of Syria preaching the gospel; and that from Syria he went into Cilicia by land.

Ver. 22. *I was personally unknown to the churches of Judea.* In travelling from Damascus to Jerusalem after his return from Arabia, the apostle, it seems, did not preach, nor make himself known to any of the churches in the cities of Judea, through which he passed.

Ver. 23. *Preacheth the faith.* In scripture *faith* sometimes signifies the act of believing, and sometimes *the thing believed.* Here it signifies *the things believed* by the Christians; namely the miracles of Jesus, his resurrection from the dead, his ascension into heaven, his being *the Son of God,* and *the very Christ*: Acts ix. 20. 22. All which facts Saul, while he acted in concert with the chief priests, endeavoured to *destroy,* that is to disprove.

Ver. 14. *Glorified God on my account.* The apostle mentions the thanksgiving of the churches of Judea, for his now preaching the faith which formerly he destroyed, because it implied that they believed him a sincere convert, and were persuaded that his conversion would be an addition to the proofs of the divine original of the gospel.

CHAP. II.

View and Illuſtration of the Facts related in this Chapter.

FROM the hiſtory which the apoſtle gave of himſelf to the Galatians in the preceding chapter, it appears, that from the time of his converſion to his coming with Barnabas from Tarſus to Antioch, he had no opportunity of converſing with the apoſtles in a body; conſequently, in that period he was not made an apoſtle by them.—In like manner, by relating in this chapter what happened, when he went up from Antioch to Jeruſalem fourteen years after his converſion, in company with Barnabas, and Titus a converted gentile, he proved to the Galatians that he was an apoſtle, before he had that meeting with the apoſtles in a body, ver. 1.—For at that time, inſtead of receiving the goſpel from the apoſtles, he communicated to them *the goſpel*, or doctrine which he preached among the idolatrous gentiles: not becauſe he acknowledged them his ſuperiors, or was in any doubt about the matter; but leſt it might have been ſuſpected that his doctrine was diſclaimed by the apoſtles, which would have marred his ſucceſs among the gentiles, ver. 2.—And to ſhew that the apoſtles, to whom he communicated his goſpel, approved of it, he told the Galatians, that not even Titus who was with him, though an idolater before his converſion, was compelled by the apoſtles to be circumciſed, although it was inſiſted on by the falſe brethren, who endeavoured to bring the gentiles under bondage to the law, ver. 3, 4.—And that he and Titus did not yield in the leaſt to theſe falſe brethren, by obeying any part of the law as a condition of ſalvation, for ſo much as an hour; that the truth of the goſpel might remain with the Galatians, and all the gentiles, ver. 5.—Next, to ſhew that the apoſtles of the greateſt note were by no means ſuperior to him, Paul affirmed, that from them he received nothing. For however much they had been honoured by their maſter formerly, theſe apoſtles added nothing either to his knowledge, or to his power, or to his authority as an apoſtle, ver. 6.—But on the contrary, perceiving that he was commiſſioned to preach the goſpel to the gentiles, as Peter had been to preach it to the Jews, ver. 7.—Becauſe he who fitted Peter for preaching to the Jews, had fitted Paul for preaching to the gentiles, by beſtownig on him the gift of inſpiration, and by enabling him, not only

to

to work miracles in confirmation of his doctrine, but to communicate the ſpiritual gifts to his converts, ver. 8.—They knowing theſe things, inſtead of finding fault either with his doctrine or with his practice, James, Cephas, and John, who were the chief apoſtles in point of reputation, gave him the right hands of fellowſhip; thereby acknowledging him to be an apoſtle of equal authority with themſelves, and equally commiſſioned by Chriſt to preach the goſpel to the gentiles, as they were to the Jews, ver. 9.—The only thing they deſired of him was, to exhort the gentiles to contribute for the relief of the poor, ver. 10.

Moreover, to make the Galatians fully ſenſible of his authority as an apoſtle, and of his knowledge in the goſpel; Paul told them, when Peter came to Antioch, after the council, he oppoſed him openly, becauſe he was to be blamed, ver. 11.—For, before certain perſons, zealous of the law, came to Antioch from James, Peter, who had been taught by a viſion to call no perſon unclean, did eat with the converted idolatrous gentiles: but when theſe zealous Jewiſh believers were come, he withdrew for fear of their diſpleaſure, ver. 12.—And others of the brethren in like manner diſſembled; in ſo much, that even Barnabas was carried away with their diſſimulation, ver. 13.—But this behaviour being contrary to the truth of the goſpel, Paul publicly rebuked Peter for it, in the hearing of all the diſciples at Antioch. And becauſe, after giving him that reproof, he explained to the church, the true doctrine of the goſpel concerning the juſtification of ſinners, he judged it proper to give the Galatians a ſhort account of the things which he ſaid on that occaſion, ver. 14.—21.—And as it does not appear that Peter, when thus reproved of Paul, offered any thing in his own defence, we may believe he knew the truth, and acknowledged publicly, that obedience to the law of Moſes was not neceſſary to the ſalvation either of the Jews or of the gentiles. Or, if he did not make this acknowledgment verbally, his ſilence on the occaſion was equally expreſſive of the truth.

Peter's behaviour towards the idolatrous converts in Antioch, having proceeded, not from ignorance of the truth of the goſpel, but from an unreaſonable fear of the diſpleaſure of the zealous Jewiſh believers, it ſerveth to ſhew us, that one's knowledge is not always of itſelf ſufficient to prevent one from falling into ſin: as his denying his maſter on a former occaſion, ſheweth that the reſolutions which even good men form, are not conſtantly followed with the performance of the duty reſolved on: But that in every caſe, the aſſiſtance of God is neceſſary, to render one's knowledge of what is right, and his purpoſe to do it, effectual in practice: And that the perſon who hath made the greateſt proficiency in knowledge and virtue, ought to be diffident of himſelf and humble, agreeably to Solomon's maxim, Prov. xxviii. 14. *Happy is the man who feareth alway.*

CHAP.

New Translation.

CHAP. II. 1 Then, (δια, 117.) *within* fourteen years,[1] I went up again to Jerusalem, with Barnabas, *taking* with ME Titus also.

2 And I went up (κατα αποκαλυψιν) by revelation,[1] and communicated *to* them

COMMENTARY.

CHAP. II. 1 *Then within fourteen years* from my conversion, *I went up again to Jerusalem with Barnabas, taking with me Titus also,* one of the idolatrous gentiles whom I had converted, (ver. 3.)

2 *And I* then *went up by the direction of Christ;* and after declaring in public, the success of my ministry, I *explained to the apostles, the gospel which I preach to*

Ver. 1. *Then within fourteen years.* As the clause, chap. i. 18. *Then after three years,* signifies *three years after Paul's conversion,* it is reasonable to think, that the clause, *within fourteen years,* in this verse, signifies *within fourteen years from his conversion.* Saul's conversion happened in the end of A. D. 36. or in the beginning of the year 37. Wherefore, his going up to the council of Jerusalem within fourteen years after his conversion, fixes the date of the council to A. D. 49. See Paul's life, Proofs and Illustrations, v. ix.—In this account of himself, the apostle passes over what happened in the period between his going from Jerusalem into the regions of Syria and Cilicia, three years after his conversion, and his coming up to Jerusalem here mentioned. But Luke in his history of the Acts, has supplied that omission. For he informs us, that Saul remained in Cilicia and its neighbourhood, till Barnabas came to him and carried him to Antioch. At Antioch they abode a whole year, Acts xi. 26. after which they went to Jerusalem with the alms, ver. 30. and having finished that service, they returned to Antioch, Acts xii. 25. and abode till they were sent forth by the Holy Ghost to preach to the gentiles, Acts xiii. 2.—From the account which Luke hath given of that journey, we learn that they went through many countries of the Lesser Asia, and planted churches in various cities; then returned to Antioch, and abode *long time with the disciples,* Acts xiv. 28. till on this occasion they went up to Jerusalem with Titus, as the apostle here relates. Paul therefore, having been at Jerusalem with the alms before he went with Titus, the word παλιν, *again,* signifies simply the repetition of the journey, without marking whether it was the second or the third, since his conversion. In his second journey with the alms, it is probable he saw none of the apostles. For we are told the brethren of Antioch sent their alms, not to the apostles, but to *the elders,* by the hands of Barnabas and Saul, Acts xi. 30.

Ver. 2.—1. *I went up by revelation.* This circumstance shews, that the occasion of the present journey was of great importance. We may therefore believe it was the journey, which at the desire of the church at Antioch, Paul and Barnabas undertook for the purpose of consulting the apostles and elders in Jerusalem, concerning the circumcision of the converted proselytes, of which Luke has given an account, Acts xv. See Pref. to Galat. sect. 4.—That question having occasioned great dissentions at Antioch, and the very existence of the gospel depending on its decision, it was necessary to determine it in the most public and authentic manner. Now of all the methods that could be devised for that purpose, to consult the apostles, the elders, and the church of Jerusalem, was certainly the most effectual. For if after due deliberation on the question, they declared the gentile proselytes free from the law of Moses, as a term of their salvation, their decision would have great weight with the whole body of the disciples. Besides, as the decision of that venerable assembly, was to be founded on the witness which the Holy Ghost had borne to Cornelius, and the other uncircumcised gentiles who were with him, by falling on them while Peter was speaking to them, Acts x. 44. as he fell on the one hundred and twenty at the beginning, Acts ii. 4. the assembling of the apostles, and elders, and brethren, in so solemn a manner to decide this question, would be of great benefit to the church in after ages; because the descent of the Holy Ghost on the first gentile converts, being mentioned as the ground of their decision, the truth of that great miracle would by the united testimony of such a multitude of credible witnesses, be put beyond all doubt. This observation

the gentiles: But to avoid offence, I did it *privately to them who were of greateſt reputation,* namely, Peter, James, and John, (ver. 4.) *leſt perhaps,* being ſuſpected to preach differently from them, *my future and paſt labours might become uſeleſs.*

the goſpel which I preach (εν) *to* the gentiles; but privately to them *who* were of reputation, [2] leſt *perhaps* I ſhould run, or had run in vain. [3]

3 *However,* that the apoſtles to whom I communicated my goſpel, acknowledged it to be the true goſpel of Chriſt, is evident from this, that *not even Titus who was with me, though a* converted *gentile, was compelled to be circumciſed,*

3 *However,* (ουδε, 110.) *not even* Titus, who was with me, (ων, 16.) *though* a Greek, was compelled [1] to be circumciſed,

4 *on account even of the ſecretly introduced falſe brethren* of the Jewiſh nation, *who* pretending to be

4 (δια δε, 102.) *on account even of* [1] *the ſecret-*

obſervation throws a beautiful light on the expreſſion in the decree, Acts xv. 28. *It ſeemed good to the Holy Ghoſt, and to us: It ſeemed good to the Holy Ghoſt,* who hath borne witneſs to the uncircumciſed gentiles, by ſhedding down his gifts upon them, *and to us,* who have rightly interpreted the import of that witneſs. In this view, *the elders* and *brethren* are mentioned with great propriety in the decree, along with the *apoſtles,* Acts xv. 23. They, as well as the apoſtles, were certainly informed of the effuſion of the Spirit on the uncircumciſed gentiles, and were well qualified to atteſt that extraordinary event.—The advantages which would attend the deciſion of this queſtion, by the apoſtles, elders, and brethren, in Jeruſalem, being ſo great, that method was ſuggeſted by revelation to Paul. And he having communicated it to the church at Antioch, they ſent him and Barnabas to Jeruſalem, to lay the matter before the apoſtles and brethren. Wherefore, though Paul was ſent by the church at Antioch, yet if they were directed by a revelation made to Paul, to ſend him, he might juſtly ſay, *He went up by revelation.*

Some are of opinion, that the journey to Jeruſalem of which the apoſtle ſpeaks in this paſſage, was poſterior to the council. But as there is no evidence that Paul and Barnabas travelled together any more after they returned to Antioch from the council, but rather evidence to the contrary, Acts xv. 39. that opinion cannot be admitted.—Beza thought this a journey not mentioned in the Acts, but which Paul and Barnabas made to Jeruſalem, after carrying the alms, and before they went to the council. His opinion he founds on this, that Peter could not have refuſed to eat with the gentiles, poſterior to the council, as he is repreſented by Paul to have done after this journey. But the anſwer is, Peter's behaviour did not proceed from ignorance, but from fear; for he was equally well informed of the freedom of the gentiles from the law, before the council as after it, as is plain from his ſpeech in the council. And therefore, his behaviour is termed *Hypocriſy,* which it could not be, if it proceeded from ignorance.

2. *To them who were of reputation.* The Greeks, as Beza obſerves, uſed the phraſe τους δοκουντας, *men of appearance,* for τους ευδοκιμουντας, *thoſe who were in high eſtimation* with others. By afterwards adding ειναι τι, ver. 6. and στυλοι ειναι, ver. 9. the apoſtle, according to his uſual manner, ſhews us how to complete this elliptical phraſe.

3. *Run in vain.* This is an alluſion to the race. For he is ſaid to *run in vain,* who loſes the prize.

Ver. 3. *Was compelled.* Ηναγκασθη. This word here, as in ſeveral other paſſages, ſignifies *to be compelled,* not *by force,* but *by ſtrong perſuaſion.* See ver. 14. and chap. vi. 12.

Ver. 4.—1. *On account even of,* &c. This clauſe muſt be joined with the laſt words of the preceding verſe, in the following manner: *Was compelled to be circumciſed, on account even of the ſecretly introduced falſe brethren.* Δια δε. Beza thinks δε is here put for δη, *nempe.* But this makes no difference in the ſenſe. Δε is wanting in ſome MSS.—The apoſtle's meaning is, that Titus was not compelled by the apoſtles and elders at Jeruſalem, to be circumciſed, on account even of the falſe brethren, who when they found that Titus was not circumciſed, complained, I ſuppoſe, of Paul to his brethren apoſtles on that account. By informing the Galatians.

ly introduced [2] *false brethren*, who came in privily to spy out our liberty which we have *by* Christ Jesus, that they might bring us into bondage.

Christians, *came in privily* to our meetings at Jerusalem, *to find out* and condemn *our freedom* from the law of Moses, *which we* gentiles *have* obtained *by Christ Jesus's* gospel, *that they might bring us into bondage* under the law.

5 To whom we gave place by subjection, (ὀδὲ, 110.) *not even* [1] for an hour, that the truth of the gospel [2] might remain with you.

5 *To these false brethren, I did not give place by subjecting* Titus to the law of Moses, *not even for an hour.* This fortitude I shewed, *that the truth of the gospel* concerning the freedom of the gentiles from that law, *might remain with you* and all the gentiles.

6 (Δε, 104.) *Besides, from them who were of reputation* (see ver. 2. note 2.) *I RECEIVED NOTHING: whatever* they were *formerly, is* no matter to me: God accepteth not *the persons of men.* [1] *For to me, they who were of reputation, communicated* nothing. (See Gal. i. 16. note. 1.)

6 *Besides, from the greatest of the apostles I received nothing: Whatever they were during their attendance on Christ, is no lessening of me* as an apostle. *God does not shew favour to men, on account of external advantages.* He did not raise them, who attended Christ during his ministry, above me. *For to me they who were of greatest reputation, communicated neither knowledge, nor spiritual gifts, nor authority:* Far less did they pretend to make me an apostle.

7 But, *on the contrary, perceiving that I was entrusted with* the gospel of the uncircumcision, [1] *even as Peter WAS WITH THAT of the circumcision;*

7 *But on the contrary, perceiving* by what Jesus said when he appeared to me, *that the preaching of the gospel to the gentiles, was committed to me, even as the preaching of the gospel to the Jews, had been committed to Peter;*

Galatians, that after he had communicated to the chief apostles, the gospel which he preached to the gentiles, not even Titus, who was a gentile, was compelled to be circumcised, Paul gave them the most convincing proof, that his doctrine concerning the freedom of the gentiles, was entirely approved by the other apostles.

2. *Secretly introduced false brethren.* These brethren were introduced into the meetings which Paul had with the apostles, by some of their acquaintance *secretly*, that is, not knowing their real character.

Ver. 5.—1. *Not even for an hour.* The Clermont MS. and the Vulgate version, want the negative particle here. And Mill is of opinion, that it should be expunged. But the whole strain of the epistle, shews that it ought to be retained. See chap. v. 1.—3.

2. *That the truth of the gospel. Truth,* and *truth of the gospel,* are used chap. ii. 14. iii. 1. v. 7. to denote the freedom of the gentiles from the law of Moses.

Ver. 6. *God accepteth not the persons of men:* He does not shew favour to any man on account of his birth, office, riches, or any external circumstances, Job xxxiv. 19. The apostle's meaning is, that God did not prefer Peter, James, and John to him, because they were apostles before him: far less did he employ them to make him an apostle.

Ver. 7. *That I was entrusted with the gospel of the uncircumcision.* This, which is the genitive of the object, means the gospel which was to be preached to the uncircumcision. By saying that he was *entrusted* with the gospel of the uncircumcision, even as Peter was with that of the circumcision, Paul put himself on a level with Peter. In like manner, his withstanding Peter publicly, for withdrawing himself from the converted gentiles, is a fact utterly inconsistent with the pretended superiority of Peter above the other apostles, vainly imagined by the Roman pontiffs, for the purpose of aggrandizing themselves as his successors, above all other Christian bishops.

8 *For God who wrought inwardly in Peter* the gifts of inſpiration, and miracles, and languages, *to fit him for preaching to the Jews, wrought inwardly alſo in me,* the ſame gifts, *in order to* fit me for *converting* and inſtructing *the gentiles*, in every country whither I was to go.

8 (For he *who* wrought *inwardly* in Peter, (εις, 147.) *in order to* the apoſtleſhip of the circumciſion, *wrought inwardly alſo* in me, [1] *in order to* CONVERT the gentiles)

9 *And* thus *knowing the grace* of apoſtleſhip (See Rom. i. 5. xv. 15. 16.) *which was beſtowed on me, James, and Peter, and John, who were eſteemed chief ſupporters of the church, gave to me and Barnabas their right hands,* in token *of* my *fellowſhip* with them in the apoſtolic office, and in token that Barnabas was ſent forth by the Holy Ghoſt, to preach the goſpel to the gentiles: and agreed *that we ſhould travel among the gentiles, while they preached to the Jews* in Judea.

9 And *knowing the grace which was beſtowed on me,* James, *and* Cephas, and John, who *were thought* to be pillars,[1] gave to me and Barnabas the right hands of fellowſhip, [2] that we SHOULD GO *to* the *gentiles, but* they *to* the circumciſion. [3]

10 *The only thing they deſired* was, *that we would remember* to make collections for *the poor*, among the gentiles, *which very thing I alſo made haſte to do,* among the converted gentiles in Antioch.

10 Only DESIRING that we *would* remember the poor; [1] *which very thing* I alſo *made haſte* to do. [2]

Ver. 8. *Wrought inwardly alſo in me.* For this tranſlation of ενεργησας, ſee 1 Cor. xii. 10. note 1.—In this and the preceding verſe, the apoſtle ſhews the grounds on which James, Peter, and John, acknowledged him to be an apoſtle of equal authority with themſelves, as mentioned in the following verſe.

Ver. 9.—1. *Who were thought to be pillars.* Οι δοκουντες. See 1 Cor. vii. 40. note. *Pillars* being uſed to ſupport and adorn buildings, the apoſtles are fitly called *Pillars*, becauſe they were both ſupports and ornaments of the church. This title, Lightfoot ſomewhere tells us, the Jewiſh Doctors gave to the members of the great Sanhedrim.

2. *The right hands of fellowſhip.* Barnabas, equally with Paul, had preached ſalvation to the idolatrous gentiles, without requiring them to obey the law of Moſes. Wherefore, by giving them *the right hands of fellowſhip*, the three apoſtles acknowledged them to be true miniſters of the goſpel, each according to the nature of his particular commiſſion. Paul they acknowledged to be an apoſtle of equal authority with themſelves. And Barnabas they acknowledged to be a miniſter ſent forth by the Holy Ghoſt to preach the goſpel to the gentiles. This diſtinction it is neceſſary to make, becauſe it doth not appear that Barnabas was an *apoſtle* in the proper ſenſe of the word. The candour which the apoſtles at Jeruſalem ſhewed on this occaſion, in acknowledging Paul as a brother apoſtle, is remarkable; and deſerves the imitation of all the miniſters of the goſpel, in their behaviour towards one another.

3. *They to the circumciſion.* In purſuance of this agreement, the three apoſtles abode for the moſt part in Judea, till Jeruſalem was deſtroyed. After which Peter, as tradition informs us, went to Babylon, and other parts in the eaſt: and John into the Leſſer Aſia, where he was confined ſome years in Patmos for the teſtimony of Jeſus, Rev. i. 9. But James was put to death at Jeruſalem in a popular tumult, before that city was deſtroyed.

Ver. 10.—1. *That we would remember the poor.* The Jews in Judea expected eſpecial attention and aſſiſtance from their brethren in the provinces; and even from ſuch gentiles as became proſelytes to Judaiſm. See Paul's life, Illuſtrat. No. xxv.—The apoſtles therefore wiſhed the converted gentiles to pay the ſame attention to their Chriſtian brethren in Judea, which the Jews paid to their Jewiſh brethren in the mother country.

2. *Which very thing I alſo made haſte to do.* The three apoſtles having propoſed to Paul and

11 (Δε, 104.) *Moreover* when Peter *came* to Antioch, [1] I *opposed him personally*, [2] because he was to be blamed. [3]

11 *Moreover*, to shew that as an apostle, Peter is not superior to me, I inform you that *when he came to Antioch after* the council *I opposed him personally* in the presence of the church, (ver. 14.) *because* in this very affair of the gentiles, *he was blameable*.

12 For before *certain persons* came from James, [1] he did eat with the gentiles: but when they were come,

12 *For before certain persons* zealous of the law *came from James*, *he used to eat with the* converted *gentiles* in Antioch. *But when they arrived he withdrew*, *and separated himself* from these, as if it had

and Barnabas, to make collections among such of the gentiles as they converted, for the relief of their poor brethren in Judea, Paul readily agreed to do it; but from a more generous principle than merely that of relieving the necessities of the poor. For as the Jewish believers were extremely unwilling to associate with the converted gentiles, Paul hoped, that the kindness, which he doubted not the gentiles would shew in relieving their Jewish brethren, might have a happy influence in uniting the two into one harmonious body or church. Wherefore, as the Jewish believers in Antioch had formerly sent relief to the brethren in Judea, by the hands of Barnabas and Saul, Acts xi. 30. the apostle, when he returned from this interview to Antioch, proposed the matter, without delay, to the gentile converts there, in the persuasion that they would chearfully comply with his request. This I think is implied in his telling the Galatians, that after the three apostles desired he would remember the poor, *he made haste to do that very thing*.

Ver. 11.—1. *Peter came to Antioch*. Antioch was situated on the Orontes, in Syria: and being the seat of the Macedonian empire in Asia, it was inhabited chiefly by Greeks; and soon became as remarkable for the ingenuity and learning of its inhabitants, as for the beauty of its situation, the magnificence of its buildings, and the greatness of its commerce. Hence Cicero in his oration for Archias the poet, c. 3. says, "Primum Antiochiæ (nam ibi natus est) "loco nobili, celebri quondam urbe et copiosa, atque eruditissimis hominibus liberalissimisque "studiis adfluenti, &c." The inhabitants of Antioch being of this character, it was much to the honour of the gospel, that a numerous and flourishing church, was so early gathered among a people so improved and intelligent.—This interview with Peter in Antioch, is thought by some to have happened before the council. See Gal. ii. 2. note 1. at the end.

2. *I opposed him personally*. To shew what kind of interpreters of scripture, some of the most learned fathers were, I will observe, that Jerome translates the phrase κατα προσωπον, in this verse, *secundum faciem*, that is, *in appearance*; and supposes Paul's meaning to be, that he and Peter were not serious in this dispute, but by a holy kind of dissimulation, endeavoured, on the one hand, to give satisfaction to the gentiles, and on the other, not to offend the Jews.—By such interpretations as these, the fathers pretended to justify the deceits, which they used for persuading the heathens to embrace the gospel.

3. *Because he was to be blamed*. Though the gift of inspiration bestowed on the apostles, secured them from error in doctrine, it did not preserve them from all imprudence and sin in conduct: as is plain from this instance. Wherefore the most advanced, whether in knowledge or virtue, warned by Peter's example, ought to take heed lest they fall. The meekness and candour with which Peter behaved, when rebuked by his brother Paul, deserves great praise, (see Illustration, pag. 134.) and is highly worthy of the imitation of the ministers of the gospel, and of all Christians.

Ver. 12.—1. *Certain persons came from James*. The persons who came from James, I imagine were messengers who had been sent by the church at Antioch, to know his opinion concerning the converts from among the idolatrous gentiles. For as there were some of that sort now in Antioch, the brethren there might think it necessary to enquire, whether they were to be regulated by the decree passed concerning the proselyte converts. And seeing Peter refused to eat with the gentiles, after the messengers returned from James, it may be conjectured that James gave it as his opinion, that the converts from heathenism,

been a sin to eat with them. But the true reason was, his *being afraid of the converted* Jews.

he withdrew, and separated himself, *being afraid of them of* the circumcision. [2]

13 *And the other Jews also hypocrised with him*, abstaining from the tables of the gentiles. *So that even Barnabas*, who with me had preached salvation to the gentiles without the works of the law, (Acts xiii. 39.) *was carried away with them by their hypocrisy.*

13 And the other Jews *also* dissembled with him, in so much, that *even* Barnabas was carried away [1] with *THEM*, *by* their dissimulation.

14 *But when I saw, that such eminent teachers did not walk rightly, according to* their own knowledge of *the true doctrine of the gospel, I said to Peter in the hearing of them all;* in the hearing of Barnabas, and all the Judaizers; *if*, in the house of Cornelius, *thou, though thou art a Jew, livedst after the manner of the gentiles* in respect of meats, *and not after the manner of the Jews*, because thou knewest the truth respecting that matter, *why* now *compellest thou the* converted *gentiles to obey the law*, by refusing to eat with them, as if the distinction of meats were necessary to their salvation?

14 But when I saw that they *did not walk rightly*, (πρὸς) according to the truth of the gospel, I said *to* Peter before THEM all [1] If thou, being a Jew, *livedst* after the manner of *the* gentiles, and not *after the manner of* the Jews, why compellest thou the gentiles to *Judaize?*

15 I added, *we* apostles *who are Jews by birth and education, and not idolatrous gentiles*, who are ignorant of God, and of his will respecting the salvation of sinners,

15 We WHO ARE Jews by nature, [1] (See Eph. ii. 3. note 2.) and not sinners [2] of the gentiles,

as well as the converted proselytes, ought to observe the four necessary things. For although he knew the truth in this matter equally with Peter, ver. 14. he may have thought it prudent to bind these precepts on the converted idolaters, for fear of offending the more zealous Jewish believers, who with a degree of rage, which it is difficult now to form any notion of, insisted on the idolatrous gentiles observing the four precepts. The other brethren at Antioch, who like Peter knew the truth, dissembled also from the same motive. And the defection was so general, that Barnabas himself joined in it. Nevertheless Paul singly stood forth to stem the torrent; and by his zeal and courage, maintained the true doctrine of the gospel concerning the gentiles, in spite of that great opposition.

2. *Afraid of them of the circumcision.* The Jews reckoned it unlawful to eat with the proselytes of the gate, Acts x. 28. xi. 3. some meats permitted to them being unclean to Jews.

Ver. 13. *Was carried away with them.* Chandler observes, that the original word απαγω signifies to carry or drive away a person against his will. Here it signifies to carry away by the force of authority and example, in opposition to judgment and conviction.

Ver. 14. *I said to Peter before them all.* This happened, probably at the conclusion of some of their meetings for public worship. For on these occasions it was usual, after the reading of the law and the prophets, to give the assembly exhortations. See Acts xiii. 15. —In thus openly reproving Peter, Paul acted not only honestly, but generously. For it would have been mean to have found fault with Peter behind his back, without giving him an opportunity to vindicate himself, if he could have done it. Perhaps Peter, in this and in a former instance, may have been suffered to fall, the more effectually to discountenance the arrogant claims of his pretended successors to supremacy and infallibility

Ver. 15.—1. *We who are Jews by nature*, &c. As in the first part of his discourse, where the apostle speaks only of himself and Peter, he meant to speak of all the teachers of

16 Knowing that *man* is not justified by *works* of *law*,[1] but *only through* the faith of Jesus Christ;[2] even we have believed in Jesus Christ, that we *may* be justified (εκ) by the faith of Christ, and not by *works of law*. For by *works* of *law* *no flesh shall* be justified.

16 *Knowing* by the law and the prophets, as well as by our own inspiration, *that man is not justified by works of law, but only through the faith which Jesus Christ hath enjoined, even all of us have believed in Jesus Christ, that we may be justified by the faith which Christ hath enjoined; and have not* sought justification *by works of law. For, by* performing *works of law*, whether it be the law of nature, or of Moses, *no man shall be justified* at the judgment. See Psal. cxliii. 2.

17 (Ει δε) But if, *seeking* to be justified (εν) by Christ, *even* we ourselves are found sinners, *will Christ* BE the minister of sin? *By no means.*

17 *But if while we* apostles *seek to be justified by* the faith of *Christ, even we ourselves are found sinners*, by practising the rites of the law of Moses as necessary to salvation, contrary to our conscience, *will Christ promote such iniquity*, by justifying teachers who delude others in a matter of such importance? *By no means.*

18 For if I build again *those* things which I destroyed, I *constitute* myself a transgressor.[1]

18 *For if we re-establish* by our practice, *those rites* as necessary to salvation, *which* in our preaching, *we declared not necessary, we* certainly *make ourselves transgressors* by deceiving others.

19 (Γαρ, 91.) *Besides, I through law have died by law*,[1] (ινα ζησω, 197. 13.) *so that I must live by God.*

19 *Besides*, to shew the folly of seeking to be justified by law, I told the Judaizers, that *we* all *through* breaking *law, have died by* the curse of *law, so that* if we live, *we must live by* the free gift of *God*, and not by law.

of the gospel, so in this second part, where he describes his own state, he in fact describes the state of believers in general.

2. *And not sinners of the gentiles.* On this Whitby remarks that the word *sinners* in scripture, signifies great and habitual sinners: and that the Jews gave the gentiles that appellation, on account of their idolatry and other vices. Accordingly Matth. xxvi. 45. *The Son of man is betrayed into the hands of sinners*, means *is delivered into the hands of the gentiles*; as is plain from Matth. xx. 18. 19.

Ver. 16.—1. *Man is not justified by works of law.* So I translate εξ εργων νομε, without the article, because the proposition is true of every law whatever. Yet I acknowledge, that there are examples where the word νομος without the article, signifies *the law of Moses.* See Ess. iv. 69.

2. *Through the faith of Jesus Christ.* According to Chandler, *the faith of Jesus Christ*, is *the gospel of Jesus Christ.* But I rather understand the apostle as meaning, *the faith which Jesus Christ* hath enjoined as the means of mens justification. For this is the genitive not of the object, but of the agent. See Ess. iv. 24. and Rom. iii. 22. note.

Ver. 18. *I constitute myself a transgressor.* Hammond thinks the word παραβατης signifies (transfuga) a *deserter*, or *apostate*. And in confirmation of his opinion observes, that *Julian* was called ὁ παραβατης, *the apostate*, for deserting the Christian faith. But the common translation of this clause, in which the ordinary sense of the original word is given, agrees better with the context.

Ver. 19. *I through law have died by law.* The words νομῳ, and θεῳ in this verse are *datives*, not of *the object* but of *the cause* or *instrument*. See Ess. iv. 25. and Rom. vi. 10. 11. notes. —That *law* here signifies the law of God in general, may be inferred from its being said, that mankind *die by law*. For it was not by the curse of the law of Moses, that Adam and his posterity died; but by the threatning annexed to the law given in paradise; and which, though

20 To prove that we die through law, I obferved, that by the curfe of law, *we are crucified together with Chrift:* (See Rom. vii. 4. note 2.) *Neverthelefs we* believers *ftill live: Only it is no longer the old man* with the affections and lufts, *but Chrift* who *liveth in us. For the life which we now live in the body*, after the crucifixion of our old man, *we live by* that *faith which is* enjoined *of the Son of God, who loved us, and gave himfelf* to death *for us*, that he might rule us, and obtain pardon for us.

20 I am crucified *together* with Chrift. Neverthelefs I live; *YET no longer* I, but Chrift liveth in me:[1] (δε, 105.) *for* the life which I now live in the flefh, I live by the faith *which is* of the Son of God, who loved me, and gave himfelf for me.

21 *I do not* like the Judaizers, fet *afide the mercy of God* in giving his Son, by teaching juftification through works of law. *For if righteoufnefs is* attainable *through law, then certainly Chrift hath died in vain.* He need not have died to deliver us from the curfe, and to obtain eternal life for us.

21 I do not *fet afide* the grace of God. For if righteoufnefs *is through law*, then *certainly* Chrift *hath died* (δωρεαν) in vain. [1]

though publifhed in the law of Mofes, was not properly fpeaking, the curfe of that law, but the curfe of the law of nature. See Gal. iii. 10. 13. notes.

Ver. 20. *Chrift liveth in me.* To fhew the advantage which believers derive from Chrift's government, they are called *his body*, as being animated and directed by him. And he is faid to *live in them*; namely by the influences of his Spirit dwelling in them, Rom. viii. 11. and enabling them to put to death the deeds of the body, ver. 13.

CHAP. III.

View and Illuftration of the Reafoning in this Chapter.

ST Paul having by many arguments proved himfelf a real apoftle, and fhewed that his knowledge of the gofpel was given him by immediate revelation from Jefus Chrift, proceeds in this and the following chapter, to treat of the doctrines in difpute between him and the falfe teachers. They affirmed, that no man could be juftified but by the law of Mofes, becaufe the pardon of fin could be obtained only by the atonements which it prefcribed: and therefore they urged the gentiles to become Jews, that they might have the benefit of thefe atonements. But to imprefs the Galatians the more ftrongly with a fenfe of the danger of that doctrine, the apoftle charged them with want of underftanding for liftening to it; and fpake of their not obeying the truth, as the effect of fome fafcination, ver. 1.—Then, by afking thofe who had gone over to Judaifm, whether they had received

received the ſpiritual gifts by obeying the law, or by obeying the goſpel, he ſhewed them that obedience to the law, was not neceſſary to mens acceptance with God, ver. 2.—And taxed them with folly, becauſe after having had their acceptance with God, in the goſpel diſpenſation, ſealed to them by the gifts of the Spirit, they propoſed to make themſelves more acceptable, by performing the ceremonies of the law of Moſes which ſanctified nothing but the fleſh, ver. 3.—Beſides, by that courſe, they rendered all their former ſufferings for reſiſting Judaiſm, of no uſe, ver. 4.—And to finiſh his rebuke, he aſked them, whether he had communicated the ſpiritual gifts to them, to prove that men are ſaved through obedience to the law of Moſes, or to prove that they are ſaved through obedience to the goſpel? ver. 5.

In what follows, the apoſtle overturned the doctrine of the Judaizers more directly, by obſerving, That even Abraham himſelf was juſtified, not by works like thoſe of the law of Moſes; but in the goſpel method of faith counted for righteouſneſs. And that they who like him believe in God are Abraham's ſons, and entitled to all the bleſſings of the covenant, ver. 6, 7.—And that God having determined to juſtify the nations by faith, preached *the goſpel*, or good news of his determination, to Abraham, ſaying, *In thee ſhall all the nations be bleſſed*, ver. 8.—And therefore in every age and nation, they who *believe in God* ſhall be bleſſed with Abraham, by having their faith counted to them, as his was to him, for righteouſneſs, ver. 9.—Whereas according to the law of Moſes itſelf, every one who ſeeketh juſtification meritoriouſly by the works of that law, moſt certainly is condemned by its curſe, ver. 10.

Farther, to prove that by the law of Moſes no man is juſtified in the ſight of God, the apoſtle appealed to the Jewiſh prophets as teſtifying that doctrine, particularly Habakkuk, ver. 11.—Beſides the law does not require faith, but obedience to its precepts, as the condition of the life which it promiſes, ver. 12.—Wherefore every ſinner being doomed to death by the curſe of the law of Moſes, no perſon can be juſtified by that law. But Chriſt hath bought us off from the curſe of the law of Moſes, which is in fact the curſe of the law of nature, conſequently from law itſelf as a rule of juſtification, by dying for us, ver. 13.—That *the bleſſing of Abraham*, the bleſſing of juſtification by faith, which in the covenant with Abraham, God promiſed to beſtow on all nations through his ſeed, might come upon the gentiles through Chriſt Jeſus; and that they might receive the gifts of the Spirit, promiſed as the ſeal of their title to juſtification and eternal life by faith, ver. 14.

But becauſe Iſaiah, as was obſerved Eſſ. v. ſect. 5. had foretold chap. lx. 3.—5. that the gentiles were to come to *the light of the Jews*, and that they were to be *converted to them*, the Jews (Eſſ. v. ſect. 6.) contended

contended, that the bleſſing of the nations in Abraham's ſeed, was to be accompliſhed by the gentiles embracing Judaiſm, and by their receiving juſtification through the Levitical atonements. Wherefore to overturn that falſe notion, the apoſtle reaſoned in the following manner. Even a human covenant is not ſet aſide, or altered, after it is ratified, except by the contracting parties, ver. 15. But the promiſes of the covenant, concerning the counting of the faith of the nations for righteouſneſs, were made, not only to Abraham, but to his ſeed: Particularly this promiſe, *In thy ſeed ſhall all the nations of the earth be bleſſed.* He does not ſay *and in ſeeds*, as ſpeaking concerning a multitude of children, but as concerning one perſon only; *And in thy ſeed who is Chriſt*, ver. 16.—I therefore affirm, that this covenant which was before ratified by God, concerning the bleſſing of the nations with juſtification by faith through Chriſt, in conſequence of the promiſe made to Abraham as the federal head of believers, the law which was given four hundred and thirty years after, cannot annul, ſo as to aboliſh the promiſe, by introducing a method of *bleſſing* or juſtifying the nations, different from that eſtabliſhed by the promiſe, ver. 17.—Farther, if the inheritance be obtained by works of law, it is no longer beſtowed by promiſe; yet God beſtowed it on Abraham and his ſeed, as a free gift, by promiſe, ver. 18.

Ye will perhaps reply; If neither the inheritance, nor juſtification, is obtained through the works of the law of Moſes, why was that law added after the covenant was made with Abraham? It was added for the ſake of reſtraining the Jews from tranſgreſſions, and more eſpecially from idolatry; and was to continue till Chriſt the ſeed ſhould come, to whom it was promiſed, that the nations ſhould be bleſſed with juſtification by faith, through him. Moreover, the law being added to the covenant for this other purpoſe, namely to make the Iſraelites ſenſible that they were ſinners and that God was diſpleaſed with them, it was delivered by angels into the hand of a Mediator, ver. 19.—For a mediator is not employed between perſons in good agreement with one another, ver. 20.—From theſe things it followed, (though the apoſtle hath not drawn the concluſion,) that a law which was given to make the Iſraelites ſenſible they were ſinners, and which by its curſe condemned every ſinner to death without remedy, could never be intended for their juſtification.—Is the law of Moſes then, which makes us ſenſible of our tranſgreſſions and ſubjects us to its curſe, inconſiſtent with the promiſe of juſtification by faith? By no means. That operation of law, on the contrary, ſheweth the abſolute neceſſity of the promiſe. For if any law could have been given, capable of delivering us from death temporal and ſpiritual, certainly righteouſneſs might have been obtained by ſuch a law, ver. 21.

—But

—But the law of Moſes contained in the ſcripture, inſtead of communicating righteouſneſs and eternal life to any perſon, hath ſhut up all mankind together in priſon, as ſinners ſentenced to death, that the promiſe of juſtification, now publiſhed in the goſpel, may be performed to all believers, ver. 22.—Wherefore, before the goſpel was introduced, Jews and gentiles were impriſoned as condemned criminals, and ſhut up together under the cuſtody of law, ſo as to be obliged to have recourſe to the method of juſtification by faith, which at the beginning was but imperfectly diſcovered, but which was afterwards to be fully revealed to all, in the goſpel, ver. 23.—So that the law was our pedagogue to bring us to Chriſt, that we might be juſtified by faith, ver. 24.—But the method of juſtification by faith, being now univerſally made known in the goſpel, Jews and gentiles are no longer under the pedagogy of the laws of Moſes, and of nature, ver. 26.—Beſides, ye Jews and gentiles are all the ſons of God and heirs of eternal life, through your faith in Jeſus Chriſt. So that to your being the ſons of God, it is not neceſſary to ſubject yourſelves to the law of Moſes, ver. 26.—For at your baptiſm ye profeſſed to put on the temper of Chriſt, ver. 27.—And where this is really done, there is in the goſpel no preference given to men, as formerly under the law, on account of their deſcent, their outward condition, or their ſex; but all are equally honourable and equally beloved of God as his ſons, who poſſeſs the temper and virtues of Chriſt Jeſus, ver. 28.—And with reſpect to you gentiles, if ye are Chriſt's brethren by poſſeſſing his temper and virtues, certainly ye are Abraham's ſeed, and heirs of the heavenly country, according to God's promiſe, ver. 29.

NEW TRANSLATION.

CHAP. III. 1 O *ſenſeleſs* [1] Galatians, who hath *deceived* you, [2] *not to* obey the truth, *to whom viſibly* Jeſus Chriſt *was* ſet forth, [3] crucified (εν) *for* you? [4]

COMMENTARY.

CHAP. III. 1 The doctrine of juſtification by faith is ſo full of comfort, and the proofs of it are ſo clear, that I muſt aſk you, *O ſenſeleſs Galatians, what falſe teacher hath deceived you and turned you from the goſpel, to whom plainly Jeſus Chriſt was ſet forth crucified for you*, in order to procure you eternal life.

Ver. 1.—1. *Senſeleſs.* The word ανοητοι, properly ſignifies perſons void of underſtanding; alſo perſons, who though they have underſtanding, do not form right judgments of things, through want of conſideration.

2. *Who hath deceived you?* The word βασκανειν, ſignifies *to faſcinate*, or deprive one of the uſe of his faculties, by looking on him. Hence Virgil, *Neſcio quis teneros, oculo mihi faſcinat agnos.* The word is uſed likewiſe for deceiving one with falſe appearances, after the manner of jugglers: in which ſenſe I underſtand it here.

3. *Set forth.* Προεγραφη. This word was uſed to denote things written on tables, and hung up to public view.

4. *Crucified for you.* The common tranſlation of this clauſe is not true. Chriſt was not

2 *This only would I ask you*, who are gone over to Judaism; *On account of* performing *the works of the law* of Moses, *received ye* from me *the gifts of the Spirit*, whereby your acceptance with God was sealed? *Or on account of* your yielding *the obedience of faith?* When I communicated the gifts of the Spirit to you, few of you had any knowledge of the law of Moses.

2 This only would I learn *from* you (εξ, 156.) *On account of* the works of the law, received ye the Spirit?[1] Or (εξ) *on account of* the *obedience*[2] of faith?

3 *Are ye so senseless, that having begun* to live acceptably to God, *under the gospel, ye now* attempt to *make yourselves perfect* in point of acceptance, *by* performing the rites of the law of Moses, whose only use is to purify *the flesh?*

3 Are ye so *senseless*, THAT having begun in the Spirit,[1] *ye now make yourselves perfect* (middle voice) by the flesh?

4 *Have ye suffered so many evils* for the gospel *to no purpose? surely indeed it is to no purpose* to have suffered them, if ye seek justification by the law of Moses; for in that case, the gospel will be of no advantage to you.

4 Have ye suffered so many things in vain? (ει γε και) *surely indeed* IT IS in vain. (See chap. v. 2.)

5 *He then who communicated to you* the gifts of *the Spirit, and who wrought miracles among you, Did he these* things *on account of* recommending *the works of*

5 (῾Ο ουν) He, *then, who*[1] *supplied* to you the Spirit,[2] and *wrought* miracles among you, DID HE THESE (εξ, 156.)

crucified among the Galatians: but he was crucified to procure justification by faith for them. And this fact had been published to the Galatians, in the plainest manner by the apostle.

Ver. 2.—1. *Received ye the Spirit.* As Christ himself was declared to be the Son of God, by the descent of the Spirit upon him at his baptism, so the spiritual gifts, called *the Spirit*, or *the Holy Ghost*, Acts x. 44. bestowed in the apostolic age, on believers at their baptism, demonstrated them to be the sons or people of God, and heirs of the promises. Gal. iv. 5. Hence *the Spirit*, from whom these gifts proceeded, is called *the Spirit of adoption*, Rom. viii. 15. Hence also the Jewish believers, when they heard of the descent of the Holy Ghost on Cornelius and his company, immediately concluded that God had granted them eternal life, although uncircumcised. The Galatians therefore, in the gifts of the Spirit, having so clear a proof of their being accepted of God under the gospel, as his sons, were under no obligation whatever to obey the law, in order to their becoming the sons of Abraham, and heirs of God. See ver. 7.

2. *Or on account of*, της ακοης πιστεως, *the obedience of faith?* Here, and in ver. 5. the word ακοη signifies *obedience*, as also in 1 Sam. xv. 22. LXX. Ιδȣ ακοη, *Behold obedience is better than sacrifice.* In like manner, the compounded word παρακοη, signifies *disobedience*, Rom. v. 19.

Ver. 3. *Having begun in the spirit*, &c. The gospel is termed *the Spirit*, because it was given by inspiration of the Spirit, and enjoins men to worship God in spirit and in truth; because all its precepts are calculated to purify the spirits of men; and because it promises the assistances of the Spirit of God, to enable men to obey its precepts.—On the other hand, the law is called *the Flesh*, because of the carnal form of worship by sacrifices and purifications of the body which it prescribed; because that form of worship did not cleanse the conscience of the worshipper, but only his body; and because the Israelites were put under the law by their fleshly descent from Abraham. See Rom. vii. 5. note.

Ver. 5.—1. *He then who*, &c. Though the apostle uses the third person in this verse, he plainly speaks of himself; and insinuates, not only that he was the person who converted them, and bestowed on them the spiritual gifts, but that the teachers, who had persuaded them to embrace Judaism, had conferred no spiritual gift on them; consequently had given no evidence of the truth of their doctrine.

2. *Supplied to you the Spirit;* that is, *the spiritual gifts.* These as distinguished from miracles,

on account of the works of the law,[3] or (εξ) *on account of the obedience* of faith? (ver. 2. note 2.)

the law of Moses, as necessary to your justification? or, *on account of* recommending *the obedience of faith* to you, as the means of your salvation?

6 (Καθως) *Seeing* Abraham believed God,[1] and it was *counted* to him for righteousness,[2]

6 That both Jews and gentiles are to be justified by faith, is evident: For *seeing Abraham believed God, and it* (his believing) *was counted to him for righteousness,*

7 know ye, (αρα, 87.) *certainly*, that they *who* ARE of faith,[1] the same are (υιοι) the *sons* of Abraham.[2]

7 *know ye certainly, that they who* imitate Abraham in his faith, and who *seek to be justified*, as he was, *by faith, the same are the sons of Abraham*, to whom the promises were made; and particularly the promise, that their faith shall be counted to them for righteousness.

racles, were *faith* or fortitude, *prophecy*, *utterance* or eloquence, *discerning of spirits*, *foreign languages*, and *the interpretation of foreign languages.*

3. *Did he these on account of the works of the law*, &c. that is, Did he these things to recommend the works of the law of Moses to you, as necessary to your salvation? or to recommend the obedience of faith, as the means of your justification? As this interpretation renders the apostle's questions in this verse, different from his questions in ver. 2. *Received ye the Spirit by the works of the law*, &c. I have no doubt that it is the true interpretation; especially as it conveys not only a different meaning of the questions, but one that is very important.

Ver. 6.—1. *Seeing Abraham believed God*, &c. Here the apostle alludes to the transaction recorded by Moses, Gen. xv. where we are told, ver. 5. That God *brought Abraham forth abroad and said, Look now towards heaven and tell the stars, if thou be able to number them. And he said to him, So shall thy seed be.* 6 *And he believed in the Lord; and he counted it to him for righteousness.* From this it is plain, that what Abraham believed was, that his seed should be numerous as the stars of the heaven: and that his belief of this promise, implying that he entertained just conceptions of the divine power and goodness and veracity, God counted it to him for righteousness. This transaction the apostle mentioned here, as the foundation of his doctrine in ver. 7. namely, that they who imitate Abraham in his faith are his sons, and heirs with him of the blessing of faith counted for righteousness. To shew this connection, I have translated καθως, by the English word *seeing*: a sense which it sometimes hath in the writings of the Greeks. See Ess. iv. 203.

2. *And it was counted to him for righteousness*; that is, it was considered by God as an action eminently righteous, and on that account he rewarded Abraham as a righteous person. See Ess. v. pag. 48. and Ess. vi. pag. 78. But neither here nor any where else, is Abraham's faith called *his righteousness*, as Chandler thinks: far less is it called *a perfect righteousness*. It was only *counted to him for righteousness*; that is, it was accepted of God, instead of that perfect obedience which Abraham owed to the law of God, and was rewarded as if it had been a perfect righteousness: but both, by a pure act of God's grace.—Abraham having been thus accepted and rewarded as a righteous person, on account of his faith, and not on account of his circumcision, the Jews had no reason to find fault with the apostle's doctrine of justification by faith without the works of the law of Moses, as a strange or novel doctrine. It was the very method in which their father Abraham was justified; and in which, according to God's covenant with him, all his spiritual seed or sons, are to be justified.

Ver. 7.—1. *Know ye certainly that they who are of faith.* Seeing the phrase, ver. 10. Ὁσοι εξ εργων νομε, *As many as are of the works of law*, plainly signifies, *As many as seek justification by the works of law*, there can be no doubt that the phrase in this verse, Ὁι εκ πιςεως, means, *They* who imitate Abraham in his faith, and *who seek justification by faith.*

2. *The same are the sons of Abraham.* In the ninety-ninth year of Abraham's age, the

 Lord

8 *For* God the author of *the scripture, having predetermined that he would justify the nations by faith, preached the good news to Abraham, before* the law was given, and even before Abraham was circumcised; *saying*, Gen. xii. 3. *Surely in thee all the nations* of the earth *shall be blessed*, with the blessing of justification by faith. See ver. 14. note 1. and Essay v. sect. 5.

8 (Δε, 105.) *For* the scripture, foreseeing [1] that God would justify the *nations* (εκ) *by* faith, preached *the gospel before to* Abraham, SAYING, *Surely* in thee all *the nations shall* be blessed.[2]

9 *Wherefore*, according to God's promise, *they* who imitate Abraham in his faith, and *who* after his example *seek to be justified by faith*, shall be blessed *with believing Abraham*, by having their faith counted to them for righteousness.

9 (Ὡστε, 331.) *Wherefore* they *who are* of faith, (see ver. 7. note 1.) are blessed with *believing* [1] Abraham.

10 *But all, without exception, who seek justification by the works of the law* of Moses, whether moral or ceremonial, instead of obtaining the blessing of justification, *are under the curse* of that law: *For it is written, most severely to be punished is every one, who doth not*

10 (Γαρ, 98.) *But* as many as are of the works of the law, are under the curse: [1] for it is written, (Deut. xxvii. 26.) *Accursed* is every one *who* continueth [2] not in

Lord appeared to him, and by a covenant constituted him *the father* of many nations, Gen. xvii. 5. Now this constitution implied, that believers of all nations, whether Jews or gentiles, being considered by God as Abraham's seed, the blessings promised in the covenant to Abraham's seed, are promised to believers of all nations, and will most certainly be bestowed on them, agreeably to the true import of the covenant; but especially the blessing of faith counted to them for righteousness. That the apostle had this blessing chiefly in view, is evident from ver. 8. in which he told the Galatians, that the promise to *bless all the nations in Abraham*, was a promise to justify believers of all nations as Abraham's sons, by counting their faith to them for righteousness.

Ver. 8.—1. *The scripture foreseeing.* Here *the scripture* is put for God, by whose inspiration the scripture was written: consequently, *his foreseeing*, must mean *his predetermining*, as in the commentary.

2. *Surely in thee all the nations shall be blessed;* that is, *In thee*, to whom as *their father* or federal head, I promised the blessing of justification through faith, *all the nations* of believers *shall be blessed*, as thy seed, by having their faith counted to them for righteousness.—May not the appellation which Christ will give to the righteous at the judgment, *Come ye blessed of my Father*, be an allusion to that promise?

Ver. 9. *With believing Abraham.* So the word πιστος is translated, John xx. 27. It is used in the same sense by Plato. See Scapula's Dictionary. Besides, it is well known that the Hellenist Jews used the words πιστος and απιστος, to denote a *believing*, and an *unbelieving person*.

Ver. 10.—1. *As many as are of the works of the law, are under the curse.* This is true of the gentiles also, who seek justification meritoriously by the works of the law of nature. For that law, equally with the law of Moses, grants pardon to no sinner however penitent he may be: consequently leaves every sinner under its curse.

2. *For it is written, Accursed is every one who continueth not in all the things*, &c. In our translation of Deut. xxvii. 26. the passage runs thus: *Cursed be he who confirmeth not the words of this law to do them.* But the LXX. whom the apostle hath followed, translate it more properly thus: Επικαταρατος πας ὁ ανθρωπος ὁϛις ουκ εμμενει εν πασι τοις λογοις του νομου τουτου, του ποιησαι αυτους; *Accursed is every man who doth not continue in all the precepts of this law to do them.* For the Hebrew word in Deuteronomy, which our translators have rendered *confirmeth*, signifies also *continueth;* and is so translated, 1 Sam. xiii. 14. *Thy kingdom shall not continue.*—The apostle

all *the* things which ARE written in the book of the law to do them.	*continue in all the precepts written in the book of the law* of Mofes, *to do them.*

apoftle following the LXX. hath added the words *every one*, and *all*. and *written in the book*. But they make no alteration in the fenfe of the paffage; for the indefinite propofition, *Curfed is he*, hath the fame meaning with *curfed is every one*: and *all things written in the book of the law*, is perfectly the fame with *the words of this law*; which, as is plain from the context, means not any particular law, but the law of Mofes in general. See Deut. xxvii. 1.

The curfe here quoted, is the laft of the twelve curfes, which the Levites were ordered to proclaim from Mount Ebal, immediately after the Ifraelites had taken poffeffion of Canaan. Now, though thefe curfes may have been declarations that the perfons guilty of the crimes mentioned in them, were not to be pardoned through the facrifices, &c. of the law of Mofes, but were to be put to death by the Judge without mercy, I think they have a farther meaning. For as he who curfes another imprecates the vengeance of God upon him, either becaufe he defpairs of obtaining juftice from men, or becaufe he is not able to bring him before them to be judged and punifhed, fo the curfes denounced by the Levites from Ebal, were imprecations of the vengeance of God on thofe who were guilty of the crimes mentioned in the curfes, if through the corruption, or negligence of the judges, or the fecrecy with which they were committed, or from any other caufe, the guilty perfons were fuffered to go unpunifhed. In this light, the curfes of the law were folemn public appeals to the omnifcience and juftice of God, as the moral governor of the world, and declarations that the juftice of God fooner or later would overtake finners.—But the 12th curfe differed from all the reft in this refpect, that it was denounced, not againft particular tranfgreffors, but againft *every one who continued not in all the things written in the law to do them*; and confequently declared, that the law required a perfect obedience to all its precepts under the penalty of the curfe. Wherefore the law of Mofes, in as far as it required things of a pofitive nature under the penalty of death, was evidently the fame with the law under which our firft parents fell: And where it enjoined the duties of piety and morality under the like penalty, it was a republication of the law of nature written on mens hearts. According to this view of the law of Mofes, the curfes which the Levites, ftanding on Mount Ebal, denounced againft the perfons who violated the great precepts of piety and morality enjoined by Mofes, being appeals to God as the omnifcient righteous governor of the world, and imprecations of his vengeance on atrocious finners, were, properly fpeaking, the curfes of the law of nature by which God governs his rational creatures.—Farther, the Levites, as God's minifters, were directed to proclaim thefe curfes in the hearing of the Ifraelites, immediately on their taking poffeffion of Canaan, to make them fenfible, that notwithftanding God had chofen them to be the fubjects of his temporal kingdom in Canaan, and had given them the law of Mofes as the law of their ftate, they did not ceafe to be the fubjects of his univerfal moral government; but were equally bound with the reft of mankind, to regulate their actions by the law of that government, as made known to them both by the law of Mofes, and by their own reafon and confcience. Alfo the curfes were proclaimed, to make the Ifraelites fenfible, that for every tranfgreffion of the law of nature, the law of God's moral government, they were liable to the punifhment which God as the righteous governor of the world will inflict on tranfgreffors.—However as in the law of God's temporal kingdom, atonements were prefcribed for fome offences, whereby the offenders were freed from the curfe of that law, the Ifraelites who violated the law of God's univerfal kingdom, might hope on their repentance to be fcreened from the curfe of that law, through the efficacy of fome better atonement; efpecially if they knew the atonements prefcribed by Mofes, prefigured that better atonement.—Yet, on the other hand, as there were many moral offences for which no atonement was provided in the law of Mofes, but the perfons guilty of them were to be punifhed with death; the Ifraelites muft have known that thofe who violated the law of God's univerfal moral government, could not be delivered by the law of Mofes, from the punifhment which God will inflict on atrocious finners. Nay, the perfons who were guilty of the offences, for which atonements were provided in the law of Mofes, could not fancy that the moral guilt of thefe offences was removed by fuch atonements. For as the curfes were proclaimed,

after

11 *Besides, that by* works of *law, no one can be justified before God, is manifest* from Habakkuk, who hath said nothing of mens being just by works, but hath declared (chap. ii. 4.) That *the just by faith, shall live* eternally. See Rom. i. 17. note 3.

11 (Δε, 104.) *Besides*, that (εν νομῳ) *by law* no *one* is justified (παρα) *before* God, *is manifest*: for, the just (εκ) *by faith, shall live.*

12 *Also, the law* of Moses *doth not require faith,* as the means of obtaining life eternal. *But* it saith, *He who doth these things,* the judgments and ordinances of God, mentioned Levit. xviii. *shall live by them* a long and happy life in Canaan.

12 (Δε, 104.) *Also*, the law is not of faith. But *he who* doth *these things* shall live *by* them. (See Rom. x. Illustr. ver. 5.—9.)

13 Wherefore, justification according to the tenor, whether of the law of nature, or of the law of Moses, being a thing impossible in our present sinful state,

13 Christ hath *bought* us *off* from the curse [1] of the law, *having become* a curse

after the law was delivered and its atonements were established, the Israelites by that circumstance were taught, that the Levitical atonements did not avert the punishment which God hath threatened to inflict on sinners.—Farther the twelfth curse being denounced against every one without exception, who did not perfectly perform every thing written in the law of Moses, the Israelites by that curse were made sensible, that they were all to a man liable to punishment; and were constrained to seek pardon from God as a free gift, in the gospel method of faith made known to them in the covenant with Abraham. So that, as the apostle expresses it, Gal. iii. 24. the law was *a pedagogue to the Jews to bring them to Christ, that they might be justified by faith.*—And as the law of nature with its curse, which was made known to the heathens by their own reason and conscience, constrained them in like manner to seek pardon, not from the justice but from the mercy of God, the Galatian gentiles were included in the apostle's general expression, ver. 24. *The law hath been our pedagogue to bring us to Christ, that we might be justified by faith.* For, as was already proved, the law of nature with its curse, was written in the law of Moses.

I have only to add, that the account which we have given of *the curse of the law,* is fully confirmed by verse 13th of this chapter. See note 1. on that verse.

Ver. 12. *He who doth these things shall live by them.* This is a quotation from Levit. xviii. where the judgments and ordinances of God, prohibiting incestuous marriages and unnatural lusts, are mentioned and enforced in this manner, ver. 5. *Ye shall keep my statutes and my judgments, which if a man do he shall live by them.* And after giving an account of the evil practices prohibited in God's statutes, it is added, ver. 24. *Defile not yourselves in any of these things: for in all these the nations are defiled which I cast out before you.* 28. *That the land spue not you out also when ye defile it, as it spued out the nations that were before you.* Wherefore, *the life* promised in this passage to the Israelites, was not eternal life, but a long and happy life in Canaan under the protection of God. And the condition on which that reward was promised, was not *faith,* but the doing of the statutes and judgments which God as their king had enjoined. See Rom. x. Illust. ver. 5. 6.

Ver. 13.—1. *Christ hath bought us off from the curse of the law.* That the persons here said to be bought off from the curse of the law, are the gentiles as well as the Jews, is evident from ver. 10. where the apostle tells us, *As many as are of the works of the law,* that is, as many as are bound to perform works of law and seek to be justified thereby, *are under the curse.* For the proposition being general, it implies, that the gentiles as well as the Jews are under the curse, and need to be bought off.—This appears, likewise, from the purpose for which Christ is said, ver. 14. to have bought us off, namely, that the blessing of Abraham might come on the *nations,* that is, on both Jews and gentiles.—Next, *the curse of the law,* from which all are bought off by Christ, is not a curse peculiar to the law of Moses. For as the gentiles

for us:[2] (for it is written, επικαταρατος, *Accursed* is every one *who is hanged* on a tree:[3] Deut. xxi. 23.)

Chriſt, ever ſince the fall, *hath bought us* all *off from the curſe of the law;* conſequently hath bought us off from law itſelf, as a rule of juſtification: *having become an accurſed perſon*, a perſon moſt ignominiouſly puniſhed *for us: For it is written, moſt ignominiouſly puniſhed is every one who is hanged on a tree.*

gentiles never were under that law, they could have no concern with its curſe. But it is the curſe of that more ancient law of works under which Adam and Eve fell, and which through their fall came on all their poſterity. Alſo it is the curſe of the law of nature under which all mankind, as the ſubjects of God's univerſal moral government, are lying for having broken that law.—Theſe curſes are called by the general name of *the curſe of the law*, not as being peculiar to the law of Moſes, but becauſe they were publiſhed in the law of Moſes. See ver. 10. note 2. From this curſe of the law of works Chriſt hath bought us off, by becoming a curſe for us. For in the view of his death to be accompliſhed in due time, God allowed Adam and his poſterity a ſhort life on earth, and reſolved to raiſe them all from the dead, that every one may receive reward, or puniſhment, according to the deeds done by him in the body.—Farther, being bought off by Chriſt from death, the curſe of the law of works, mankind at the fall were bought off from law itſelf, not indeed as a rule of life but as a rule of juſtification, and had a trial appointed to them under a more gracious diſpenſation, in which not a perfect obedience to law, but the obedience of faith is required, in order to their obtaining eternal life. Of this gracious diſpenſation or covenant, the apoſtle Paul hath given a clear account, Rom. v. 18. See note 3. on that verſe, and the Illuſtration prefixed to that chapter, ver. 20. alſo 2 Cor. v. 15. note 1. and Eſſ. v. ſect. 6.

2. *Having become a curſe for us.* Chriſt's dying on the croſs is called *his becoming a curſe*, that is *an accurſed perſon*, a perſon ignominiouſly puniſhed as a malefactor: not becauſe he was really a malefactor and the object of God's diſpleaſure, but becauſe he was puniſhed in the manner in which accurſed perſons, or malefactors are puniſhed. He was not a tranſgreſſor, but *he was numbred* with the tranſgreſſors, Iſa. liii. 12.

It merits the reader's attention, that in this paſſage Chriſt is not ſaid to have ſuffered the curſe of the law, but to *have become a curſe for us.* The curſe of the law of nature which was publiſhed in the law of Moſes, being eternal death, is a curſe which no one can ſuppoſe Chriſt to have ſuffered. But *he became a curſe*, that is, an accurſed perſon, a perſon moſt ignominiouſly puniſhed for us. That this is the true import of the phraſe, *having become a curſe*, is evident from the paſſage in the law by which the apoſtle proves his aſſertion; *It is written, Accurſed is every one who is hanged on a tree.* For as the accurſedneſs of one who is hanged on a tree, doth not conſiſt in his ſuffering eternal death, but in his being ignominiouſly puniſhed, (See note 3. on this verſe.) ſo Chriſt's having become a curſe for us, did not conſiſt in his ſuffering eternal death, but in his having been moſt ignominiouſly puniſhed as a malefactor, for us. And in regard he ſuffered this moſt ignominious puniſhment in obedience to God, it was as juſt and reaſonable, that this one great act of obedience ſhould procure for all mankind the bleſſings mentioned in the preceding note, as that the one act of diſobedience committed by Adam, ſhould have brought ſin and death on all his poſterity. This argument the apoſtle hath proſecuted with great ſtrength of reaſon, Rom. v. 12.—21.

Whitby, in his note on this verſe contends, that *the curſe of the law*, from which Chriſt bought off both Jews and gentiles, was *temporal death* conſiſting in the ſeparation of the ſoul from the body: which he ſaith muſt be *eternal death*, to them who cannot raiſe themſelves from the dead, and have no promiſe of a reſurrection: and that Chriſt, by dying on the croſs, actually ſuffered the curſe of the law, as truly as they do who after being put to death are never to riſe again. But, as the apoſtle doth not ſay that Chriſt *ſuffered the curſe of the law*, the Socinian objection to the doctrine of the atonement, taken from the words, *having become a curſe for us*, is much better anſwered by interpreting them of Chriſt's ſuffering the ignominious puniſhment of a malefactor in obedience to the will of God, for the purpoſe of buying us off from the curſe of the law, than by ſuppoſing with Whitby, that he actually ſuffered the curſe of the law, if that curſe, as we have ſhewed, is the curſe of the law of nature, the curſe of eternal death: Becauſe that is a curſe which Chriſt could not ſuffer for us.

3. *Accurſed is every one who is hanged on a tree.* This is cited from Deut. xxi. 23. which, as

14 This deliverance Chriſt hath wrought, *That the bleſſing of* juſtification by faith, promiſed to *Abraham, might come on the nations through Chriſt Jeſus*, Abraham's ſeed: See ver. 16. note 1. *And that we* gentiles *might receive the promiſed gifts of the ſpirit through faith*, as the evidence of our being juſtified by faith, and of our being the ſons of God, chap. iv. 5. 6. 7.

14 That the bleſſing of Abraham [1] might come on the *nations* [2] through *Chriſt Jeſus;* AND that we might receive the promiſe of the Spirit [3] through faith.

15 *Brethren*, in confuting thoſe who affirm that the bleſſing of the nations in Abraham, and in his ſeed, is to be accompliſhed by their converſion to Judaiſm, *I ſpeak according to the practice of men: No one ſetteth aſide, or altereth a ratified covenant, though* it be *but* the covenant *of a man.*

15 Brethren, I ſpeak after the manner of men. *No one ſetteth aſide, or altereth* [1] *a ratified covenant, though but of a man.*

16 *Now, to Abraham were the promiſes made*, that in him all the families of the earth ſhall be bleſſed; *and to his ſeed*, that in it likewiſe, all nations, the Jews not excepted, ſhall be bleſſed. *God does not ſay, and*

16 Now, to Abraham were the promiſes *ſpoken*, and *to* his ſeed. (See ver. 19.) *He doth not ſay*, And *in* ſeeds, [1] as (επι, 186.) *con-*

as Chandler obſerves, runs in the Hebrew thus, *He that is hung, is the curſe of God.* The apoſtle adds, *on a tree*, from the former part of the verſe: *His body ſhall not remain all night on the tree.* And although he leaves out the words, *of God*, it makes no alteration in the ſenſe of the original paſſage.—The phraſe *curſe of God*, doth not mean, that the perſon who is hung on a tree, is accurſed of God eternally: For many righteous perſons have been hung on a tree. But the meaning is, that the man who is hung on a tree, is puniſhed with the greateſt temporal puniſhment, which God as the lawgiver and ruler of the Iſraelites, ordered the judges his ſubſtitutes, to inflict on notorious offenders againſt the ſtate.—The Hebrews, as Grotius obſerves, did not uſe the puniſhment either of the croſs or of the gibbet. But malefactors to be puniſhed with ſtrangling, were ſtrangled ſtanding. More atrocious malefactors they ſtoned to death: ſuch as idolaters, blaſphemers, &c. then hanged them on a gibbet for ſome hours, thereby expoſing them to the greateſt ignominy. Hence in the law, they are ſaid to be *accurſed*, that is, moſt ignominiouſly puniſhed, *who were hanged on a tree.* But if it was ſo ignominious to be hanged on a tree after death, certainly it was much more ignominious to be hanged thereon alive. Beſides, according to the cuſtoms of the Romans, *crucifixion* was of all puniſhments the moſt ignominious, being appropriated to ſlaves: and therefore, Chriſt who was hanged on the croſs, may juſtly be ſaid to have been made *a curſe*, or *an accurſed perſon*, in the eye of the world, as he died by the moſt ignominious of all puniſhments.

Ver. 14.—1. *That the bleſſing of Abraham.* The bleſſing of Abraham which is to come on the nations through Chriſt's buying them off from the curſe of the law, is the bleſſing of juſtification by faith, promiſed to Abraham in the covenant, (Eſſ. v. ſect. 1.) as is plain from this, that Chriſt did not die to procure for all mankind the temporal bleſſings promiſed to Abraham: neither is it poſſible for all mankind to enjoy theſe bleſſings.

2. *Might come on the nations.* So I tranſlate the word εθνη, becauſe in the original promiſe, the Jews are comprehended as well as the gentiles. Accordingly, in ver. 8. where the promiſe is quoted, the word εθνη is rendered *nations* by our tranſlators.

3. *That we might receive the promiſe of the Spirit.* This promiſe is not explicitly mentioned in the covenant with Abraham, but it is implied in the promiſe, Gen. xxii. 17. *In bleſſing I will bleſs thee.* And it is expreſsly mentioned by the prophets Iſaiah xliv. 3. Ezek. xxxix. 29. Joel ii. 28.

Ver. 15. *Or altereth.* According to Bengelius, επιδιατασσεται, literally ſignifies *inſuper precipit.* Here, therefore, it means *to alter* a ratified covenant, by adding ſomething to it.

Ver. 16.—1. *He does not ſay, And in ſeeds.* So τοις σπερμασι ſhould be tranſlated, the prepoſition

cerning many, but as *concerning* one PERSON, And IN thy seed, (ὀς) *who* is Chriſt.[2]

in ſeeds, as ſpeaking *concerning many, but as* ſpeaking *concerning one perſon,* he ſaith, *And in thy ſeed;* the nations are to be bleſſed, not through the whole of Abraham's ſeed, but through one of them only, *who is Chriſt.*

poſition εν being underſtood here, as is plain from the promiſe itſelf, Gen. xxii. 18. *And in thy ſeed ſhall all the nations of the earth be bleſſed.*—The apoſtle having affirmed, ver 15. that according to the cuſtoms of men, none but the parties themſelves can ſet aſide or alter a covenant that is ratified, he obſerves in this verſe, that the promiſes in the covenant with Abraham, were made to him and to his ſeed. The promiſe to Abraham, is that recorded Gen. xii. 3. *In thee ſhall all the families,* LXX. πασαι ἁι φυλαι, all the tribes, *of the earth be bleſſed.* The promiſe to his ſeed, is that recorded Gen. xxii. 18. *And in thy ſeed ſhall all the nations of the earth be bleſſed.* See ver. 19. Now ſince by the oath which God ſware to Abraham after he had laid Iſaac on the altar, both promiſes were ratified, the apoſtle reaſons juſtly, when he affirms that both promiſes muſt be fulfilled. And having ſhewn, ver. 9. that the promiſe to Abraham to bleſs all the families of the earth in him, means their being bleſſed as Abraham had been, not with juſtification through the law of Moſes, as the Jews affirmed, (Epheſ. iii. 5. note,) but with juſtification by faith, he proceeds in this paſſage to conſider the promiſe made to Abraham's ſeed, that in it likewiſe, all the nations of the earth ſhould be bleſſed. And from the words of the promiſe, which are not, *and in thy ſeeds,* but *and in thy ſeed,* he argues that *the ſeed* in which the nations of the earth ſhould be bleſſed, is not Abraham's ſeed in general, but one of his ſeed in particular, namely, *Chriſt;* who by dying for all nations, hath delivered them from the curſe of the law, that the bleſſing of juſtification by faith, might come on believers of all nations through Chriſt, as was promiſed to Abraham and to Chriſt.

To this argument it hath been objected, that the word *ſeed* was never uſed by the Hebrews in the plural number, except to denote the ſeeds of vegetables, Dan. i. 12. And Jerome, who is followed by Le Clerc, fooliſhly allegeth that the apoſtle by an argument of this kind, meant to impoſe on the ſimplicity of the Galatians. But it ought to be remembered, that the Old Teſtament being the only ancient Hebrew writing now extant, cannot be ſuppoſed to contain the whole uſe of the language. However, not to reſt in this anſwer, I obſerve, that notwithſtanding the Hebrews commonly uſed the word *ſeed* collectively, to denote a multitude of children, they uſed it likewiſe for a ſingle perſon, and eſpecially *a ſon.* Gen. iii. 15. *I will put enmity between thy ſeed and her ſeed. It ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.* And Eve, ſpeaking of Seth, ſays, Gen. iv. 25. *God hath appointed me another ſeed, inſtead of Abel whom Cain ſlew.* The word *ſeed* being thus applied to denote a ſingle perſon, as well as a multitude, is ambiguous; and therefore the Jews could not certainly know, that they were to be the inſtruments of bleſſing the nations, unleſs it had been ſaid, *and in thy ſeeds,* or ſons. And though we have no example of the word *ſeeds,* uſed by the Hebrews for *ſons,* yet from the apoſtle's argument, we may preſume it was uſed in the plural, to denote either a multitude, or a diverſity of children. In this ſenſe, Eve had *two ſeeds* in her *two ſons,* as is evident from her calling Seth *another ſeed,* Gen. iv. 25. So likewiſe Abraham had *two ſeeds,* Gen. xxi. 12. *In Iſaac ſhall thy ſeed be called.* 13. *And alſo of the ſon of the bond-woman will I make a nation, becauſe he is thy ſeed,* or ſon. Now becauſe God termed Iſhmael Abraham's *ſeed,* perhaps Iſhmael's deſcendants affirmed that they alſo were the ſeed of Abraham, in which the nations were to be bleſſed. And if the Jewiſh doctors confuted their claim, by obſerving that in the promiſe, it is not ſaid *In ſeeds,* that is, in *ſons,* as God would have ſaid if he had meant both Iſhmael and Iſaac, but *in thy ſeed,* the apoſtle might with propriety turn their own argument againſt themſelves; eſpecially as the Jews were one of the nations of the earth that were to be bleſſed in Abraham's ſeed. Laſtly, to uſe the word *ſeed* for a ſingle perſon, was highly proper in the covenant with Abraham, wherein God declared his gracious purpoſe of ſaving mankind; becauſe that term leads us back to the original promiſe, that *the ſeed,* or *ſon* of the woman *ſhould bruiſe the head of the ſerpent.*

2. *Who is Chriſt.* Ὁς εϛι Χριϛος. Here the apoſtle regarding the meaning rather than the form, of the antecedent σπερματι, hath put the relative pronoun ὁς in the maſculine gender, not-

17 *Wherefore, this I affirm, that the covenant* with Abraham, *which was anciently ratified by God* with an oath, *concerning* the bleffing of the nations in *Chrift*, *the law which was made four hundred and thirty years after*, neither with the confent of Abraham, nor of his feed Chrift, but of the Jews only, *cannot annul, fo as to abolifh the promife* by introducing a different method of bleffing the nations; namely by the works of the law of Mofes.

17 (Δε, 106.) *Wherefore*, this I *affirm*, that the covenant *which was afore ratified by God* (εις, 148.) *concerning* Chrift, the law, which was *made* four hundred and thirty years after, [1] cannot *annul*, [2] (εις το) *fo as to abolifh* the promife. [3]

18 *Befides*, *if the inheritance* even of the earthly country *be* obtained *by* works of *law*, *it is no longer* beftowed *by promife* as a free gift. *Yet* Mofes exprefsly declares, that *God beftowed the inheritance* of Canaan *as a free gift on Abraham by promife.*

18 (Γαρ, 91.) *Befides*, if the inheritance [1] BE *by law*, IT IS no *longer by* promife. But God *beftowed* IT *freely on* Abraham by promife.

withftanding its antecedent is a neuter word. See Eff. iv. 66. This change in the gender of the relative, the apoftle hath made, purfuant to his affirmation that in the promife to blefs all the nations of the earth in Abraham's feed, God fpake of one perfon only.

The apoftle hath given us the true interpretation of God's promife, to blefs all the nations of the earth in Abraham's feed, when he tells us that feed is *Chrift*. For it is evident, that in no other of Abraham's feed have all the nations of the earth been bleffed. They have not been bleffed in Ifaac, although it was faid of him, *In Ifaac thy feed fhall be.* Neither have all the nations of the earth been bleffed in Abraham's pofterity collectively as a nation; nor in any individual of his pofterity, except in Chrift alone. He therefore is the only feed of Abraham fpoken of in the promife, as the apoftle Paul exprefsly affures us.--Befides, Peter, long before Paul became a Chriftian, gave the very fame interpretation of this promife, Acts iii. 25. *Ye are the children of the prophets, and of the covenant which God made with our fathers, faying unto Abraham, And in thy feed fhall all the kindreds of the earth be bleffed.* 26. *Unto you firft, God having raifed up his Son Jefus, fent him to blefs you, in turning away every one of you from his iniquities.*

Ver. 17.—1. *The law which was made four hundred and thirty years after.* The apoftle does not mean that the law was given four hundred and thirty years after the covenant was confirmed, but after it was firft made with Abraham in Ur of the Chaldees, when he was 75 years old. From that æra to the giving of the law, there elapfed 430 years, as follows: To the birth of Ifaac, 25 years, Gen. xxi. 5.—To the birth of Jacob, 60 years; for Ifaac was 60 years old when Jacob was born, Gen. xxv. 26.—Jacob went down to Egypt when he was 130 years, Gen. xlvii. 9.—And according to the LXX. the Ifraelites fojourned in Egypt 215 years: for thus they tranflate Exodus xii. 40. *Now the fojourning of the children of Ifrael in the land of Egypt, and in the land of Canaan, was four hundred and thirty years:* the number mentioned by the apoftle.

2. *Cannot annul.* The apoftle's argument proceeds on this undeniable principle of juftice, that a covenant made by two parties, cannot, after it is ratified, be altered or cancelled, except with the confent of both the parties: who in the prefent cafe were, on the one hand, God, and on the other, Abraham and his feed Chrift. Wherefore, as neither Abraham nor his feed Chrift, were prefent at the making of the Sinaitic covenant, nothing in it can alter or fet afide the covenant with Abraham, concerning the bleffing of the nations in Chrift.

3. *So as to abolifh the promife.* Though την επαγγελιαν, *the promife*, be in the fingular number, it comprehends all the promifes: the promife to blefs the nations in Abraham's feed Chrift, by counting their faith to them for righteoufnefs, mentioned in this verfe, being put for all the promifes; and among the reft, for the promife of the inheritance, mentioned ver. 18.

Ver. 18. *Befides, if the inheritance be by law.* Some, by *the inheritance* here, underftand the inheritance of all the promifes; becaufe they all belong to believers, as Abraham's feed by faith.

19 *JEW. Why then* WAS the law ADDED? APOSTLE. It was added (χαριν) *on account* of transgressions,[1] till the seed (ver. 16.) should come to whom *it was promised*;[2] being ordained by angels,[3] (εν) in the hand of a mediator.[4]

19 But if the inheritance was not by the law, but by the promise as a free gift, *Why was the law added after the promise? It was added, on account of* restraining *transgressions;* and was to continue *till the seed should come, to whom it was promised,* that all nations should be blessed in him: *being spoken by angels,* who put it *in the hand of* Moses, as *a mediator* between God and the people.

faith. But I rather think *the inheritance* of which the apostle speaks, is that which he termed, Rom. iv. 13. *The inheritance of the world,* or heavenly country, of which Canaan was the type or image.

Ver. 19.—1. *It was added on account of transgressions;* that is, on account of restraining the Israelites from transgressions, particularly idolatry, and the vices connected with idolatry; the evil of which the law discovered to them by its prohibitions and curse. Agreeably to this account of the law, idolatry and all the abominations practised by the Canaanites, and the other heathen nations who surrounded the Israelites, were forbidden in the law under the severest penalties.—Farther, the law was added after the promise, to shew the Israelites what things were offensive to God, Rom. iii. 20. Also, that by the manner in which it was given, becoming sensible of their transgressions, and of God's displeasure with them for their transgressions, and of the punishment to which they were liable, they might be constrained to have recourse to the covenant with Abraham, in which justification was promised through faith, as it is now promised in the gospel. See Coloss. ii. 14. note 4. at the close.

Because the nations who inhabited Canaan and the neighbouring countries, worshipped visible gods with feastings and many pompous rites, by which their senses were delighted, and their imagination strongly impressed, Spencer, following Maimonides, was of opinion, that a worship of the same pompous kind was prescribed to the Israelites, that being directed to the one true and invisible God, of whom they were to make no image or representation whatever, they might be prevented from embracing the rites of heathenism, and with these the gods of the heathens. And it must be owned, that thus the temptation to idolatry arising from the pomp of the heathen worship, was effectually removed out of the way of the Israelites.—Besides the sacrifices of the true God, and the rites with which they were accompanied, being not only individually different from the sacrifices and rites of heathenism, but often directly opposite to them, especially when the heathen sacrifices consisted of animals reckoned unclean by the Israelites, they were by that diversity prevented from having any intercourse with the heathens in their idolatrous worship.—But though this may have been one use of the law, I do not know whether the apostle had it in view in this argument.

2. *Till the seed should come to whom it was promised.* It was not fit that the law of Moses which condemned every sinner to death, should continue any longer than till the seed should come to whom it was promised, that in him all the nations of the earth were to be blessed, by having their faith counted to them for righteousness. For Christ having come, and published in his gospel God's gracious intention of justifying believers of all nations by faith, if the law of Moses, which condemned every sinner to death without mercy, had been allowed to remain, it would have contradicted the gospel, and have made the promise of no effect. It was therefore abrogated with great propriety at the death of Christ: especially as the gospel was a dispensation of religion, more effectual than the law, for destroying idolatry and restraining transgression.

3. *Being ordained by angels.* Διαταγεις, *Being commanded;* or, as it is expressed, Heb. ii. 2. *Being spoken by angels.* This is affirmed likewise by Stephen, Acts vii. 38. 53.

4. *In the hand of a mediator.* If I mistake not, this is an allusion to Moses bringing down in his hands, the two tables of the covenant, and to what he said to the Israelites, Deut. v. 5. LXX.—Peirce in his note on Heb. vii. 22. says, the *mediator* here spoken of, was the succession of the Jewish High-priests, who by their office were mediators between God and the people, and had the law put into their hands, till Christ came. But this interpretation does not suit the apostle's argument.

20 The giving of the law by a mediator, ſhewed the Iſraelites that God was diſpleaſed with them: *becauſe a mediator is not employed between parties who are in friendſhip. But God is in friendſhip* only with the righteous.

20 (Δε, 103.) Now a mediator is *not of* one;[1] but God is one.[2]

21 *Is not the law then*, which ſubjects men to the curſe for their ſins, *contrary to the promiſes of God*, wherein he declares, that he will juſtify them by faith? *By no means.* The law, by ſubjecting men to the curſe, without giving them the leaſt hope of mercy, obliges them to flee to the promiſes for juſtification. *For if there had been a law given, which was able to make* ſinners *alive*, either from the ſpiritual death under which they were lying, or from the temporal death to which they were condemned for their ſins, *certainly juſtification would have been* obtained *by* that *law*,

21 *Jew.* Is the law then (*κατα*) *contrary to* the promiſes of God? *Apostle. By no means.* For if there had been a law given, which *was able* (*ζωοποιησαι*) *to make alive*,[1] *certainly* righteouſneſs *would* have been (*εν νομω*) *by law.*

Ver. 20.—1. *Now a mediator is not*, ἑνὸς, *of one*; that is, *of parties in friendſhip.* So εις, *one*, ſignifies in other paſſages; particularly, John xvii. 11. 21.—23. 1. Cor. iii. 8. vi. 17. and in moſt languages.

2. *But God is one.* The latter clauſe of the 19th and the firſt clauſe of the 20th verſes, make an enthymem, as the logicians ſpeak, in which the concluſion is wanting. But if it had been expreſſed, the ſyllogiſm would have ſtood thus: The law was given in the hand of a mediator, ver. 19. Now a mediator is not employed between parties in friendſhip, ver. 20. Wherefore, he who gave the law to the Iſraelites by angels in the hand of a mediator, was not in friendſhip with them. The clauſe which follows, *But God is one*, is the minor propoſition of another enthymem, of which the major is the concluſion of the foregoing ſyllogiſm. This enthymem if it had been fully expreſſed would have proceeded as follows: God was not in friendſhip with the Iſraelites. But God is in friendſhip with all who are righteous: Therefore the Iſraelites were not righteous. They were a perverſe and rebellious race. On this verſe Beza makes the following remark, "Eſt autem infinita quædam Pauli "δεινοτης, tot enthymemata vibrantis, quot vocabula enunciat." The truth is, the enthymem ſuiting the rapidity of the apoſtle's genius he greatly delighted in the enthymem.—Chandler thinks, that as the apoſtle's obſervation concerning the giving of the law in the hand of a mediator, implied that God was not in friendſhip with the Iſraelites when he gave them the law, ſo his obſervation, *But God is one*, being an antitheſis to the other, implies that God was in friendſhip with Abraham, when he gave him the promiſes in perſon without a mediator. But I think the interpretation of that clauſe given in the commentary, agrees much better with the hiſtory. For the firſt part of the law called *the ten commandments*, God, or the angel who perſonated God, ſpake to the Iſraelites himſelf. But his voice was ſo terrible that they entreated to hear it no more: Now the terribleneſs of God's voice, could proceed only from its impreſſing the Iſraelites with a ſenſe of God's diſpleaſure with them, on account of their ſins: and therefore, the putting of the law in the hand of a mediator, on account of the terror excited in the people by the voice of God, was a ſtrong proof of their ſinfulneſs, Exod. xx. 18. *All the people ſaw the thundrings and the lightnings, &c.* 19. *And they ſaid to Moſes, ſpeak thou with us and we will hear: but let not God ſpeak with us leſt we die.*

Ver. 21. *A law given which was able to make alive.* Here St Paul affirms that the law of Moſes was utterly incapable of making the Jews alive, either from ſpiritual or temporal death: becauſe it neither promiſed them the aſſiſtance of the Spirit of God to overcome the corruptions of their nature, nor the pardon of their ſin on repentance, iſſuing in deliverance from death temporal and eternal. Juſtification therefore was not to be obtained by that law.

Ver. 23.

22 But the ſcripture hath *ſhut up together* (τα παντα) all under ſin, that the promiſe (εκ) by faith of Jeſus Chriſt, might be given to them *who* believe.

22 *But* ſo far is this from being the caſe, that *the ſcripture hath ſhut up together, all* as condemned to death *on account of ſin*, (that is, hath declared that they are ſo ſhut up, Eſſ. iv. 3.) *that the promiſe* of juſtification made known *by the goſpel of Jeſus Chriſt*, (ver. 23.) *might be given to them who believe.*

23 (Δε, 106.) *Wherefore*, before faith [1] came, we were kept *in durance* under law, ſhut up *together* [2] (εις) unto the faith, which ſhould afterwards be revealed.

23 *Wherefore, before the goſpel was publiſhed, we were kept in durance under law;* the law of nature and of Moſes; *ſhut up together* as criminals whom theſe laws had condemned, *to make us embrace the law of faith, which ſhould afterwards be revealed.*

24 (Ὡςε, 326.) *So that* the law *hath been* our *pedagogue* [1] TO BRING US (εις) to Chriſt, that we might be juſtified by faith.

24 *So that the law* of nature and of Moſes, by making us ſenſible of the impoſſibility of being meritoriouſly juſtified by works, *hath* in all ages *been our pedagogue to bring us to Chriſt, that we might be juſtified by faith* gratuitouſly.

25 But *faith being come*, we are no longer under *the pedagogue.*

25 *But* the law of *faith being promulgated, we* in that diſpenſation *are no longer under the pedagogue.* There is no occaſion for the law as a pedagogue, to bring us to Chriſt.

26 (Γαρ) For ye are all the ſons of God (δια) *thro' the* faith *PUBLISHED* (εν Χριϛῳ Ιησȣ) *by* Chriſt Jeſus. [1]

26 It is not neceſſary to your being the ſons of God, and heirs of the promiſes, that ye be under the law: *For ye are all the ſons of God, through* your believing *the goſpel publiſhed by Chriſt Jeſus.*

Ver. 23.—1. *Before faith came.* The goſpel is called *faith*, ver. 2. 23. 25. *and the law of faith*, Rom. iii. 27. becauſe it requires faith, inſtead of perfect obedience, as the means of mens juſtification. This law of faith, or method of juſtification, *came* at the fall; it was then eſtabliſhed: and till it came, Adam was kept in ward without hope, under the law he had broken. In like manner, the gentiles under the law of nature, and the Jews under the law of Moſes, were kept in ward as criminals, and had no hope of pardon, but what the law of faith gave them, as made known obſcurely in the firſt promiſe, Gen. iii. 15. and aftewards in the covenant with Abraham.

2. *Shut up together unto the faith.* The law of Moſes, inſtead of being contrary to the promiſes of God, or covenant with Abraham, effectually co-operates therewith. By the perfection and ſpirituality of its moral precepts, it makes us Jews ſenſible of our inability to obey perfectly, and by its curſe denounced againſt every one who does not obey perfectly, it makes us flee, trembling and affrighted, to the method of ſalvation revealed to us in the covenant with Abraham, and publiſhed to all mankind in the goſpel.—This ſenſe the prepoſition εις hath likewiſe, ver. 24.

Ver. 24. *The law hath been our pedagogue.* The ſervant who attended the children of great men to their exerciſes and to ſchool, was called *pædagogus*, a pedagogue; a Greek word ſignifying *a conductor of children.* The name was given likewiſe to the ſervant who taught children their letters, and ſuperintended their behaviour. They were generally perſons of rigid manners.

Ver. 26. *Ye are all the ſons of God through the faith publiſhed by Chriſt Jeſus.* Ye are all the church and people of God and heirs of the promiſes, through believingthe goſpel of Chriſt.

27 *Besides, as many of you as have been baptized into Christ*, have thereby professed that ye *have put on* the very temper and virtues of *Christ*, God's greatest son; and having so done, ye are really, not nominally the sons of God, and are greatly beloved of your Father.

27 (Γαρ, 91.) *Besides*, as many of you as have been baptized into Christ, (see Rom. vi. 3. note 1.) have put on Christ. [1]

28 *In Christ Jesus* there is no distinction of persons, as under the law; under the gospel *no Jew is superior to a Greek, neither are slaves inferior to free men; nor are males preferred to females; for ye are all one*, in respect of dignity and privileges, *under the gospel dispensation.*

28 *In Christ Jesus*, there is [1] neither Jew nor Greek, there is neither *bondman* nor *freeman*, there is neither male nor female; [2] for ye are all one in Christ Jesus.

Christ. See Gal. iv. 5. note 2. and 1 John ii. 29. note.—By this observation, the apostle insinuated, that the dispensation was now at an end, in which men were the sons or people of God, by virtue of their descent from Abraham. For, on that account alone, the Israelites as a nation, were called *God's son*, and *his first born*, Exod. iv. 22. 23. Deut. xiv. 1. All who believe the gospel are *the sons*, that is *the people of God*, and heirs of all the privileges which belong to the professed people of God.

Ver. 27. *As many of you as have been baptized into Christ, have put on Christ:* That is, have professed that ye have put on Christ. See Ess. iv. 1. *Christ*, here, signifies the temper and virtues of Christ.—By telling the Galatians, that in their baptism they professed to put on the virtues of Christ, the apostle insinuated that by possessing the virtues of Christ, they were more truly the sons of Abraham and of God, than those who were related to Abraham by natural descent only, and to God by holding a place in his visible church: Having the virtues of Christ wrought in them by the power of God accompanying the promise to Abraham, *A father of many nations I have constituted thee*, they were truly the sons of God.—In the expression, *have put on Christ*, there is an allusion to the symbolical rite, which in the first age usually accompanied baptism. The person to be baptized, put off his old clothes before he went into the water, and put on new or clean raiment, when he came out of it; to signify that he had put off his old corrupted nature, with all his former bad principles and practices; and was become a new man. Hence the expressions, *putting off the old man*, and *putting on the new*, Ephes. iv. 22. 24. Wherefore baptism under the gospel, as the rite of initiation, is as effectual for making men the sons of God, as circumcision was under the law.

Ver. 28.—1. *There is neither Jew nor Greek.* Ενι is here put for Ενεςι, as it is likewise, James i. 17. The clause is elliptical, and must be supplied, as I have done, from the end of the verse, in this manner; *In Christ Jesus there is neither Jew nor Greek, &c* In the gospel dispensation, God pays no regard to men on account of their descent, their station, or their sex; but all who truly believe in Christ, have an equal right to the privileges of the gospel, are equally in favour with God, and are equal in respect of dignity. To the Judaizing teachers in Galatia, who imagined that their being Abraham's children according to the flesh, would of itself, secure their acceptance with God, this must have appeared a most humiliating doctrine. But to the Galatians, it was of singular use, to prevent their being seduced by those teachers, who strongly affirmed, that the gentiles could not share in the privileges of the people of God, without being circumcised.

2. *Neither male nor female.* Under the law, males had greater privileges than females. For males alone bare in their bodies the sign of God's covenant; they alone were capable of the priesthood, and of the kingdom; and heritages belonged to them, preferably to females in the same degree.

Ver. 29.

29 And if ye BE Chriſt's, *certainly* ye are Abraham's ſeed, [1] and heirs according to the promiſe. [2] Gen. xvii. 8.

29 *And if ye be Chriſt's* brethren by poſſeſſing his temper of mind, *certainly ye are Abraham's ſeed*, more really than thoſe Jews who are related to him only by natural deſcent, *and heirs* of the heavenly country, *according to God's promiſe* to Abraham.

Ver. 29.—1. *If ye be Chriſt's, certainly ye are Abraham's ſeed.* This may mean, *If ye be Chriſt's brethren, certainly ye are Abraham's ſeed.* For in the firſt place, No where in ſcripture, are believers called *Chriſt's ſeed* or *ſons*, but Chriſt's *brethren* In the ſecond place, this interpretation renders the apoſtle's concluſion juſt. In the former part of the chapter, he had affirmed, that Chriſt is Abraham's ſeed in which the nations are to be bleſſed. Therefore, if believers are Chriſt's brethren by imitating him in his virtues, they alſo are Abraham's ſeed, by reaſon of their relation to Chriſt See ver. 27. note.—The apoſtle's reaſoning will be equally concluſive, ſuppoſing that his meaning is, *If ye be Chriſt's people* by poſſeſſing his virtues.

2. *And heirs according to the promiſe.* Chriſt's brethren being Abraham's ſpiritual ſeed, are heirs of the heavenly country, according to the true meaning of God's promiſe in the covenant, to give to Abraham and to his ſeed, the everlaſting poſſeſſion of the heavenly country, typified by the poſſeſſion of the earthly Canaan, the heritage of Abraham's natural ſeed.

CHAP. II.

View and Illuſtration of the Matters contained in this Chapter.

THE apoſtle having eſtabliſhed the joyful doctrine, that believers in every age and country of the world, are heirs of the promiſes made to Abraham and to his ſeed, goes on in this chapter to anſwer two queſtions, which he knew would naturally occur to his readers, but which, according to his manner, he doth not formally ſtate. The firſt is, ſince all believers from the beginning were heirs of the promiſes, as well as of the things promiſed, why were they not put in poſſeſſion of the promiſes from the beginning, by ſending Chriſt into the world, and introducing the goſpel diſpenſation in the firſt age; that the promiſes, eſpecially the promiſe of pardon and eternal life through faith, might have been publiſhed univerſally and preſerved for the benefit of the heirs in every age? The ſecond queſtion is, Why were mankind left for ſo many ages to the direction of the laws of nature and of Moſes, neither of which gave them any hope of pardon and eternal life?—To the firſt of theſe queſtions the apoſtle replied, That in not giving the heirs the knowledge of the promiſes by introducing the goſpel diſpenſation immediately after the fall, God treated them as a prudent

prudent father treats his ſon, while under age. During his non-age, he does not allow him to poſſeſs the eſtate of which he is the heir, becauſe he has not diſcretion to uſe it aright, but he keeps him in the condition of a bondman. In the ſame manner, though believers from the beginning were heirs of the promiſes, God did not in the early ages put them in poſſeſſion of them, by immediately ſetting up the goſpel diſpenſation; becauſe in the firſt ages, the ſtate of the world did not admit, either of the univerſal publication of the goſpel, or of its preſervation, ver. 1.—To the ſecond queſtion, concerning the keeping of the heirs for ſo many ages under the tuition of the laws of nature and of Moſes, the apoſtle anſwered, That as the heir of a great eſtate muſt be prepared by a proper education for enjoying it with dignity, and is therefore, in his childhood, placed under tutors who protect and inſtruct him, and ſtewards who manage his eſtate and ſupply him with neceſſaries, till the time appointed in his father's will for taking poſſeſſion of his inheritance, ver. 2.—So, to prepare believers for the actual inheritance of the promiſes under the goſpel diſpenſation, God judged it proper to continue them for a long time under the bondage of the laws of nature and of Moſes, that by experiencing the hardſhips of that bondage, they might be the more ſenſible of the happineſs which they were to derive from the liberty of the goſpel, ver. 3.

More particularly, it was not fit that a complete diſcovery of the method of ſalvation, ſhould be made to all mankind by the publication of the promiſes in the goſpel, till they were made ſenſible of the inſufficiency of their own natural powers, for diſcovering an effectual method of reconciling themſelves to God. Accordingly, for many ages they were left to the guidance of their own reaſon; and during that period, they loſt even the imperfect knowledge of the method of ſalvation, which God had revealed to their firſt parents after the fall, notwithſtanding to preſerve that knowledge, God appointed the ſacrifice of beaſts, as an emblem of that effectual ſacrifice, which the ſeed of the woman was to offer in due time. For mankind not preſerving the true meaning of theſe ſacrifices, believed them to be real atonements, and in that perſuaſion multiplying them without end, they fooliſhly expected to be pardoned, through the number and coſtlineſs of the animal ſacrifices which they offered. In this ſtate of the world, God thought fit to introduce the law of Moſes, in which the ſame ſacrifices of beaſts were appointed; not however as real atonements for ſin, but expreſsly as types of the real atonement which God had promiſed ſhould be made; that by bringing back the rite of ſacrifice to its original intendment, and by reviving the expectation of a real atonement, mankind might be made ſenſible, that it is not poſſible for the blood of bulls and of goats to take away ſin. This important truth was ſtill more directly ſhewed in thoſe precepts of the law of

Moſes

Moſes, which ordered the ſame ſacrifices to be often offered for the ſame perſons. For, as the apoſtle juſtly argues, Heb. x. 2. If theſe ſacrifices had been real atonements, being once offered, and the ſinner cleanſed, he would have had no more conſcience of ſin; conſequently he needed not to have repeated theſe ſacrifices.—Thus the Levitical ſacrifices, by reviving the expectation of a real atonement to be made in due time, and by ſhewing the utter inefficacy of the ſacrifices of beaſts to procure the pardon of ſin, led the Jews to the ſacrifice of Chriſt, the only real atonement; ſo that as the apoſtle affirms, Gal. iii. 24. the law of Moſes, by its ſacrifices as well as by its curſe, was a pedagogue to lead the Jews to Chriſt.—Wherefore when the heathens, under the tuition of the light of nature, were made ſenſible of the inſufficiency of their own natural powers to diſcover any effectual method of obtaining pardon; and when the Jews, by the law of Moſes, were ſhewed that it was not poſſible for the ſacrifices of beaſts to take away ſin; and when the political ſtate of the world, admitted the goſpel to be preached to all nations, and preſerved when preached, then was *the fulneſs of the time*, or the proper ſeaſon for God's ſending forth his Son into the world, born of a woman deſcended from Abraham, to make a complete diſcovery of the method of ſalvation by the goſpel revelation, ver. 4.—And by offering himſelf a ſacrifice for ſin, to redeem believers, the heirs of the promiſes, from the tuition both of the law of nature, and of the law of Moſes; and to place them under the goſpel diſpenſation, that they may *receive the adoption of ſons*; that is, all the privileges which belong to *the ſons* or heirs of God.

Next, in regard the believing gentiles, equally with the believing Jews, are the ſons of God, and heirs of the promiſes, the Apoſtle addreſſed both, ſaying, Wherefore, becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, the Holy Spirit, whoſe gifts are evidences of your ſonſhip, and embolden you to addreſs God by the endearing appellation of *Father*, ver. 6.—Thou then who poſſeſſeſt the gifts of the Spirit, whether thou be a Jew or a gentile, art no longer *a bond-man* under the tuition of the law, either of nature or of Moſes, but a ſon; and if a ſon, then an heir of God, an heir of all the promiſes of God, through the atonement which Chriſt hath made for thee, ver. 7.—However, ye gentiles ought to remember, that in your heathen ſtate, being ignorant of the true God, ye worſhipped with a ſlaviſh ſubjection, things which are no gods, ver. 8.—But now, having acknowledged the true God as your Father, or to expreſs it better, being acknowledged by the true God as his ſons, ye worſhip him acceptably with ſpiritual ſervices. And being in this happy ſtate, Why do ye, by embracing Judaiſm, return to the ſame kind of bodily unprofitable worſhip by ſacrifices, waſhings, and holy days, which ye

 practiſed

practiſed in heatheniſm? ver. 9.—I am told ye obſerve the days, and new moons, and ſeaſons, and years enjoined in the law of Moſes; which kind of worſhip, though different in reſpect of its object, is in its nature the ſame with the worſhip ye formerly paid to your idols, and has the ſame tendency to beget in you a ſuperſtitious, ſlaviſh diſpoſition. Theſe obſervances, I know, ye have been made to believe are neceſſary to your ſalvation. But I aſſure you, they are utterly ineffectual for that purpoſe, ver. 10.—I am afraid I have laboured in vain among you, ver. 11.—Leſt, however, this rebuke might have offended the Galatians, he aſſured them that it proceeded from love; and deſired the continuance of their affection, which, when he firſt preached to them, had been very great, ver. 12.—20.

The apoſtle next turned his diſcourſe to the falſe teachers, and aſked them and their diſciples, who wiſhed to be under the law of Moſes as the rule of their juſtification, Why they did not underſtand the law? He meant the writings of Moſes, which, when rightly interpreted, taught the freedom of Abraham's ſeed by faith, from the bondage of the law, ver. 21.—To prove this, the apoſtle entering into the deep meaning of the things which Moſes hath written concerning Abraham, obſerved that Abraham, as the father of the people of God, had two ſons, the one by the bond-maid, Hagar, the other by the free-woman, Sarah, ver. 22.—But the one by the bond-maid, was begotten by the natural ſtrength of his parents; but the ſon who was born of the free-woman, was begotten ſupernaturally, through the ſtrength communicated to his parents by the promiſe, ver. 23.—Theſe things the apoſtle told the Galatians are an allegory: For theſe mothers repreſent the two covenants, by which men are made the church and people of God. The one covenant is that of *the law*, given from Mount Sinai, whereby the deſcendants of Abraham according to the fleſh, were made the viſible church and people of God; and which bringeth forth all its children in bondage to the law. This covenant is repreſented by Hagar, ver. 24.—Wherefore, her ſon Iſhmael, whom ſhe brought forth in bondage, was a type of the then preſent Jeruſalem, or viſible Jewiſh church, conſiſting of Abraham's natural deſcendants by Iſaac; who are all in bondage to the law, and who, if they have no relation to Abraham but by natural deſcent, and to God but by being in his viſible church, will be excluded from the inheritance of heaven; as Iſhmael was from the earthly inheritance, on account of his being brought forth in bondage. Hagar and her ſon Iſhmael, are likewiſe types of thoſe who under the goſpel diſpenſation, are members of God's viſible church, merely by being born of parents who are members of that church, and who are in bondage to their luſts: for they likewiſe will be excluded from the inheritance of heaven, ver. 25.—The other covenant is that of *the*

goſpel,

gospel, which was published from Mount Zion, Isa. ii. 3. whereby believers, Abraham's children by faith, are made citizens of the Jerusalem above; that is, members of God's invisible Catholic church, whose perfect state will be in heaven. This covenant it fitly typified by Sarah, the free woman, who was constituted by God the mother of all believers. And her son Isaac, who was born in freedom, is an apt type of Abraham's children by faith, who being regenerated by God, are born in freedom from the bondage of the law, and from the slavery of sin; and are the Catholic invisible church of God, and heirs of the heavenly inheritance, ver. 26.

The foregoing account of Abraham's wives and sons, and of the persons and things typified by them, the apostle told the Galatians, was confirmed by Isaiah, who foretold the conversion of the gentiles, under the idea of their becoming *Sarah's children* by faith, in these words: *Rejoice O barren woman*, &c. ver. 27.

Having thus established his allegorical interpretation of the history of Abraham's wives and sons, he drew therefrom the following conclusion, concerning believers of all nations; *We, brethren, after the manner of Isaac, are the children* begotten to Abraham *by* God's *promise*, " a father of many nations I have constituted thee," and are the persons typified by Isaac, ver. 28.—But says the apostle; As then Ishmael, who was begotten according to the flesh, persecuted Isaac who was begotten according to the Spirit, by mocking him, and by insisting that he should be excluded from the inheritance, because he was the younger son, So it hath happened now; The Jews, the natural descendants of Abraham, persecute us believers in Christ, who are Abraham's spiritual seed, and endeavour to exclude us from the inheritance, because they were made the church and people of God before us, ver. 29.—But what saith the scripture happened on that occasion? why, that God ordered Abraham to *cast out the bond-woman and her son: for the son of the bond-woman, shall not inherit with the son of the free woman;* thereby declaring, that those who are the people of God only by natural descent and outward profession, shall not inherit heaven, ver. 30.—Thus, brethren, it appears from the law itself, that the births of Ishmael and Isaac, were ordered in such a manner, as to shew that believers of all nations are the children of Abraham, not by the bond-woman, indeed, but by the free; consequently, that they are heirs of the promises, and of the heavenly country, although they are not in bondage to the law of Moses, ver. 31.

COMMENTARY.

CHAP. IV. 1 *Now* if ye aſk, why the goſpel diſpenſation was not introduced immediately after the fall? and why the heirs, during ſo many ages, were left to the guidance of the laws of nature and of Moſes? *I anſwer, as long as the heir is a child, he differeth nothing from a bond-man, although* by right of inheritance *he be proprietor of the whole eſtate.*

2 *For he is* put *under inſtructors* who teach him, *and ſtewards* who manage his eſtate, and ſupply him with neceſſaries, *until the time before appointed of his father,* for giving him the poſſeſſion of his inheritance, arriveth.

3 *So alſo we,* the heirs of the promiſes, *whilſt we were children,* were not put in poſſeſſion of the promiſes, by the introduction of the goſpel diſpenſation immediately after the fall, but to fit us for that diſpenſation, *were* placed *in bondage under the elements of the world.*

New Translation.

CHAP. IV. 1 Now I ſay, *as long as the heir* [1] *is a child, he* differeth nothing from a *bond-man,* [2] *although* he be lord of all:

2 (Αλλα, 78.) *For he* is under tutors [1] and *ſtewards,*[2] until the TIME *before* appointed of HIS father.[3]

3 *So alſo* we, (ὁτε) *whilſt* we were children, were in bondage under the elements of the world.[1]

Ver. 1.—1. *As long as the heir is a child.* Seeing the apoſtle, in the cloſe of the preceding chapter, declared, that all who have put on the temper and diſpoſitions of Chriſt, whether they be Jews or gentiles, are Chriſt's brethren and heirs according to God's promiſe, it is evident, that in this chapter, when he ſpeaks concerning the heir, and deſcribeth the treatment which, by his father's appointment, he receives during his minority, his diſcourſe cannot be reſtricted to the Jews, as if they were the only heirs, but muſt comprehend the gentiles alſo, deſcribing their condition under the diſcipline of the law of nature, ver. 8. In like manner, the perſons in bondage to the elements of the world, ver. 3. and under the law, ver. 5. who are ſaid to be bought off by Chriſt, ver. 5. muſt be the gentiles as well as the Jews; becauſe Jews and gentiles equally, were under the diſcipline of law. And having been bought off by Chriſt, chap. iii. 13. they were both of them, after his death, placed under the goſpel diſpenſation, which is the diſcipline of ſons. See ver. 5. note 2.

2. *He differeth nothing from a bond-man:* He is kept in as much ſubjection, and hath as little the diſpoſal of his perſon and property, as if he were the meaneſt ſervant in the houſe.

Ver. 2.—1. *For he is under tutors.* According to Elſner, Wolf, and other critics, Επιτροπος, ſignifies *an inſtructor of children*; ſuch as the Παιδαγογος, or *pedagogue* was. See Gal. iii. 24. note.

2. *And ſtewards.* The Οικονομος was the perſon who managed the affairs of thoſe who were rich, as is plain from Luke xvi. 1. *There was a certain rich man who had,* οικονομον, *a ſteward; and the ſame was accuſed to him that he had waſted his goods.—So he called every one of his Lord's debtors, &c.*

3. *The time before appointed of his father.* Probably this was a time before appointed in his father's teſtament, at which the ſon was to take poſſeſſion of the inheritance: conſequently, the father is ſuppoſed by the apoſtle to have been dead. This ſhews the propriety of placing the heir under tutors and ſtewards, which is the only circumſtance intended to be illuſtrated by the ſimilitude.

Ver. 3. *Were in bondage under the elements of the world.* By *the elements of the world,* the apoſtle meant the law of Moſes, and the different forms of religion which prevailed among the heathens. Theſe, here, and Col. ii. 8. he calls, ϛοιχεια, *elements,* (See 2 Pet. iii. 10. note 3.) becauſe

4 But when the fulnefs[1] of thetime was come, God (ἐξαπεστειλεν) fent forth his Son, *born* of a woman, [2] *born*

4 *But when the time* before appointed of the father, for putting the heirs in poffeffion of the promifes, by introducing the gofpel difpenfation, *was fully come*, *God fent forth*, from heaven into our world, *his Son*

becaufe they contained only fome of the firft principles of religion; alfo, *elements of the world*, becaufe thefe firft principles entered, in fome fhape or other, into all the religions of the world. That the apoftle included the inftitutions of Mofes in the general expreffion, *elements of the world*, and claffed them with the heathen religions, need not be thought ftrange. For, however much the inftitutions of Mofes might excel the rites of heathenifm, in refpect of their divine original; and of the knowledge of a real atonement for fin, to be made by the facrifice of Chrift, exhibited in the types and figures of the law; and of the knowledge of mens duty, as the fubjects of God's moral government, given in its precepts; the law of Mofes, afforded the finner no better hopes of pardon than the heathen religions. Like the law of nature, the law of Mofes required a perfect obedience to all its precepts, under the penalty of death; confequently, it fubjected every finner to death without mercy. It prefcribed no better facrifices and purifications than the heathen religions, confequently, it could not cleanfe the confcience of the finner from the guilt of fin; it afforded no affiftance to enable men to obey its requifitions; in fhort it was as incapable of faving finners, as any of the heathen religions whatever. Wherefore, in refpect of its efficacy to procure the pardon of fin and eternal life for finners, being precifely the fame with the heathen religions, the apoftle juftly claffes it with them in this argument; more efpecially as its rites were of the fame nature with the rites of heathenifm. Hence, fuch of the Galatians, as had gone over to Judaifm, are reprefented by the apoftle, ver. 9. as having turned back again to the weak and poor elements, under which they had formerly been in bondage.

The ftate of mankind under *the elements of the world*, the apoftle in this verfe termed *bondage*, becaufe the rites by which the Jews, as well as the gentiles, endeavoured to obtain pardon, were not only ineffectual, but intolerably burdenfome and expenfive. See Gal. iv. 24. note 2. Neverthelefs, for the reafons mentioned in the Illuftration, it was needful to continue mankind for many ages under that bondage; efpecially as the very inefficacy of the rites of heathenifm, conftrained the intelligent gentiles to lead virtuous lives, as the beft means in their power for obtaining the favour of God; and to truft to his mercy, of which they had fome intimation in their moft ancient traditions.—In like manner, the inefficacy of the Mofaic rites, no doubt, led the confiderate among the Jews, to feek the favour of God by piety and virtue, rather than by ritual fervices, and to truft for pardon to the mercy of God, made known to them in his covenant with their progenitor Abraham, wherein God promifed to count the faith of believers to them for righteoufnefs.—Thus both the heathen fuperftition, and the law of Mofes, were, as the apoftle affirms, Gal. iii. 24. pedagogues to lead men to Chrift.

Ver. 4.—1. *The fulnefs of the time was come.* It being neceffary, before the gofpel difpenfation was introduced, to make trial whether human reafon, aided by the law of Mofes, could find out any effectual means of fanctifying and faving finners, God was pleafed to put the world under the direction of thefe inftructors for many ages, refolving, after their inefficacy was fhewed by a full trial, to put an end to thefe difpenfations, by introducing the gofpel. The fpace of time in which this trial was made, the apoftle calls the *childhood of the heirs;* and the period at which an end was put to the direction of thefe laws, he calls, ver. 2. *the time before appointed of the Father;* and here *the fulnefs of the time.*

2. *Sent forth his Son born of a woman.* The original word (γινομαι nafcor, orior. Scapula) properly fignifies *born*, and ought to have been fo tranflated in this paffage: Becaufe although the Son of God, in refpect of his body, might be faid to have been *made of a woman*, and *of the feed of David*, (Rom. i. 3.) no one can think that he derived his fpirit from his mother. See Rom. i. 3. note 2.—By obferving, that God fent forth his Son born of a woman, the apoftle infinuates, that Chrift is *the feed of the woman*, promifed at the fall to come and bruife the ferpent's head.

3. *Born*

born of a woman, and born under the law,

(ὑπο νομον) under the law,[3]

5 *That* by his obedience unto death, *he might buy off Jews and gentiles who were under law, that we might receive the adoption of sons;* that we gentiles might be made the people of God, and receive the blessings belonging to the people of God, by being introduced into the gospel church.

5 *That he might buy off those* (ὑπο νομον) *under law,*[1] that we might receive the adoption [2] of sons.

6 *And, because ye* believing Jews and gentiles *are sons, God hath sent forth the spirit of his Son into your hearts,* by whose gifts, being assured that ye are God's sons, ye can address him in prayer with confidence, *calling him,* each in your own language, *Abba, Father.*

6 And, because ye are sons, God (εξαπεστειλεν) hath sent forth the Spirit [1] of his Son into your hearts, crying, Abba, Father. (See Rom. viii. 15. note 2.)

7 *So that thou* who possessest the gifts of the Spirit, *art no more a bond-man,* under law as a rule of justification, and driven to obey by the fear of punishment;

7 *So that* thou art no more a *bond-man,* but a son; (see Gal. iii. 2. note 1.) and if

3. *Born under the law.* This shews that the Son of God was one of Abraham's children, consequently, that he is the seed of Abraham, in which all the nations of the earth are to be blessed.—Also, it is mentioned that he was born under the law, to shew that he was subjected, not only to the precepts, but to the curse of the law of Moses, that is, to *death.* But having never done any thing to merit that curse, it is added in the next verse, that he was thus born under the law, *that he might buy off those under law.*

Ver. 5.—1. *Buy off those under law.* That the apostle had the gentiles here in his view, as well as the Jews, is evident from ver. 8. where the gentiles are addressed in particular.—The *law* from which all are bought off, was not the law of Moses alone, but the law of nature as a rule of justification, (See chap. iii. 13. note 1.) and even the municipal laws of particular countries, which, though extremely imperfect, were the only rules of duty which the heathens enjoyed, before the introduction of the gospel. From all these different laws and religious institutions, Christ hath bought off, that is, delivered mankind by his death, that he might place them under the gracious gospel dispensation, and thereby bestow on them all the privileges of the sons of God.

2. *That we might receive the adoption of sons.* The first clause of this verse, directs us to consider both Jews and gentiles as bought off from the law. Nevertheless, the persons in whose name he speaks, when in this clause he says, *That we might receive the adoption of sons,* are the gentiles, as is evident from the parallel passage, Rom. viii. 16. See the note on that verse.—The Israelites were the adopted sons of God from the beginning, by virtue of the covenant which God made with their father Abraham. See 1 John ii. 29. note. And as by their adoption, they were made the church and people of God, and were entitled to all the privileges belonging to the church and people of God, the adoption of the gentiles as the sons of God, implies, that under the gospel they were made the church and people of God, and were entitled, equally with the Jews, to all the privileges of the church and people of God. And in particular, being the sons of God they were heirs of God, as the apostle observes, ver. 7.—What is implied in a person's being an *heir of* God, see in the note on ver. 7.

Ver. 6. *Sent forth the Spirit of his Son into your hearts.* As the phrase, *sent forth,* is used, ver. 4. to express the coming down of Christ from heaven, many are of opinion, that the apostle is here speaking, not of God's infusing the temper of his Son into the hearts of the believing gentiles, but of the effusion of the Holy Ghost upon them, whereby they were in their hearts assured of their acceptance with God, and of their being heirs of eternal life

a ſon, then an heir of God [1] through Chriſt.

but a ſon actuated by love: *And if a ſon, then an heir of God through Chriſt.*

8 (Αλλα, 81.) *However,* then *indeed, not knowing* God, ye *ſerved as ſlaves* (τοις μη φυσει ουσι Θεοις) *thoſe WHO are not gods by nature.* [1] (See Eph. ii. 3. note 2.)

8 *However,* that ye gentiles may not fooliſhly renounce your privileges as the ſons of God, ye ought to remember what your condition was, whilſt under the elements of the world, and compare it with your preſent happy ſtate: That *then indeed, not knowing God, ye ſerved ſlaviſhly, beings who are not gods by* their own *nature*, but by human appointment.

9 But now, *having acknowledged* God, or rather, *being acknowledged* of God, [1] *why* turn ye *back* again to the weak and *poor* elements, [2] *to which again from the firſt,* [3] *ye incline to* be in bondage?

9 *But now,* under the goſpel, *having acknowledged* the true *God* as your father, (ver. 6.) *or rather being acknowledged by him* as ſons, *why,* by embracing Judaiſm, *turn ye back again to the unprofitable and low kind of worſhip,* formerly practiſed by you in your heatheniſh ſtate, and *to which again, ever ſince your converſion, ye incline to be in bondage?*

life through faith, as he tells them in the next verſe.—*The Holy Spirit,* is called *the Spirit of God's Son,* for the reaſon mentioned, John xiv. 26.—If by *the Spirit of his Son ſent forth into the hearts* of the gentiles, the apoſtle meant the diſpoſitions of God's Son inſuſed into their hearts, his reaſoning is equally concluſive.

Ver. 7. *If a ſon, then an heir of God.* Since, as was ſhewed, ver. 5. note 2. *the adoption* of the gentiles who believed the goſpel, conſiſted in their being made the church and people of God under the goſpel diſpenſation, even as *the adoption* of the Iſraelites anciently conſiſted in their being made the church and people of God, under the Moſaic oeconomy, their being *heirs of God,* means their being entitled to all the privileges belonging to the church and people of God in the goſpel diſpenſation.—But as *the adoption,* when ſpoken of individuals, implies, that they are the ſons of God by poſſeſſing the diſpoſitions of his ſons, their being *heirs of God,* means, that they are to be raiſed from the dead with incorruptible bodies, and to be immortal like God their father. For their *adoption* is ſaid, Rom. viii. 23. to conſiſt in *the redemption of their bodies,* namely from the bondage of corruption, ver. 21.—Farther, as heirs of God, his ſons are to have the pardon of their ſins, together with the everlaſting poſſeſſion of the joys of their father's houſe. And in the preſent life, they have the aſſurance of God's love, peace of conſcience, protection from their ſpiritual enemies, aſſiſtance in times of trial and temptation, and the certain hope of eternal life.

Ver. 8. *Who are not gods by nature.* This is a true deſcription of the idols worſhipped by the heathens: for either they had no exiſtence, being mere creatures of the imagination; or if any of them exiſted, they were dead men, or evil ſpirits, or the luminaries of the heavens, deified by human folly; and being deſtitute of divine perfections, they were utterly incapable of beſtowing any bleſſing whatever on their worſhippers.

Ver. 9.—1. *Or rather being acknowledged of God.* Beza tranſlates this clauſe, (edocti ſitis a Deo) *are taught of God;* ſuppoſing the Greek verb to be uſed in the ſenſe of the Hebrew conjugation *Hiphil.* But the word *know* in ſcripture, often ſignifies *to acknowledge,* Amos iii. 2.

2. *The weak and poor elements.* See ver. 3. note, for the meaning of *elements.* The apoſtle calls the law of Moſes, and the heathen religions, *weak elements,* becauſe they afforded men no aſſiſtance to overcome their corruption. He calls them alſo *poor elements,* becauſe they gave to men no hope of a bleſſed immortality after death.

3. *To which again from the firſt.* Ανωθεν, in moſt of the tranſlations is made to ſignify *again.* But παλιν hath that ſignification; and the word ανωθεν is emphatical, repreſenting the Galatians as attached, ever ſince their converſion, to their former carnal worſhip.

Ver. 10.

10 Why do *ye carefully obſerve days, and moons, and ſeaſons, and years?* Theſe holidays, though enjoined by Moſes, are equally ineffectual with the rites of the heathen religions, formerly practiſed by you, for procuring the favour of God.

10 Ye *carefully* obſerve days, and *moons*, and *ſeaſons*, and years. [1]

11 Ye are ſo fond of theſe weak and poor elements, that *I am afraid of you, leſt, perhaps, I have preached in vain among you.* For, ye do not ſeem to underſtand and value the privileges of the goſpel.

11 I am afraid of you, leſt, *perhaps*, I have *laboured in vain among you.*

12 *Brethren, I pray you to continue in friendſhip with me; for I am your true friend*, having reproved you from love, and not from reſentment. For all the time I was with you, *ye injured me in nothing.*

12 Brethren, I *pray* you, Be as I am: for I AM as ye ARE. [1] Ye have *injured me IN nothing.*

13 On the contrary, ye behaved towards me with the greateſt reſpect and affection. *Ye remember, certainly, that under a bodily infirmity*, which might have rendered my labours ineffectual, *I preached the goſpel to you at firſt.*

13 Ye know, *indeed, that* (δια, 117.) *in weakneſs* of the fleſh, [1] I preached the goſpel *to you at firſt.*

14 *Yet my* bodily infirmity, which was a *temptation* to me, *ye did not ridicule, neither did ye reject me* with abhorrence as an impoſtor; *but received me as an angel of God: nay* ye received me with as much reſpect, *as* if I had been *Chriſt Jeſus* himſelf.

14 (Και, 211.) *Yet* my temptation which *WAS* in my fleſh, ye *did not deſpiſe, neither did ye reject ME;* [1] but received me as an angel of God, *NAY* as Chriſt Jeſus. [2]

Ver. 10. *Ye carefully obſerve days*, &c. By *days*, the apoſtle means the Jewiſh weekly Sabbaths: by *moons*, their new moons: by *ſeaſons*, their annual feſtivals: and by *years*, their Sabbatical years and jubilees. See Col. ii. 16. note 4. This was directed to ſuch of the Galatians as had embraced Judaiſm. Chandler thinks this verſe ſhould be read interrogatively, *Do ye obſerve*, &c. becauſe it inſinuates a hope that it might be otherwiſe. As a queſtion, it likewiſe expreſſes the apoſtle's ſurpriſe, that the Galatians obſerved theſe days.

Ver. 12. *Be as I am, for I am as ye are.* See 2 Chron. xviii. 3. where theſe expreſſions denote the moſt ſtrict friendſhip.—The apoſtle having ſharply rebuked the Galatians for their attachment to Judaiſm, checked himſelf, and turned his diſcourſe into the moſt affectionate intreaties and expoſtulations; in which he ſhewed himſelf to have had a great knowledge of human nature. For he mentioned ſuch things, as muſt have deeply affected the Galatians; eſpecially, as he expreſſed them in a ſimplicity and energy of language that is inimitable.

Ver. 13. *In weakneſs of the fleſh, I preached the goſpel to you.* What the apoſtle here calls *weakneſs of the fleſh*, was probably *the thorn in the fleſh*, with which, after his rapture into the third heaven, he was afflicted, leſt he ſhould have been exalted above meaſure, with the tranſcendency of the revelations which were given him, as mentioned, 2 Cor. xii. 7. See note 1. on that verſe, for an account of this *weakneſs of the fleſh*, of which the apoſtle ſpeaks.

Ver. 14.—1. *Neither did ye reject me.* Εξεπτυσατε, literally, *ye did not ſpit me out* with abhorrence, as one ſpits out meats which he abominates.

2. *As an angel of God, nay as Chriſt Jeſus.* The veneration, with which the Galatians regarded the apoſtle at his firſt coming among them, cannot be more ſtrongly painted than by theſe expreſſions.

Ver. 15.

15 *What then was your happineſs?* [1] for I bear you *witneſs, that, if poſſible, plucking out your eyes, ye would have* given them to me.

15 *Great then was your happineſs*, and much did ye think yourſelves obliged to me for the doctrines I taught you. *For, I bear you witneſs, that if it had been a thing allowable*, and could have done me any good, *ye would have plucked out your eyes, and have given them to me.*

16 *So that I am* become your enemy, [1] *when I ſpeak truth to you!*

16 *So that*, after all theſe expreſſions of affection and gratitude, to me your ſpiritual father, ye think *I am become your enemy*, now *when I inculcate the true doctrine of the goſpel on you*, and exhort you to adhere to it!

17 *They love you ardently*, [1] *not honourably; for they wiſh to exclude us*, [2] that *ye may love* them *ardently.*

17 The teachers who have ſeduced you, pretend that *they love you ardently:* but they do *not* love you *honourably; for they wiſh to exclude me*, your ſpiritual father, from your affection, *that ye may love them ardently*, as the only faithful teachers of the goſpel.

18 But IT IS *honourable to be ardently in love with a* good MAN *at all times*, [1] and not *merely* when I am preſent with you.

18 *But* ye ſhould conſider, that *it is comely* and commendable for you, *to be ardently in love with* me, *a good man, at all times, and not merely when I am preſent with you.*

19 My little children, [1] FOR whom I *again* travail in birth [2] *till* Chriſt be formed in you,

19 *My beloved children* in Chriſt, *for whom I a ſecond time travail in birth, till* the knowledge, and temper, and virtues of *Chriſt, be formed in you*,

Ver. 15. *What then was your happineſs?* Locke ſays, the word μακαρισμὸς, in this place, may be taken actively, *What*, or, *How great then was your bleſſing of me?* the bleſſings which ye gave me. But this ſenſe of the phraſe μακαρισμὸς ὑμων, is unuſual. In other paſſages of Paul's writings, the word is uſed to denote *bleſſedneſs*, or *happineſs*. Rom. iv. 6. 9.

Ver. 16. *So that I am become your enemy.* The apoſtle's addreſs, in putting the Galatians in mind of their former affection and gratitude to him, as their ſpiritual father, and his contraſting it in this verſe, with their preſent temper of mind, is admirable.

Ver. 17.—1. *They love you ardently.* For this tranſlation of Ζηλουσι, ſee 2 Cor. xi. 2. note 1. Here, by imputing the change of the Galatians diſpoſition towards him, to the artifices of the falſe teachers, the apoſtle in ſome meaſure extenuated their fault.

2. *They wiſh to exclude us.* Inſtead of ὑμας, *you*, which is the common reading, ſome MSS. and printed copies, have ἡμας, *us:* for which reaſon our tranſlators have put it in the margin. I ſuppoſe it to be the true reading, becauſe it agrees better than the other, with the ſenſe of the apoſtle's diſcourſe.

Ver. 18. *It is honourable to be ardently in love*, &c. Chandler paraphraſes this verſe in the following diffuſe manner. "As you once thought yourſelves happy in my friendſhip, and "loved me with the ſtrongeſt affection, when I was with you and preached the goſpel to "you, ſo I am ſtill worthy of the ſame ſhare of your affection, though I am abſent from you; "for I ſtill bear you the tendereſt love, and preſs on you nothing but your continuance in "that goſpel, which at firſt I preached to you: and therefore, it is neither honourable nor "decent for you to renounce my friendſhip, or exclude me from your own, for the ſake of "any other perſons whatſoever."

Ver. 19.—1. *My little children.* This is an expreſſion of the tendereſt affection. See 1 John ii. 1. note. But as coming from Paul, it likewiſe inſinuates that he had been the inſtrument of their converſion.

2. *For whom I again travail in birth.* According to Beza, ὠδίνω ſignifies the pains of geſta-

 tion.

20 *I could wiſh, indeed, to be preſent with you now, that I might ſuit my ſpeech to your caſe: for I am altogether uncertain concerning you,* how ye ſtand affected towards me; and feel the greateſt anxiety on that account.

20 (ηθελον δε, 107.) I *could wiſh, indeed,* to be preſent with you now, and to change my *ſpeech;* [1] for I *am exceedingly in doubt* (εν, 168.) *concerning* you.

21 *Tell me, ye who wiſh to be under the law* of Moſes as the rule of your juſtification, *why do ye not underſtand the law,* which teaches that Abraham's children by faith, who are heirs of the promiſes, are free from the bondage of the law?

21 Tell me, ye *who wiſh* to be under the law, *why* (ουκ ακουετε, 45.) do ye not *underſtand* the law? [1]

22 *For, it is written* in the law, *that Abraham* the father of the people of God, *had two ſons; one by the bond-maid* Hagar, *and one by the free-woman* Sarah, his wife.

22 For it is written,[1] that Abraham had two ſons; *one* by *the* bond-maid, *and one* by *the* free-woman.

23 *But he, verily, who was of the bond-maid, was begotten by the natural ſtrength of his parents,* and being born a ſlave, had no title to inherit his father's eſtate. *But he who was of the free woman,* was begotten *through* the ſtrength ſupernaturally communicated to his parents by *the promiſe,* "Lo Sarah thy wife ſhall "have a ſon," and like his mother being free, was his father's heir.

23 But he, *verily,* WHO WAS of the bond-*maid* was *begotten* (κατα) *according to* the fleſh: but he *WHO WAS* of the free-woman (δια) *thro' the* promiſe. (Gen. xviii 10.)

tion. But whether it ſignifies the pains of geſtation, or of child-bearing, it denotes the labour and ſufferings, which the apoſtle had undergone at the firſt, in converting the Galatians. The image is beautiful. He ſpeaks to the Galatians in the character of a mother, who had once before ſuffered labour and pains equal to thoſe of child-bearing, when he converted them. He now ſuffered theſe pangs a ſecond time, while he endeavoured to bring them back to the true faith of the goſpel.—It is not poſſible by words, to expreſs the anxiety of deſire and affection, more ſtrongly than the apoſtle hath done by this image.

Ver. 20. *And to change my ſpeech.* The phraſe αλλαξαι την φωνην, is taken from orators, who change their tone in ſpeaking, according to the ſubjects of their diſcourſe. Here it ſignifies the framing of the apoſtle's diſcourſe, ſuitably to the circumſtances of the Galatians. By this, I think, he inſinuated, that if he had been certain of their good diſpoſition, he would expreſsly have commanded them to cut off by excommunication, the perſon who troubled them with his falſe doctrine. Whereas, chap. v. 9, 10. 12. he only expreſſed a wiſh that they would do it.

Ver 21. *Why do ye not underſtand the law?* The argument the apoſtle is going to uſe, being taken from the law of Moſes, was urged with much propriety, not only againſt the Judaizers, who affirmed that obedience to the law of Moſes was neceſſary to mens ſalvation, but againſt thoſe gentiles alſo, whom the Judaizers had ſeduced to receive the law. For if the apoſtle made it evident from the law of Moſes itſelf, that Abraham's children by faith were free from the bondage of the law, no farther argument was neceſſary to prove, that obedience to the law is not neceſſary to juſtification.

Ver. 22. *For it is written.* As the apoſtle had ſaid, ver. 21. that he was going to reaſon from the law, the expreſſion, *It is written,* certainly means, *written in the law.* Yet the paſſages quoted here and verſe 29. are taken, the one from Gen. xvi. 15. xxi. 3. the other from Iſa. liv. 1. Wherefore, this is one of many examples, in which the word *law* is uſed for the whole body of the Jewiſh revelation. See Rom. ii. 12. note 1.

Ver 24.

24 Which things are an allegory:[1] for (αυται) these *WOMEN* are the two covenants; The one, *verily*, from *mount* Sinai, *bringing forth* CHILDREN (εις, 141. 2.) *into*

24 *Which things*, concerning the sons and wives of Abraham, and the power by which these sons were begotten, and the state into which they were born, *are an allegory*. *For these women*, as the mothers of Abraham's children, *are* types of *the two covenants*, by which men become the church and people of God. *The one* is that, *verily*, which was given *from mount Sinai*, which made Abraham's posterity by Isaac, only the visible church and people of God, and *bringeth*

Ver. 24.—1. *Which things are an allegory*. This clause, ατινα εϛιν αλληγορȣμενα, is translated by Peirce, *which things are allegorized*, namely by the prophet Isaiah, chap. liv. 1. But, as the Greek participles are sometimes put for their corresponding substantive nouns, (Ess. iv. 16. last paragraph) the common translation, *Which things are an allegory*, is abundantly just. Properly, *an allegory* is, when persons and events present, or near at hand, with their qualities and circumstances, are considered as types or representations of persons and events more remote, to which they have a resemblance. Of this kind, were the histories of some persons and events recorded in the Old Testament, as was shewed pag. 44. 45. For the qualities and circumstances of these persons, were, it seems, so ordered by God, as to be apt representations of such future persons and events, as God intended should attract the attention of mankind.—This, however, is to be laid down as a fixed rule, that no ancient history is to be considered as allegorical, but those which God himself, or persons inspired by him, have interpreted allegorically. Wherefore, since the apostle Paul tells us, that what Moses hath written concerning the wives of Abraham the father of the people of God, is an allegorical representation of the two covenants, by which men are made the church and people of God, and that his sons by these wives represent the persons born under the two covenants, together with the treatment they are to receive from God, he may be believed on account of the inspiration by which he wrote; especially as in ver. 27. he hath appealed to the prophet Isaiah, as giving the same account of these matters in his livth chapter, where addressing Sarah he says, ver. 1. *Sing O barren, thou that didst not bear.—For more are the children of the desolate, than the children of the married wife.* For, since it is not true that Sarah's children by Isaac according to the flesh, were more numerous than Hagar's children by Ishmael, the prophet certainly doth not speak of her children by Isaac, but of the children that were given her by the promise, Gen. xvii. 16. *She shall be the mother of nations.* Now, seeing the prophet, as well as the apostle, ver. 26. considers Sarah as the mother of all believers, may we not suppose she was made to conceive her son supernaturally, that she might be a type of the covenant under which believers are regenerated by the power of God; and that her son might be a type of all who by regeneration, become members of the invisible church of God; called, ver. 26. *the Jerusalem above*, which is free both from the bondage and from the curse of the law.—In like manner, Abraham's son by Hagar the bond-maid, may have been begotten by the natural strength of his parents, and born in bondage, that he might be a proper representation of such of Abraham's children, as are God's visible church merely by being his children according to the flesh; consequently a type, or allegorical representation of *the Jerusalem which existed when the apostle wrote*, or of the then present Jewish church, which was in bondage to the law, and which gave its members no title to the heavenly inheritance on account of the relation which they had to Abraham by natural descent.—In this view, Hagar herself is a representation of the covenant from Sinai, by which the Israelites were made the visible church of God, and put in bondage to the law, and were by its curse excluded from the inheritance of heaven, if they had no other relation to Abraham but that of natural descent. In farther confirmation of the allegorical meaning of the facts recorded by Moses, the apostle observes, ver. 29. That as Ishmael, who was begotten according to the flesh, persecuted Isaac who was begotten according to the spirit, so the Jews, the natural seed of Abraham, persecuted the believing Jews and gentiles, his spiritual seed.

 Wherefore,

forth its *children into bondage* to the law; *which* covenant *is* fitly represented by *Hagar*, who brought forth her son Ishmael into bondage.

bondage,[2] which is *Hagar*.

25 Hagar, the bond-maid, is a fit type of the covenant from Sinai, (*For Hagar, is* one of the names of *mount Sinai in Arabia*, from whence that covenant was given), *and she*, with her son, *representeth the present Jerusalem* or Jewish church, which was formed on that covenant, *and is in bondage* to the law, *with* the Jews *her children*.

25 (Το γαρ, Ἀγαρ, For *the* NAME *Hagar denotes* mount Sinai [1] in Arabia,) and SHE answereth to *the present* Jerusalem,[2] (δε, 101.) and is in bondage with her children.[3]

Wherefore, as in his birth and condition, so in his character and actions, Ishmael was a fit type of the unbelieving Jews, Abraham's natural seed. Lastly, from his interpretation of the allegory, the apostle draws this conclusion, ver. 31. That all believers are the children, not of the bond-woman, but of the free. St Peter likewise, gives the same interpretation of Abraham's wives and sons. For he calls all believing holy women, whether Jews or gentiles, *the daughters of Sarah*, if they, like her, behave well, 1 Pet. iii. 6. And Christ himself tells us, that those only are the children of Abraham, who do the works of Abraham, John viii. 39.

2. *Bringing forth children into bondage.* The Jews are very properly said to have been *brought forth into bondage*, by the covenant from Sinai, because the worship enjoined in that covenant was extremely troublesome and expensive; particularly their frequent separations on account of uncleanness, their purifications and washings, their numerous sacrifices, and especially their three annual journeys to Jerusalem; all which were the more grievous, that they were of no avail in procuring them the favour of God, as moral governor of the world. For, notwithstanding the anxious care and trouble with which the pious Jews performed these things, their conscience of sin and dread of punishment, remained as great as before. See chap. iv. 3. note. Besides, the covenant from Sinai rendered all its members slaves, by the rigor of its precepts and the terror of its curse. But the covenant or *law*, which went forth from Mount Zion, (Isa. ii. 3.) the gospel covenant, by abolishing the Jewish church with its ineffectual rites of worship, and by erecting the Christian church with its spiritual services, makes all its members *free-men* and *sons*, who obey God from love, and who can address him with confidence, by the endearing appellation of *Father*.

Ver. 25.—1. *Hagar denotes Mount Sinai in Arabia.* The whole of that mountainous ridge in Arabia Petrea, of which Sinai was a part, was called *Horeb*, probably on account of its excessive dryness. It was called by Moses, *the mountain of God*, Exod. iii. 1. because on Sinai, God gave the law to the Israelites.—Kuster, in the preface to his edition of Mill's Greek testament, agrees with Bentley, in thinking that the clause, το γαρ Ἀγαρ Σινα ορος εστιν εν τη Αραβια, is an explanation, which at first was written on the margin of some copies, and afterwards was taken into the text by ignorant transcribers.—Grotius says, *Sinai* is called *Hagar* or *Agar*, Synecdochically, because in that mountain there was a city which bare Hagar's name. By Pliny, it is called *Agra;* and by Dio, *Agara;* and its inhabitants were called *Hagarenes*, Psal. lxxxiii. 6. The later Greek writers likewise call them *Agareni*.—Whitby thinks, the allusion is taken from the meaning of the word *Hagar*, which in the Hebrew language signifies a *rock:* for so Sinai is sometimes called, Exod. xxxiii. 22.

2. *And she answereth to the present Jerusalem.* Συστοιχει δε τη νυν Ἱερουσαλημ, literally, *And she goeth with the present Jerusalem*, namely in the allegory. I have supplied the relative αυτη, *she*, to prevent the reader from imagining that *Mount Sinai*, is that which answereth to the present Jerusalem; an inaccuracy found in all the translations, and into which Erasmus, Grotius, and others, have fallen. Raphelius tells us, that Polybius uses συστοιχα, and ὁμοια, as synonymous words. If so, συστοιχει, may be translated, *is like the present Jerusalem.* But this does not exactly represent the apostle's meaning. In my opinion, the true translation of the clause is, *And she representeth the present Jerusalem.*

3. *With her children.* The apostle calls the Israelites, Hagar's *children*, because like her son

26 (Δε, 100.) But *the Jerusalem above* (ελευθερα εϛιν, see ver. 30.) *is the free-woman,* [1] *who* is the mother of us all. (See ver. 24. note 1.)

26 *But* the catholic church, consisting of believers of all nations, which is formed on the covenant published from mount Zion, and which I call *the Jerusalem above,* because its most perfect state will be in heaven, *is* represented by *the free-woman* Sarah, *who is the mother of us all* who believe.

27 For it is written, (Isa. liv. 1.) Rejoice *O barren* WOMAN *who didst not bring forth;* break *out* and cry, THOU *who* travailest not *in birth;* for *more are the children of the deserted* [1] *than of her who had the husband* OF THE DESERTED.

27 My interpretation, of the things respecting Abraham's wives and sons, is not new: it is alluded to by Isaiah, *For* (chap. liv. 1.) *it is written,* "Sing, O "barren, thou that didst not bear, break forth into "singing and cry aloud, thou that didst not travail "with child: for more are the children of the deso- "late, than the children of the married wife, saith the "Lord."

28 *We therefore,* brethren, (κατα Ισαακ, 226.) *after the manner of Isaac, are children* (sup. δια. See ver. 23.) BY promise. [1]

28 *We therefore, brethren,* who believe, even though we are not related to Abraham by natural descent, *after the manner of Isaac are children* to Abraham and to Sarah *by* the *promise,* which made him the father, and her the mother of nations.

son Ishmael, they were descended from Abraham according to the flesh, and like her son, had no title to the inheritance, by their fleshly descent from Abraham.

Ver. 26. *Is the free-woman.* The judicious reader will perceive, that if the apostle had formed the second member of the allegory, agreeably to the first, it would have run in this manner. "The other covenant or law, verily from Mount Zion, (Isa. ii. 3.) bringeth forth "children into freedom, which is Sarah: and she answers to the Jerusalem above, and is "in freedom with her children, *viz.* Abraham's children by promise." The apostle however, trusting that the account given of Hagar and her son Ishmael, would lead his readers, of themselves, to form the second member of the allegory concerning Sarah and her son Isaac, contents himself with expressing it briefly thus: *But the Jerusalem above is the free-woman, who is the mother of us all.*—The Jerusalem above, the spiritual Jerusalem or Catholic church, consisting of believers of all nations, with the covenant on which it is formed, is fitly typified by Isaac, and his mother Sarah the free-woman, because she was constituted by God the mother of all believers, on account of her bringing forth Isaac supernaturally, by virtue of the promise.

Ver. 27. *More are the children of the deserted.* Isaiah calls Sarah, *the deserted wife,* because with her own consent, when he found her absolutely barren, Abraham deserted her to cohabit with Hagar, who therefore is said to have possessed the husband, namely of the deserted.—By foretelling the conversion of the gentiles, under the idea of their becoming Sarah's children, Isaiah alluded to Gen. xvii. 15. 16. where God said concerning her, *she shall be a mother of nations,* and by changing her name from *Sarai* into *Sarah,* confirmed that promise as he confirmed his promise to Abraham, *that he should be the father of many nations,* by changing his name. See ver. 24. note 1.

Ver. 28. *We therefore brethren, after the manner of Isaac, are children by promise.* If believers, after the manner of Isaac, are children begotten to Abraham by the divine power accompanying the promise, *A father of many nations I have constituted thee,* can it be doubted that they are typified by Isaac, and that his procreation was deferred till the bodies of his parents were dead as to these things, that being supernaturally begotten, he might be a fit type of those, who by the divine power become the seed of Abraham through faith. And seeing God called the Israelites his *sons,* Exod. iv. 22. on account of the supernatural begetting of Isaac their progenitor, may we not suppose that believers of all nations, are called

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29 *But even as* it happened *then*, that *Ishmael who was begotten according to the flesh;* begotten by the natural strength of his parents, and related to Abraham by natural descent only; *persecuted Isaac who was begotten according to the spirit*, and resembled his father Abraham in the dispositions of his mind, *so also* it hath happened *now*, the Jews the natural seed persecute us the spiritual seed.

29 But *even* as then, he *who was begotten* (κατα σαρκα) *according to* the flesh, persecuted [1] him *WHO WAS BEGOTTEN according to* the Spirit, *so also* now.

30 *But what saith the scripture*, "She said unto " Abraham, cast out this bond woman and her son; " for the son of this bond woman shall not be heir " with my son, even with Isaac. And God said to " Abraham, in all that Sarah hath said unto thee, " hearken to her voice: For in Isaac shall thy seed " be called."

30 *But*, what saith the scripture? (Gen. xxi. 10.) Cast out the bond-*maid* and her son; for the son of the bond-*maid* shall not *inherit* [1] with the son of the free-woman.

31 *Well then brethren*, it appears from the law itself, that *we* who by faith are Abraham's sons, *are not children of the bond maid* Hagar, *but of the free woman* Sarah: and as her children, we are heirs of the promises, although not in bondage to the law.

31 *Well* then, brethren, we are not children of the bond-*maid*, but of the free-*woman*.

the sons or *children of God*, on account of their being begotten to Abraham for seed, by the power of God? Accordingly, the apostle told the Romans, chap. ix. 8. *The children of the flesh, these are not the children of God; but the children of the promise are counted for seed.* In this light, the expressions in scripture, concerning believers being *begotten of God*, and *of the Spirit*, are allusions to the supernatural begetting of Isaac, and to what was typified thereby. For example, John i. 12. *To as many as received him, to them gave he power to become the sons of God*, οι εγεννηθησαν, *who were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*—John iii. 6. *Except a man be born of water, and of the Spirit, &c.* And seeing our Lord, when speaking of mens *being born again*, and *of the Spirit*, said to Nicodemus, *Art thou a master in Israel, and knowest not these things*, he certainly supposed, that the Jews might have known these things from their own scriptures. But where were they to find them, unless in those passages, which speak of Abraham's seed or sons, namely Ishmael and Isaac? Wherefore, if I mistake not, Christ himself hath directed us to the very interpretation which St Paul, in this passage, hath given of Abraham's wives and sons. See 1 John ii. 29. note.

Ver. 29. *Persecuted him, &c.* Ishmael's persecution of Isaac, consisted in his mocking at the feast of his weaning, Gen. xxi. 9. No doubt he pretended that by right of primogeniture, he was his father's heir, and therefore he ridiculed the feast made in honour of Isaac as the heir, together with Sarah's laying claim to the whole of the inheritance for her son.—This action was typical of the contempt with which the Jews, Abraham's natural posterity, would treat his spiritual seed, and their hopes of salvation through faith: Typical also of the claim which the natural seed would set up, of being the only heirs of God, because they were first his people.

Ver. 30. *The son of the bond-maid shall not inherit.* In this transaction God declared, that all who have no relation to him, nor title to the inheritance of heaven, but that which arises from their being members of the visible church, shall be cast out of the family of God, and be for ever excluded from heaven. Perhaps also, in this transaction, God prefigured the rejection of the Jews, the natural seed, from being the church and people of God, for their persecuting the Christians, the spiritual seed of Abraham. These things however the apostle hath not pointed out to his readers, but left them to be investigated by their own sagacity.

CHAP.

CHAP. V.

View and Illuſtration of the Exhortations contained in this Chapter.

THE apoſtle, in the third chapter, having from Abraham's juſtification by faith, proved, 1. That all who believe are the ſeed of Abraham, whom God in the covenant promiſed to juſtify by faith.—2. That the law of Moſes, which was given long after the covenant was ratified by the oath of God, could neither annul nor alter the covenant, by introducing a method of juſtification different from that which was ſo ſolemnly eſtabliſhed in the covenant.—3. That men are heirs of the heavenly country, of which Canaan was the type, not meritoriouſly by obedience to the law, but by the free gift of God.—4. That the law was given to the Iſraelites, not to juſtify them, but to reſtrain them from tranſgreſſions, and by making them ſenſible of their ſins, and of the demerit of their ſins, to lead them to Chriſt for juſtification.—Farther, having in the fourth chapter obſerved, That the method of juſtification by faith, eſtabliſhed at the fall, was not univerſally publiſhed in the firſt ages by immediately introducing the goſpel diſpenſation, becauſe the ſtate of the world in the firſt ages did not admit thereof; and becauſe it was proper that mankind ſhould remain a while under the tuition of the light of nature, and of the law of Moſes.—Alſo having declared, that the ſupernatural procreation of Iſaac, and his birth in a ſtate of freedom, was intended to typify the ſupernatural generation of Abraham's ſeed by faith, and their freedom from the bondage of the law of Moſes as a term of ſalvation, the apoſtle, in this fifth chapter, as the application of the whole of his doctrine, exhorted the Galatians to ſtand firm in that freedom from the law of Moſes as a term of ſalvation, wherewith Chriſt had freed them in the goſpel diſpenſation: and by no means to be again held faſt in bondage, to any ritual form of worſhip, ver. 1.—Then with the authority of an inſpired apoſtle, he ſolemnly declared, that if they ſought ſalvation by receiving circumciſion, Chriſt would be of no manner of uſe to them as a Saviour, ver. 2.

The Judaizing teachers, who enjoined obedience to the law of Moſes as neceſſary to ſalvation, being ſenſible, that the burdenſomeneſs of the ſervices required by Moſes, might deter the gentiles from receiving circumciſion, had, it ſeems, made the Galatians believe, that circumciſion did not bind thoſe, who lived out of Judea, to obey the

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more troublesome and expensive services of the law; such as the offering of sacrifices, the paying of tithes, the going up to Jerusalem three times in the year, &c. but to obey those precepts only, which were of easy performance; namely, the keeping of the sabbaths, the new moons, and the other holy days enjoined in the law; the abstaining from unclean meats, the avoiding of the company of the uncircumcised, &c. Wherefore to undeceive the Galatians, the apostle solemnly testified to them, that every circumcised person, who sought to be justified by the law of Moses, bound himself to obey all its precepts without exception, and subjected himself to its curse, if he failed in the least particular, ver. 3.—In short, they separated themselves from Christ, who sought to be meritoriously justified by the law of Moses; and, to their unspeakable loss, excluded themselves from the grace offered in the gospel, ver. 4.—as they might know from this, that all who adhere to Christ are warranted, by the gifts of the Spirit bestowed on them, to hope for justification through faith, without the works of the law of Moses, ver. 5.—Besides, in the gospel dispensation, neither circumcision, nor the want of it, availeth any thing to mens acceptance with God, but faith strongly working by love to God and to man, ver. 6.—Next, the apostle having observed that, at the first, the Galatians made good proficiency in the doctrine of the gospel, he asked, who it was that now interrupted their progress, so as to make them forsake the truth, ver. 7.—9. And hoped, that when they considered what he had written, they would not think differently from him, concerning the method of justification, ver. 10.—And because his enemies had said, that since he conversed with the apostles at Jerusalem, he had altered his doctrine, and now taught the necessity of circumcision, he desired to know, how it came to pass that the Jews still persecuted him? For if he preached circumcision, the stumbling block of the cross of Christ was certainly removed out of their way, ver. 11.—Then concluded, with wishing them to cut off by excommunication, the person who had subverted them, ver. 12.

The doctrinal part of the epistle being finished, the apostle in what remains, advised the Galatians not to use their freedom from the law of Moses with respect to meats, as a pretence for gratifying their sensual appetites, to the offence of their weaker Jewish brethren, who still thought the meats forbidden by Moses, unclean, ver. 13.—Because, in so doing they would break the great Christian law of love, ver. 14.—the Jews, by speaking of the Gentiles as prophane persons, and the Gentiles, by representing the Jews as ignorant bigots. For, said the apostle, by thus giving occasion to the flesh, to exercise its lusts in biting and devouring one another, ye will bring destruction on one another, ver. 15.—He therefore commanded them to obey the dictates

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tates of their ſpirit, and not to fulfil the luſts of their fleſh. Withal, to make them the more watchful in that reſpect, he told them, that the inclinations of the ſpirit and of the fleſh, are oftentimes contrary the one to the other. And that through the prevalence of the inclinations of the fleſh, men are frequently hindered from doing what their ſpirit, that is, their reaſon and conſcience incline them to do. At the ſame time to encourage them, he aſſured them, that if they followed the dictates of their reaſon enlighted by the ſpirit, they would not fall under the curſe of any law whatever, ver. 18.—Then, to ſhew what ſort of actions the luſt of the fleſh would lead them to perform, he enumerated the works of the fleſh: and, to make them ſenſible of the dangerous nature of theſe works, he foretold now, as he had done before, that they who do ſuch things, ſhall not inherit the kingdom of God, ver. 19.—21.—Alſo he enumerated the fruits of the ſpirit; and in their commendation took notice, that their excellency is ſo evident, that in no nation was there ever any law made againſt them, ver. 22. 23.—Farther, as a powerful motive to renounce the works of the fleſh, he aſſured them that all Chriſt's faithful diciples, have crucified the fleſh with its paſſions and luſts, ver. 24.—In ſhort, ſince the Galatians lived under the ſpiritual diſpenſation of the goſpel, he commanded them to walk according to its rules, ver. 25.—And cautioned ſuch as poſſeſſed the ſpiritual gifts, to avoid vain glory in the exerciſe of them, that they might not provoke their brethren to anger and ſtrife. And thoſe who were deſtitute of the ſpiritual gifts, he exhorted not to envy thoſe who were endowed with them, ver. 26.

NEW TRANSLATION.

CHAP. V. 1 Stand faſt, therefore, in the *freedom* wherewith Chriſt hath *freed us*, and be not *again*[1] *held faſt in* the yoke of bondage.

COMMENTARY.

CHAP. V. 1 Becauſe believers are the children of the free-woman, do ye gentiles *ſtand faſt in the freedom* from the law of Moſes, *wherewith Chriſt hath freed us* in the goſpel-diſpenſation, *and be not a ſecond time held faſt in the yoke of bondage*, as if it were neceſſary to your ſalvation.

Ver. 1. *Be not again held faſt.* The apoſtle, though writing to Gentiles, might ſay, Be not *again* held faſt in the yoke of bondage, becauſe the law of Moſes which he was cautioning them to avoid, was a yoke of the ſame kind with that, under which they had groaned while heathens. See Gal. iv. 3. note.—By this precept, the apoſtle likewiſe condemns the ſuperſtitious bodily ſervices enjoined by the church of Rome, which are really of the ſame nature with thoſe preſcribed by Moſes, with this difference, that none of them are of divine appointment.

2 *Behold, I Paul ſay to you, that if ye be circumciſed* as a condition neceſſary to your ſalvation, the death of *Chriſt will profit you nothing.*

2 Behold, I Paul ſay *to* you, That if ye be circumciſed, Chriſt *will* profit you nothing [1]

3 *And*, though ye have been taught otherwiſe by the Judaizers, *I teſtify moreover to every circumciſed perſon* who ſeeks juſtification by the law, *that he is bound to perform the whole law* of Moſes perfectly; and if he fails, he ſubjects himſelf to the curſe, (Gal. iii. 10.)

3 (Μαρτυρομαι δε παλιν, 267.) *And* I teſtify, *moreover*, to every *circumciſed perſon*, that he is à debtor to do the whole law. [1]

4 *Ye have renounced Chriſt* as a Saviour, *who ſeek to be juſtified by the law* of Moſes; conſequently ye ſhall receive no benefit from his death. *Ye have excluded yourſelves from the free gift of juſtification* offered to you in the goſpel.

4 *Ye are looſed from Chriſt*, [1] *who* are juſtified (Eſſ. IV. 1.) by the law; ye are fallen from grace.

5 *But we* believers, the ſpiritual ſeed of Abraham, whom God hath promiſed to juſtify, *through the gifts of the ſpirit* which are the evidence of our adoption, *look for the hoped righteouſneſs by faith*, to be beſtowed on us as a free gift at the general judgment.

5 (Γαρ, 98.) *But* we thro' the Spirit, *look* for the hope of righteouſneſs [1] by faith.

Ver. 2. *If ye be circumciſed, Chriſt will profit you nothing.* This general expreſſion muſt be limited, as in the commentary; becauſe we cannot ſuppoſe that the circumciſion of the Jewiſh believers, incapacitated them from being profited by Chriſt.—Farther, as the preſervation of Abraham's poſterity, a diſtinct people from the reſt of mankind, anſwered many important purpoſes in the divine government, (ſee Rom. xi. 15. note 1. Eſſ. v. ſect. 4.) their obſervance of the rite of circumciſion, declared by God himſelf to be the ſeal of his covenant with Abraham, was neceſſary to mark them as his deſcendants, as long as it was determined that they ſhould be continued a diſtinct people. This ſheweth, that the apoſtle's declaration, is not to be conſidered as a prohibition of circumciſion to the Jews as a national rite, but as a rite neceſſary to ſalvation. And therefore, while the Jews practiſed this rite, according to its original intention, for the purpoſe of diſtinguiſhing themſelves as Abraham's deſcendants, and not for obtaining ſalvation, they did what was right. But the gentiles, not being of Abraham's race, were under no political obligation to circumciſe themſelves: conſequently, if they received that rite, it muſt have been becauſe they thought it neceſſary to their ſalvation: for which reaſon, the apoſtle abſolutely prohibited it to all the gentiles.

Ver. 3. *He is a debtor to do the whole law.* See the Illuſtrat. ver. 3.—From chap. vi. 13. it appears, that the Judaizing teachers, who ſo earneſtly enjoined obedience to the law of Moſes, as neceſſary to ſalvation, did not obſerve it themſelves. This ſheweth, that their ſole motive in urging the Galatians to be circumciſed, was, as the apoſtle in the paſſage juſt now cited obſerves, that they might avoid perſecution from their unbelieving brethren, and have the honour of making the Galatians proſelytes to Judaiſm.

Ver. 4. *Ye are looſed from Chriſt.* So the word καταργεομαι, is rendered by our tranſlators, Rom. vii. 2.—The Vulgate hath here, *Vacui eſtis a Chriſto*: Beza, *Evanuiſtis ſeparati a Chriſto.* The apoſtle's meaning is, that whoever ſought to be juſtified meritoriouſly by the law of Moſes, and for that purpoſe received circumciſion, diſſolved his connection with Chriſt, which had been eſtabliſhed by his baptiſm, and renounced all relation to, and dependence on Chriſt as a Saviour.

Ver. 5. *Look for the hope of righteouſneſs.* So the word απεκδεχομεθα is tranſlated, Philip. iii. 20.—Either this clauſe is elliptical, and muſt be ſupplied thus: *We look for the* accompliſhment of our *hope of righteouſneſs by faith*: or, *Hope*, the ſubſtantive noun ſtands for the participle; *We through the Spirit, look for the hoped righteouſneſs by faith.*

Ver. 6.

6 For in *Christ Jesus* neither circumcision availeth any thing, nor uncircumcision,[1] but faith *strongly working* by love.[2]

6 *For in the gospel-dispensation, neither circumcision availeth any thing* towards our acceptance with God, *nor uncircumcision, but faith strongly working by love* to God and to man.

7 Ye did run[1] well; who *put a stop to* you,[2] that ye should not obey the truth?

7 At first *ye made great progress* in the doctrine and practice of the gospel. *Who hath interrupted you* in that good course, *so as to make you* now *reject the truth?*

8 ('H) This persuasion COMETH not *from* him *who called*[1] you.

8 *This persuasion* concerning the law, and the efficacy of its expiations, *is not* wrought in you *by him who* first *called you.*

9 A little leaven[1] leaveneth the whole lump.

9 *A little leaven*, that is, the errors of one teacher, are sufficient to *corrupt a whole church.*

10 *I am persuaded* (εις, 142.) *concerning* you (εν Κυριω, 165.) *by* the Lord, that *ye* will *think nothing*

10 However, to comfort you, *I am persuaded concerning you by the Lord, that* on reading what I have written, *ye will not think differently* from me, concerning the doctrine of justification by faith. *But the*

Ver. 6.—1. *Nor uncircumcision.* The apostle mentioned *uncircumcision*, lest the Galatians from his speaking so much against circumcision, might have fancied there was something meritorious in uncircumcision.

2. *But faith strongly working by love.* The account which the apostle gives here of faith, deserves attention. He does not say, that it consists in the mere speculative belief of the truths of the gospel; nor in a confident persuasion, taken up any how, that we are actually justified; or, that Christ hath died for us in particular. These things, are no where in scripture represented as constituting justifying faith: and they who trust to them delude themselves. The faith which is counted for righteousness, according to St Paul, is such a belief of the truth, as worketh in the mind of the believer by love, and maketh him *a new creature*, chap. vi. 15. The apostle called the attention of the Galatians to this operation of faith, because they were deficient in love to each other, chap. v. 15.

Ver 7.—1. *Ye did run well.* The exercises of faith and holiness enjoined in the gospel, are often in scripture compared to the ancient athletic exercises, especially to *the race*; because in that exercise the greatest exertions of activity and strength, were necessary to obtain the prize, Heb. xii. 1.

2. *Who put a stop to you?* In this question, the apostle did not ask who the person was who had put a stop to them; but he expressed his surprise and grief at their being stopped.—The word, ανεκοψε, signifies one's going across the course, so as to jostle and stop another who is running.

Ver. 8. *Cometh not of him who called you.* So καλεντος should be translated, being the participle of the imperfect of the indicative. The apostle here described himself. For he was the person who converted the Galatians, as is plain from chap. i. 6. See Pref. sect. 1.

Ver. 9. *A little leaven leaveneth the whole lump.* This is a proverbial expression, in which the pernicious and infectious nature of erroneous doctrine, and vicious example is set forth. Hence our Lord gave the name of *leaven* to the doctrine of the Pharisees and Sadduces, Matth. xvi. 11. 12. The same name the apostle gave to the doctrine of the Judaizers in this passage, and to the incestuous person, 1 Cor. v. 7. See note 1. on that verse.

teacher, who, by his falsehoods, *hath given you so much trouble, shall,* when I come, *be punished for it, whosoever he be.*

differently FROM ME: But he who troubleth you, shall bear *punishment*,[1] whosoever he be.

11 My enemies tell you, that I preach circumcision. *But I brethren, if I now preach circumcision, why am I now persecuted* by the Jews? Having left off preaching salvation through a crucified Messiah, *certainly the offence of the cross is removed,* (1 Cor. i. 23.) and they should no longer persecute me.

11 (Δε) *But* I, brethren, if I (ετι, 193.) *now* preach circumcision, why *am* I (ετι) *now persecuted? Certainly the* offence of the cross *is abolished.*

12 *I wish they were even cut off* by excommunication, *who subvert your faith* by their malicious calumnies, and false doctrines.

12 I *wish* they were even cut off[1] *who subvert* you.[2]

13 *Now ye, brethren, have been called* by the gospel *into freedom* from the law of Moses, as the rule of your justification. *Nevertheless, use not this liberty as a pretext for gratifying* those appetites, and exercising those passions, which have their seat in *the flesh. But,* agreeably to the law of Christ, *assiduously serve one another* in all things innocent.

13 (Γαρ, 97.) *Now ye, brethren,* have been called (επ') *into* liberty; (v. 1.) only USE not *this* liberty for an occasion to the flesh;[1] but *thro'* love (δουλευετε) *assiduously serve* one another.

14 They who stickle for the law, ought to be zealous in the offices of love. *For the whole law,* as it

14 For *the whole* law[1] is fulfilled (ἐνι λογῳ, 60.) *by one*

Ver. 10. *Shall bear punishment.* See 2 Cor. x. 6. 8. xiii. 10. 1 Tim. i. 20. where in like manner, the apostle threatens to punish false teachers.

Ver. 12.—1. *Were even cut off.* Jortin thinks, οφελον αποκοψονται, may be translated, *I wish they would cut themselves off;* namely by leaving your society. But as the apostle had hinted at the excommunication of the false teachers, ver. 9. by comparing them to leaven, which was to be purged out, that it might not leaven the whole lump; and had threatned, ver. 10. that those who subverted them should bear their punishment, I am inclined to think that in this verse, he desired the Galatians themselves to cut the false teachers off from their society. See 1 Cor. v. 2.

2. *Who subvert you.* The word, αναστατουντες, properly signifies to drive one from his habitation. The phrase, Acts xvii. 6. οι την οικουμενην αναστατωσαντες, is translated, *who have turned the world upside down.*

Ver. 13. *Only use not this liberty for an occasion to the flesh.* Here, and in what follows, the apostle proposed to remedy the dissentions which had arisen in the churches of Galatia, as in other gentile churches, where the Jewish converts insisted that the gentiles should observe the distinction of meats and days prescribed by Moses, but the gentiles strenuously maintained their Christian liberty. In carrying on these disputes, both parties, it seems, took such liberties with each others characters, that the apostle termed it, ver. 15. *a biting and devouring each other.*—In the expression, *Use not your liberty as an occasion to the flesh,* the apostle insinuated that the gentile Christians indulged their sensual appetites, by eating those meats which their Jewish brethren reckoned unclean, without regarding the offence which they gave them by so doing: and that on the other hand, the Jewish converts enraged against the gentiles, gave vent to their fleshly or angry passions, by speaking evil of them, and giving them opprobrious names.—See Rom. xiv. where the apostle hath treated of these disputes at great length.

Ver. 14.—1. *For the whole law.* Here *law,* signifies those parts of the law of Moses, which

precept, EVEN *by* this; Thou shalt love thy neighbour as thyself.[2]

respects our neighbour, *is fulfilled by* obeying *one precept, even this, Thou shalt love thy neighbour as* sincerely as thou lovest *thyself.*

15 But if ye bite and devour one another, *have a care, lest* ye be consumed *by one* another.[1]

15 *But if*, from your zeal for, or your zeal against the law of Moses, *ye wound and destroy one anothers* characters, *have a care lest ye bring* everlasting *destruction on one another.*

16 (Λεγω δε, 55.) *I command* then; Walk *by* the spirit,[1] (και, 212.) *and so ye will* not fulfil the lust of the flesh.

16 *I command then, Walk according to* the dictates of *your spiritual part, and so ye will not gratify the lust of your animal nature;* particularly ye will not gratify the sinful passions of envy, malice, anger, revenge.

17 For the flesh[1] lusteth against the spirit, and the spirit against the flesh; and these are contrary *to one another*, so that the things *which* ye *incliue, these* ye cannot do.[2]

17 Ye have great need to subdue the lusts of the flesh: *For the flesh strongly inclines men to act contrary to reason and conscience; and these* principles *are* often *contrary to one another, so that ye cannot* always *do the things which your better part inclines* you to do. See Rom. vii. 18.

18 But if ye *are* led by the spirit, ye are not (ὑπο νομον) under *law.* (See the note on ver. 23.)

18 *But*, to encourage you to subdue the flesh, know, that *if ye habitually follow the dictates of your better part, ye are not under* the curse of any *law*, so as to be punished.

which enjoined mens duty to their neighbours; as is plain from the use of the word, Rom. xiii. 8. 10.

2. *Shalt love thy neighbour as thyself.* As we cannot live comfortably without the assistance of our neighbour, he may on account of his necessary services be reckoned a part of ourselves; in the same manner that the wife, on account of her necessary services to her husband, is called *his own body*, Ephes. v. 28. Our neighbour, therefore, hath a title to be loved by us, with as much sincerity as we love ourselves.

Ver. 15. *Lest ye be consumed by one another.* This Chandler interprets of their destroying the church of Christ; because it would prevent the progress of the gospel, when the first converts quarrelled amongst themselves, and manifested a bitter and angry spirit towards one another.

Ver. 16. *Walk by the spirit.* The apostle often uses the word *spirit*, to denote mens *spiritual part*, their reason and conscience enlightened by the doctrines and precepts of the gospel revealed by the Spirit of God; and more especially, when the spirit is opposed to *the flesh*, as in the following verse. See Gal. v. 25. where *living in the spirit* signifies living in the gospel-dispensation.

Ver. 17.—1. *For the flesh.* In scripture *the flesh*, frequently denotes the natural depravity of the animal part of our nature, which is so prevalent in all, that even the regenerated are troubled with the relics of it.

2. *So that the things which ye incline, these ye cannot do.* The *things which we incline*, are the things which reason and conscience incline. The expression *ye cannot do*, does not mean *ye cannot at any time do*, but *ye cannot at all times do:* for as the apostle tells us, ver. 24. *They who are Christ's, have crucified the flesh with the passions and lusts:* So that for the most part they do the things which their better part inclines. Besides, how absurd would it have been for the apostle, to command the Galatians not to fulfil the lusts of the flesh, for this reason, that they could not at any time do the things which their reason and conscience inclined.

Ver. 19.

19 *Now, the works* produced by the luſt *of the fleſh are manifeſt: namely adultery; fornication;* and all kinds of *uncleanneſs*, ſuch as inceſt, ſodomy, beſtiality; the indulging *laſcivious thoughts*, and the reading of laſcivious books;

19 Now, the works of the fleſh are manifeſt: which are THESE; adultery, [1] fornication, uncleanneſs, laſciviouſneſs,

20 *The worſhipping of idols; ſorcery*, or a pretended communication with inviſible malignant powers; *enmities* long kept up; *quarrels* iſſuing in unreaſonable law-ſuits; ambitious *emulations;* violent *anger; brawlings;* cauſeleſs *ſeparations;* the forming of *ſects in religion*, for the ſake of gain, in oppoſition to conſcience;

20 idolatry, [1] *ſorcery*, [2] *enmities*, *ſtrifes*, [3] emulations, wrath, *brawlings*, (ſee 2 Cor. xii. 20. note) *ſeparations*, [4] hereſies, [5]

21 *Inward grievings at the happineſs of others; the taking of mens lives unjuſtly*, and the maiming of their members; *drinkings to intoxication; lewd frolicks*, and running through the ſtreets in the night time; *and ſuch like* evil practices: *concerning which I foretel you now, as I have* often *done formerly, that they who practiſe ſuch things, ſhall not inherit the kingdom of God.* Awful declaration!

21 envyings, murders, *drunkenneſſes*, revellings, (ſee Rom. xii. 13. note 1.) and ſuch like: CONCERNING *which I fortel you* NOW, as I *alſo have foretold*, that they *who practiſe* ſuch things ſhall not inherit the kingdom of God.

Ver. 19. *Adultery*. This work of the fleſh is mentioned firſt, as being the moſt prejudicial to ſociety. It deſtroys conjugal happineſs, ruins families, introduces a ſpurious breed, alienates the affection of parents from their children, and cauſes them to neglect their education.

Ver. 20.—1. *Idolatry* is juſtly reckoned among the works of the fleſh, becauſe the worſhip paid to many of the heathen gods, conſiſted in the moſt impure fleſhly gratifications.

2. *Sorcery*. Φαρμακεια, *ſorcery*, being placed immediately after idolatry, means thoſe arts of incantation and charming, and all the pretended communications with inviſible malignant powers, whereby the heathen prieſts promoted the reverence and worſhip of their idol gods, and enriched themſelves. In this ſenſe the word is uſed concerning Babylon, Rev. xviii. 23. Εν τῃ φαρμακεια σε, *By thy ſorcery, were all nations deceived;* that is, by a variety of wicked arts and cheats, the nations were deluded to ſupport Babylon in her idolatries and corruptions. The word, φαρμακεια, tranſlated *ſorcery*, comes from φαρμακον, *a drug*, either ſalutary or noxious; ſo denotes, ſometimes the art of curing diſeaſes by ſalutary drugs; ſometimes the art of poiſoning by ſuch drugs as are noxious. Hence it ſignifies among other things, the cheats of ſuch impoſtors, as by noxious draughts and ointments pretend to govern mens paſſions, while in reality they do nothing but injure the bodies of thoſe who uſe their preſcriptions.

3. *Strifes*. Ερεις, as diſtinguiſhed from Εχθραι, *Enmities*, may ſignify ſuch law ſuits as proceed from fleſhly paſſions, rather than from the ſober dictates of reaſon.

4. *Separations*. The word *ſeditions*, by which our tranſlators have rendered the Greek word διχοστασιαι, is of too limited a ſignification, denoting only *a ſtate crime:* whereas the Greek word ſignifies, thoſe uncharitable and cauſeleſs ſeparations, which break not only the civil, but the religious ties, whereby mankind are united: and which proceed from the prevalence of covetouſneſs, pride, and other luſts of the fleſh.

5. *Hereſies* being ranked among the works of the fleſh, muſt be opinions in religion, embraced from pride of underſtanding, and factiouſly obtruded on others, in oppoſition to a man's own conviction, for the ſake of worldly intereſt. See 2 Pet. ii. 1. note 2. and Titus iii. 10. note 1.

Ver. 22.

22 But the fruit of the Spirit[1] is love, joy, peace, long-suffering, gentleneſs,[2] goodneſs, *fidelity*, (ſo πιϛις is tranſlated in our Bibles, Tit. ii. 10.)

22 *But the fruit which* reaſon enlightened by *the Spirit* of God *produceth, is love* to God and man; *joy*, occaſioned by that excellent affection; *peace* with all men; *the patient bearing of injuries; a ſoft and ſweet manner of ſpeaking; a beneficent diſpoſition; fidelity* in engagements, promiſes, and truſts;

23 meekneſs, temperance: againſt ſuch *things* there is no law.[1]

23 *Calmneſs under provocations; temperance* in the uſe of meats and drinks. In praiſe of theſe virtues I obſerve, that *there never was any law* or religion, *by which they were prohibited*, or the perſons puniſhed who practiſed them.

24 (Δε) *Beſides*, they *who* are Chriſt's, have crucified[1] the fleſh, with the *paſſions*[2] and luſts.

24 *Beſides, they who are Chriſt's* brethren, (iii. 29.) *have*, from love to him and admiration of his character, *crucified the body with the paſſions and luſts* proper to it.

25 (Ει, 134.) *Since* we live in the ſpirit, let us alſo walk (ſup. εν, 176.) BY the ſpirit.

25 *Since we live in the ſpiritual diſpenſation of the goſpel*, and enjoy the ſpiritual gifts, *let us alſo walk by the ſpirit;* that is, by the rules preſcribed in this ſpiritual diſpenſation.

26 Let us not be *vain-glorious*, provoking one another, envying one another.

26 In particular, *Let us* who enjoy the ſpiritual gifts, *beware of being puffed up with pride*, leſt *we provoke one another* to anger; and let us who want theſe gifts, abſtain from *envying thoſe who poſſeſs them.*

Ver. 22.—1. *But the fruit of the ſpirit*, &c. The apoſtle calls the virtues mentioned in this verſe, the *fruit*, rather than the *works* of the Spirit, to ſhew their excellency. For trees which produce fruit, are on that account valued and cultivated. It is not poſſible to give a higher praiſe to any temper of mind or courſe of life, than to ſay it is the fruit of the Spirit; whether by *the ſpirit*, we underſtand the Spirit of God, or the ſpirit of man.

2. *Gentleneſs.* Χρηϛοτης, from χρηϛος, ſuavis, jucundus, mitis. This Crellius ſays is "comitas ſeu ſuavitas quædam morum, quæ elucet in verbis, in cultu, atque rebus externis "ob quam fiat ut ſis amabilis." Sweetneſs of ſpeech and manners.—Gentleneſs differs from meekneſs in this reſpect, that *meekneſs* is a paſſive virtue, and conſiſts in the bearing of injuries, inſults, and provocations, without anger or reſentment. Whereas, *gentleneſs* hath more of the nature of an active virtue, and exerts itſelf in a ſoft obliging manner of ſpeaking and acting, even when neceſſitated to differ from, or oppoſe thoſe, with whom we converſe.

Ver. 23. *Againſt ſuch things there is no law.* Syriac, *Adverſus hos, lex non eſt poſita.* By this obſervation the apoſtle inſinuates, that the virtues here mentioned are ſo manifeſtly excellent, that there never hath been any nation which did not acknowledge their exellence, and give proofs that they did ſo, by making them objects either of their public or of their private inſtitutions. Agreeably to this ſentiment he ſays, ver. 18. *If ye are led by the Spirit, ye are not under* the condemnation of any *law* whatever.

Ver. 24.—1. *Have crucified the fleſh.* This is a beautiful, and affecting alluſion to our Lord's ſufferings on the croſs. The reſtraining of our fleſhly luſts may be very painful to us, as the word *crucify* implieth. But the ſame word, by putting us in mind of Chriſt's ſuffering much greater pains for us, touches all the generous feelings of the heart, and excites us, from gratitude to him, to diſregard the pain which ſo neceſſary a duty may occaſion to us.

2. *With the paſſions.* Παθημασι, *The paſſions*, as diſtinguiſhed from *the luſts* of the fleſh, are *malice, anger, revenge, envy, pride.*

CHAP.

CHAP. VI.

View and Illuſtration of the Exhortations in this Chapter.

THE apoſtle, in what follows, recommended to the ſpiritual men who were teachers in the Galatian churches, to reſtore by meek exhortations and affectionate rebukes, thoſe who were ſurpriſed into any fault, ver. 1.—And to ſympathize with, and aſſiſt one another in every diſtreſs, whereby they would fulfil Chriſt's law of love, ver. 2.—And becauſe mens neglecting others in their diſtreſſes, often proceeds from pride, or an high opinion of themſelves, the apoſtle declared, that if any one eſpecially any teacher of religion, thinketh himſelf to be ſomething, yet being nothing in as much as he refuſes to do works of love, he deceiveth himſelf, ver. 3.—Wherefore, that the Galatian teachers might form a juſt judgment of themſelves, the apoſtle exhorted every one to try his own work; and if he found it good, he would have matter of boaſting in what he himſelf is, and not in the inferiority of others, ver. 4.—This he told them was the only ſure ground of boaſting, becauſe every one ſhall bear his own burden at the judgment, and be treated, not according to the opinion which he hath of himſelf, or which others have of him, but according to what he really is, ver. 5.

Having thus inſtructed the teachers in their duty to the people, he ſhewed the people their duty to their teachers; for he commanded every one who was inſtructed in the word, to impart ſome ſhare of all the temporal good things which he enjoyed, to the perſon who inſtructed him, ver. 6.—And leſt any of them might neglect to provide a proper maintenance for the miniſters of the word, on the pretences which an immoderate ſelfiſhneſs is ready to ſuggeſt, he aſſured them, that as certainly as men reap the kind of grain which they ſow, ver. 7.—ſo certainly, he who neglecting good works ſoweth into his fleſh, by employing himſelf in procuring the gratification of his fleſhly appetites, ſhall from ſuch a courſe, reap corruption: Whereas he who ſoweth into his ſpirit, the good ſeed of knowledge and virtue, ſhall from that courſe reap life everlaſting, ver. 8.—And therefore he exhorted the Galatians whilſt they had opportunity, to do good to all, eſpecially to them who were of the houſehold of faith, ver. 9. 10.—Next, he deſired them to conſider what pains he had taken, in writing ſo large a letter to them with his own hand, to ſecure them againſt the ſophiſtry of the falſe teachers, ver. 11.—

And

And having recalled theſe impoſtors to his thoughts, he could not finiſh his letter without obſerving, that the earneſtneſs with which they preſſed circumciſion, proceeded entirely from their deſire to live in pleaſure, and to avoid perſecution for preaching ſalvation through a crucified Meſſiah, ver. 12.—To prove this, he aſſured the Galatians, that theſe circumciſed teachers did not themſelves keep the law; but they wiſhed them to be circumciſed, that they might boaſt among the unbelieving Jews, of their having proſelyted them to Judaiſm, ver. 13.—But with reſpect to himſelf, he told them, that he had no worldly views whatever in converting them, and never wiſhed to boaſt in any thing, but in the doctrine of ſalvation through the croſs of Chriſt, by which the world was crucified to him, and he to the world, ver. 14.—Then declared a ſecond time, (ſee chap. v. 6.) that under the goſpel, neither circumciſion availeth any thing towards our acceptance with God, nor uncircumciſion, but an entire change of principles, diſpoſitions, and actions, ver. 15.—And wiſhed peace and mercy to all who ſought juſtification by that rule; namely, by becoming new creatures. For ſuch were *the Iſrael of God*, the ſpiritual ſeed of Abraham, to whom the promiſes belonged, ver. 16.—And having in this epiſtle plainly declared, and fully eſtabliſhed the doctrine of juſtification by faith, he forbade the falſe teachers to trouble him any more on account of that doctrine, as he bare on his body marks of his ſufferings for the goſpel, whereby his ſincerity in the things which he preached, was put beyond all doubt, ver. 17.—Then concluded, with giving the Galatians his apoſtolical benediction, ver. 18.

NEW TRANSLATION.

CHAP. VI. 1 *Alſo*, brethren, if a man be *ſurpriſed*[1] *into any* fault, ye *the ſpiritual* MEN[2] reſtore ſuch *a perſon* in the ſpirit of meekneſs; *taking a view of*

COMMENTARY.

CHAP. VI. 1 *Alſo, brethren, if any member of your churches*, through the ſtrength of temptation, or the frailty of his own nature, *is ſurpriſed into any work of the fleſh, ye who are teachers and rulers, reſtore ſuch a perſon* to his proper place in Chriſt's body, the church,

Ver. 1.—1. *If a man be ſurpriſed.* Προληφθη here, ſignifies *taken before* one conſiders what he is going to do; conſequently, the apoſtle is ſpeaking of thoſe ſins which men commit without previous deliberation; as is plain likewiſe from the reaſon ſubjoined, *Leſt even thou be tempted.*

2. *Ye the ſpiritual men reſtore.* Καταρτιζετε. See Epheſ. iv. 12. note 1.—According to Locke, Chandler, and others, πνευματικοι, *the ſpiritual men*, were thoſe among the Galatians who were eminent for their knowledge and goodneſs. But I rather think they were perſons who poſſeſſed the ſpiritual gifts, 1 Cor. xiv. 37. and to whom it belonged to inſtruct, admoniſh, and rebuke others. For the teachers and rulers were generally choſen from among the firſt converts, on whom the ſpiritual gifts were beſtowed in the greateſt plenty.

by meek instructions and affectionate rebukes: and thou who readest, *take a view of thine own frailty, lest even thou fall by temptation.*

thyself,[3] lest *even thou* be tempted.[4]

2 Instead of rebuking one another with harshness, *sympathize with one another* in every distress; *and thus fulfil the law of Christ*, which enjoins benevolence even to those who fall into sin.

2 Bear ye one anothers burdens,[1] and so fulfil the law of Christ.

3 *For if any one thinking highly of himself*, is immoderately severe towards his brethren, when they fall into sin, and does not assist the distressed, such a person *being nothing, deceiveth himself* in thinking himself better than others.

3 For if *any one* think himself to be something, *being* nothing, he deceiveth himself.

4 *But*, the worth of a man being shewn by his works, *let every one try his own work*, rather than the work of others, *and* if good, *then he shall have boasting in himself alone, and not in another* as worse than him.

4 But let every *one try* his own work, and then *he shall* have *boasting* in himself alone, and not in another.[1]

5 To bring your actions to the trial, is absolutely necessary; *for every one*, at the judgment, *shall answer for his own actions* only.

5 For every *one* shall bear his own burden.

6 *Now let him who is instructed in* the doctrines and precepts of *the gospel, impart a share of all the good things* he enjoys *to the instructor*. By this good work, ye may have matter of boasting in yourselves, ver. 4.

6 (Δε, 103.) *Now* let him *who is instructed* in the word, communicate (εν, 166.) *of* all good things *to the instructor*.[1]

7 To maintain them who teach you, is your duty. Therefore *do not deceive yourselves, God will not be mocked: For*, as in the natural so in the moral world, *whatever a man soweth, that also he shall reap.*

7 *Do* not *deceive yourselves*, God is not mocked: For *whatever* a man soweth, that *also he shall* reap.

3. *Taking a view of thyself.* There is a great beauty in thus suddenly changing the discourse, from the Galatian spiritual men, to the reader himself. It rouses his attention, and carries the exhortation home to him with peculiar force.

4. *Lest even thou be tempted*; that is, *fall by temptation*: the cause being here put for the effect. The consciousness of our own frailty, should dispose us to be merciful towards those who sin.

Ver. 2. *Bear ye one another's burdens.* This is an allusion to the custom of travellers, who when too heavily laden with their baggage, relieve one another by bearing the burdens of the weak or fatigued, and in that manner shew their good disposition towards each other.

Ver. 4. *Have boasting in himself alone, and not in another.* Locke thinks, *the boasting in another*, here condemned, was the boasting of the false teachers in those they had persuaded to receive circumcision, ver. 13. But the context doth not favour that interpretation.

Ver. 6. *Communicate of all good things to the instructor.* If the teachers, who by the spiritual gifts were supernaturally qualified to instruct others, deserved to be liberally maintained, how much more is a liberal maintenance due to those, who not possessing the spiritual gifts, are obliged to spend a great deal of time and money in fitting themselves for their office, and who employ themselves assiduously in discharging it?

Ver. 8.

8 (Ὅτι, 255.) *Therefore* he *who* soweth (εις,) *into his own* flesh, [1] shall (εκ) *from* the flesh reap corruption: But he *who* soweth *into HIS* spirit, shall *from* the spirit reap life everlasting.

8 *Therefore he who*, by spending his time and wealth in gratifying his sensual desires, *soweth into his own flesh, shall from such a sensual life, reap corruption;* the utter destruction of his soul and body. *But he who* by spending his time and wealth in improving his mind, and in doing good to others, *soweth into his spirit, shall, from* such sowing into *the spirit*, assuredly *reap life everlasting.*

9 (Δε, 106.) *Wherefore*, let us not *flag* in well-doing, for in *the proper* season we shall reap, if we faint not.

9 *Wherefore*, having such a prospect, *let us not flag in improving our own minds, and in doing good* to others: *For in the proper season*, namely at the judgment, *we shall reap*, (ver. 8.) the blessed harvest of everlasting life, *if we faint not.*

10 *Well then, while* we have opportunity, Let us *work* good *to all, but* especially [1] *to* them who are of the household of faith.

10 *Certainly then, while the season of sowing lasteth, let us work good to all men*, whatever their country or their religion may be, *but especially to them who are of the family of* God by *faith;* for considering our persecuted state, we ought to be very attentive in succouring one another.

11 Ye see how large a letter [1] I have written *to* you with *my* own hand.

11 *Ye see how large a letter I have written to you with my own hand.* By this ye may understand my anxiety to preserve you in the true faith of the gospel.

Ver. 8. *Who soweth into his own flesh.* In this passage the apostle considers the human body and mind, as fields into which seed is cast, and which produce fruit according to the nature and measure of the seed sown on them; and by this similitude hath shewn, that there is an unalterable connection between vice, continued in, here, and misery hereafter.

Ver. 10. *Let us work good to all, but especially to them who are of the household of faith.* Every man's first duty is to provide for those whom God hath more immediately committed to his care, namely, his wife and children, and near relations. And if, besides taking care of them, he is able to assist others, he should, when there is a competition between the objects to be relieved, prefer those who in their prosperity relieved others, and whose characters are virtuous. These are the members of the household of faith, of whom the apostle speaks.—Yet the vicious are not to be wholly overlooked in their distresses. They ought to be relieved by the charitable: but not in such a manner as to prevent them altogether from feeling the evil consequences of their sinful courses. For, as misery is appointed by God to follow vice, even in the present life, for the purpose of reclaiming the wicked, to relieve their wants in an abundant manner, would be to counteract the wise plan of the divine providence, and to encourage them in their wickedness.

Ver. 11. *Ye see how large a letter.* The phrase πηλικοις γραμμασι, is rightly translated, *how large a letter.* For the first word, πηλικοις, properly signifies *of what size;* and the second word, γραμμασι, denotes *an epistle*, as well as the letters of the alphabet. See Acts xxviii. 21. This translation is adopted by Beza, Le Clerc, Beausobre, Wolf, and Lardner. But Whitby, Doddridge, and others, following Jerome, Chrysostom, and Theophylact, translate πηλικοις γραμμασι, *with what kind of letters;* supposing it to be an apology for the inelegance of the writing. For from the apostle's making use of an amanuensis in his other letters, they infer that he was not accustomed to write Greek. The inference, however, does not follow. Eminent men much engaged in affairs, commonly employ others to write for them, notwithstanding they are able to write very well themselves. I therefore prefer the translation in our Bibles,

12 *As many* of your teachers *as wish to appear fair*, in the eyes of their unbelieving brethren, *by their attachment to the law, these strongly persuade you to be circumcised*, not because they think circumcision necessary to salvation, but *only that they may not be persecuted* by the unbelieving Jews, *for* preaching salvation through *a crucified Messiah*.

12 As many as *wish* to *appear fair by* the flesh,[1] *these* constrain you to be circumcised, only *that* they *may not be persecuted* for the cross of Christ.[2]

13 These hypocrites do not enjoin circumcision on any conscientious motives; *for not even do the circumcised themselves, keep the law* of Moses, *but they wish you to be circumcised*, merely *that they may boast* among the unbelieving Jews, *of having persuaded you to receive that rite in your flesh*.

13 For *not even do the circumcised* themselves keep the law, (see chap. v. Illustr. ver. 3.) but *they wish you to be circumcised*, that they *may boast* in your flesh.

14 *But let it never happen to me to boast*, *except in* salvation through *the cross of our Lord Jesus Christ, by which the world is crucified to me;* is rendered incapable, either of alluring me by its pleasures, or of terrifying me by its frowns; *and I* am crucified *to the world;* I am rendered incapable of its sinful practices and sinful pleasures.

14 But *let it never happen to me to boast*, *except* in the cross of our Lord Jesus Christ, by *which* the world is crucified to me, [1] and I to the world.[2]

Bibles, which represents the apostle as informing the Galatians, that he wrote this large epistle with his own hand, to shew how anxious he was to reclaim them from their errors, and to give them the fullest assurance of the truth of the doctrines contained in it; and that he uniformly preached the same doctrines every where.

Ver. 12.—1. *As many as wish to appear fair by the flesh.* So the phrase ευπροσωπησαι εν σαρκι, may be translated: for ευπροσωπησαι, properly signifies, to have *an handsome*, or *lovely countenance*. The apostle's meaning is, that the false teachers wished to appear well in the eyes of the Jews, on account of their attachment to the law of Moses, which the apostle in other passages terms *the flesh*, in opposition to the gospel which he calls *the spirit*, Gal. iii. 3. note.

2. *That they may not be persecuted for the cross of Christ.* The Jewish chief priests and elders, were great persecutors of the disciples of Christ, and began their persecution very early, John ix. 22. xii. 42. xix. 38. Even Paul himself, before his conversion, was employed by them in this hateful work, which he executed with great violence, not in Judea only, but in foreign cities. It seems the mandates of the council at Jerusalem, were received with implicit submission, even by the synagogues in the gentile countries, Acts ix. 2. Wherefore the false teachers, of whom the apostle speaks, to recommend themselves to the rulers at Jerusalem, who stirred up the unbelieving Jews every where against the Christians, fell upon the scheme of blending Judaism with the gospel; and as the apostle informs us, urged the gentiles to receive circumcision, merely that they themselves might not be persecuted for *the cross of Christ*, or gospel doctrine of salvation through a crucified Messiah.

Ver. 14.—1. *By which the world is crucified to me*, &c. As believers are no where said to be crucified by Christ, the words δι' ὁυ, must be translated, *by which*, and not *by whom;* for the pronoun ὁυ, is put for σταυρου. The world is said to be crucified to believers by the cross of Christ, because Christ having been put to death for calling himself the Son of God, he was demonstrated to be really the Son of God by his resurrection from the dead. Consequently by that great miracle, God confirmed all the promises which Christ made to mankind concerning the pardon of their sins through his death, and concerning his own return from heaven to raise the dead, and judge the world, and to bestow on the righteous eternal life. Now by the firm expectation of these great events, and the assured hope of enjoying eternal happiness with Christ in heaven, founded on the cross, that is, on the death and resurrection of Christ, *the world*, like the dead carcase of a crucified malefactor, is stript of all its vain allurements.

15 For in Chrift Jefus, neither circumcifion availeth any thing, nor uncircumcifion, but a new creature. [1] (See chap. v. 6. note 2.)

15 I boaft in the crofs of Chrift, as the only foundation of my hope of falvation, and as the great principle of my fanctification; *Becaufe, under the gofpel, neither circumcifion, nor uncircumcifion is of any avail* towards our acceptance with God, *but* the being *a new creature.*

16 *Now* as many as *fhall* walk *by* this rule, (κανονι. Philip. iii. 14. note 1.) peace BE on them, and mercy, and *on* the Ifrael of God.

16 *Now as many* of the believing gentiles *as walk by this rule,* feeking acceptance with God, not by circumcifion, but by becoming new creatures, *may peace be their portion* in this life, and pardon at the day of judgment. *The fame bleffing I wifh on the believing Jews.*

17 *Henceforth* let no *one give me trouble*: for I bear the marks [1] of the Lord Jefus in my body.

17 *Henceforth, let no one give me trouble,* by calling my commiffion, my doctrine, or my faithfulnefs in queftion: *For I bear the marks of the Lord Jefus's* fervant *in my body.*

ments.—Farther, our Lord having on the crofs endured with the greateft patience and fortitude, extreme fufferings; and having received in his human nature the government of the world, as the reward of thefe fufferings, his followers are thereby taught, that the caufe of God and religion often needs the fufferings of good men to fupport it: and that when they are called to fuffer for his caufe, they fhall receive extraordinary affiftances and confolations from God; and that diftinguifhed rewards fhall be beftowed on them who fuffer courageoufly for righteoufnefs fake. By all which it comes to pafs, as the apoftle affirms, that the world with its terrors, hath no more power to excite in the mind of believers undue fears, than the dead carcafe of a crucified enemy.

2. *And I to the world.* The crofs of Chrift likewife crucifies believers to the world. It infpires them with fuch principles, and leads them to fuch a courfe of life, as renders them in the eyes of the world as contemptible, and as unfit for their purpofes, as if they were dead carcafes. All believers, therefore, after the apoftle's example, juftly glory in the crucifixion of their mafter, not only as it is the foundation of that affured hope of pardon which they entertain, but as it is an effectual principle of their fanctification.

Ver. 15. *A new creature.* The phrafes *new creature, new man,* Col. iii. 10. and *the putting on of Chrift,* Gal. iii. 27. (fee Ephefians iv. 24. note,) are often ufed by the apoftle, to denote an entire change of principles, difpofitions, and actions. See 2 Cor. v. 17. notes 1, 2.

Ver. 16.—1. *Peace be on them:* or *peace fhall be on them.* In this manner of tranflating the claufe, it is a prediction or promife of happinefs, rather than a benediction. For the meaning of *peace,* fee Rom. i. 7. note 4.

2. *Ifrael of God.* Not the believing Jews only, but the believing gentiles, are called *the Ifrael of God,* becaufe they are the fpiritual feed of Abraham, and the only children of God to whom the promifes in their fecondary and higheft meaning belong. But here, *the Ifrael of God,* being diftinguifhed from the believing gentiles, are plainly the Jewifh believers.

Ver. 17. *I bear the marks of the Lord Jefus in my body.* Becaufe the word ϛιγματα denotes marks made by burning, it is generally fuppofed that the apoftle had in his eye, thofe fervants in the heathen temples, on whofe foreheads the name of the god to whom they belonged was burned. After which, it was believed they were under the immediate protection of the god. Hence the beaft, Rev. xiii. 1. had upon its head the name of *Blafphemy:* and the worfhippers of the beaft, ver. 16. *had a mark on their right hand, or on their foreheads,* whereby they were known to be its worfhippers. In like manner, the fervants of God have *his name on their foreheads,* Rev. xxii. 4.—The apoftle, in allufion to thefe cuftoms, calls the fcars of the wounds which he received when ftoned, and left as dead on the ftreet of Lyftra,

18 *May the love of our Lord Jesus Christ be* always *felt in your mind brethren. Amen.* See Ephes. vi. 24. note.

18 The grace of our Lord Jesus Christ BE with your spirit, *brethren.*[1] Amen.

Lystra, *the marks of the Lord Jesus.* Farther, as he was five times scourged by the Jews, and thrice beaten with rods by the Romans, 2 Cor. xi. 24, 25, he may have suffered some of these punishments before this epistle was written. And if the wounds which he then received left scars in his body, he might call them likewise, *the marks* by which he was distinguished as the servant of the Lord Jesus.—Chandler conjectures, that by forbidding any one to give him trouble, seeing he bare the marks of the Lord Jesus in his body, the apostle threatened to punish the Judaizing teachers with the rod: as if he had said, *at his peril*, let any man from henceforth give me trouble, by calling my apostleship in question. Perhaps he meant likewise to insinuate, that the marks of the Lord Jesus in his body, were much better proofs of his being Christ's servant, than the mark of circumcision, of which the false teachers boasted, was a proof of their being God's servants.

Ver. 18. *Brethren.* The attentive reader must have taken notice of the severity with which the apostle treated the Galatians. His rebukes were sharp, (chap. i. 6. iv. 11. v. 15.) and the language, in which he gave them, cutting. For he twice called them *senseless Galatians.* Nevertheless, having expressed his persuasion, that after reading what he had written, they would not think differently from him, in the great articles of the Christian doctrine, ch. v. 10. he shewed his love to them, not only by giving them his apostolical benediction, but by calling them *brethren;* and by making that appellation the last word of his letter but one.

CONCLUSION.

AS it was the general belief of the Jewish nation, that salvation could only be obtained by obedience to the law of Moses, it is natural to suppose, that many of the Jews who embraced the gospel, would teach the gentiles, That unless they were circumcised they could not be saved: And, on the other hand, that such of them as knew the truth of the gospel, would oppose that false doctrine with a zeal equal to the magnitude of its pernicious consequences. The truth is, this controversy actually took place very early in the church, and occasioned such keen disputation and dissention among the brethren, that it became necessary to apply to the apostles and elders in Jerusalem to have it determined. Accordingly, after deliberating on the matter with the chief brethren of the church of Jerusalem, they unanimously decreed, that circumcision was by no means necessary to the salvation of the gentiles; and sent copies of their decree to the churches in Antioch, and Syria, and Cilicia, by the hands of Barnabas and Paul. But the latter, who knew the extreme attachment of the Jews to the law, foreseeing, that notwithstanding the decision of the apostles and elders, some of the more zealous Jewish believers in every church, would urge the gentiles to receive the law as necessary to their salvation; and knowing, that by the prevalence of that doctrine, the gospel would be overturned, he judged it proper, that the brethren of the gentiles should be secured from being drawn into an error so pernicious. He therefore wrote immediately to the churches of Galatia, where, as he was imformed, some had already gone over to Judaism, the letter in the Canon which bears their name, in which he proved by the strongest reasoning, that circumcision was not necessary to the salvation of either Jews or gentiles, but faith working by love.

The

The ſame doctrine he inculcated in moſt of his other epiſtles; and by his zeal for the truth of the goſpel, and earneſt endeavours to maintain it, he at length, baniſhed Judaiſm out of the Chriſtian church. The epiſtle to the Galatians, therefore, in which this matter was debated and ſettled, being, as Chandler obſerves, perfectly ſuited to the ſtate of the Chriſtian church in its moſt early period, carrieth in the very nature of the queſtion of which it treats, a ſtrong internal evidence of its antiquity and authenticity. For it is not to be ſuppoſed, that any perſon in the ſecond or third age of Chriſtianity, would be at the trouble to write ſuch an elaborate letter, for the purpoſe of determining a controverſy, which it is well known had no exiſtence in the church after the apoſtles days.

A NEW

LITERAL TRANSLATION

OF ST PAUL'S EPISTLE TO THE

EPHESIANS.

PREFACE

SECT. I. *Of the Introduction of the Christian Religion at Ephesus.*

ST PAUL's first coming to Corinth happened in the year 51, as was formerly shewed, Pref. to 1 Cor. sect. 1. On that occasion he abode among the Corinthians somewhat more than eighteen months, Acts xviii. 11. 18. then departed by sea for Judea. In his voyage, touching at Ephesus, a city famed for its commerce and riches, and for its being the metropolis of the province of Asia, he preached in the synagogue there with some prospect of success. But hastening to go to Jerusalem to keep the feast of Pentecost, he left Ephesus soon, Acts xviii. 19, 20, 21. His first visit, therefore, to the Ephesians, was in the year 53. From the history of the Acts, it appears, that the Ephesians were a very dissolute people, and extremely addicted to magic; *walking*, as the apostle expresseth it, chap. ii. 2. *according to the prince of the power of the air, the spirit which worketh in*

in the children of disobedience.—Their city, also, was the very throne of idolatry; the worship of idols being performed in no part of the heathen world with greater splendour than at Ephesus, on account of the famous temple of Diana, which was built between the city and the harbour, at the expence of all Asia; and in which was an image of that goddess, said to have fallen down from Jupiter, Acts xix. 35. This image, as we may well suppose, was worshipped with the most pompous rites, by a multitude of priests, and a vast concourse of votaries from every quarter, who, to gain the favour of Diana, came to Ephesus to offer sacrifice at her shrine.

Such being the state of religion and morals among the Ephesians, St Paul, who was expresly commissioned by Christ to turn the gentiles from darkness to light, and from the power of Satan to God, resolved, at his departure from their city, to return soon, Acts xviii. 21. that he might have an opportunity of attacking idolatry in this its chief seat. Accordingly, having celebrated the feast of Pentecost in Jerusalem, *he went down to Antioch, and after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples*, Acts xviii. 22, 23. And having passed through the upper coasts, he came to Ephesus, Acts xix. 1. On this occasion he preached boldly in the synagogue for the space of three months, discoursing concerning, and proving the things which related to the kingdom of God, ver. 8. But the Jews, who had heard him with pleasure at his former visit, now opposed him violently, when they perceived that he preached salvation, without requiring obedience to the law of Moses. They spake also with the greatest virulence against the gospel itself; insomuch, that the apostle found it needless, and even dangerous to frequent the synagogue any longer. Wherefore, separating the disciples from the unbelieving Jews, he discoursed daily in the school of one Tyrannus, who either was himself a disciple, or allowed the apostle the use of his school for hire, *And this*, we are told, Acts xix. 10. *continued for the space of two years; so that all they who dwelt in Asia heard the word of the Lord, both Jews and Greeks.*

After leaving the school of the philosopher Tyrannus, the apostle seems to have preached and worked miracles at Ephesus, in the places of most public resort; for his fame became so great, that *from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them*, Acts xix. 12. About this time, also, the apostle's fame was greatly increased, by what happened to the seven sons of *Sceva*, one of the Jewish chief priests, who went about pretending to cast out devils. In short, Paul's preaching and miracles were so blessed of God, that multitudes of the idolatrous inhabitants of Asia, strongly impressed by them, embraced the gospel; and among the rest, many

many who had practised the arts of magic and divination. These, to shew how sincerely they repented of their former evil practices, brought out the books which contained the secrets of their arts, and burned them publicly, notwithstanding they were of very great value: So mightily grew the word of the Lord, and prevailed in Ephesus itself. This extraordinary success determining the apostle to stay in Asia for a season, he sent Timothy and Erastus into Macedonia. But after they were gone, one Demetrius, a silversmith, who made shrines for Diana, calling together the workmen of like occupation with himself, said to them, *Sirs, Ye know that by this craft we have our wealth: Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people; saying, that they be no gods which are made with hands: So that not only this our craft is in danger to be set at nought; but also, that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshippeth.* By this artful speech, Demetrius enraged the craftsmen to such a degree, that they made a great tumult, laid hold on Gaius and Aristarchus, Paul's companions, and rushed with them into the theatre, intending, no doubt, to throw them to the wild beasts which were kept there. But the town-clerk, speaking to the multitude with great calmness and prudence, quieted them and dismissed the assembly; so that the Christian preachers were let go in safety.

It is said, Acts xx. 1, That *after the uprore was ceased, Paul departed for to go into Macedonia.* But as in the sacred history, many events are narrated as in immediate succession, which happened at a considerable distance of time from each other, the passage just now quoted, may be supposed an instance of that kind. For, if I am not mistaken, the apostle abode two or three months in Ephesus and its neighbourhood after the riot. This appears from his speech to the elders of Ephesus at Miletus, Acts xx. 31. *Remember, that by the space of three years, I ceased not to warn every one,* &c. These three years were completed in the following manner: At his first coming to Ephesus, he abode only a few weeks, Acts xviii. 19.—21.: When he returned, he preached in the synagogue three months, then taught in the school of Tyrannus two years. On leaving the school of Tyrannus, he preached and wrought miracles more publicly; the effect of which was, that many believed, and came and confessed their evil deeds, Acts xix. 18. Many also who used curious arts, being converted, brought their books and burned them, ver. 19. After which the apostle sent Timothy and Erastus into Macedonia, but he himself staid in Asia till the riot of Demetrius. The things which happened after Paul left the school of Tyrannus, to the riot of Demetrius, may have taken up five months; and these added to the two years and four months before mentioned, make his abode in Ephesus, from his

first arrival, to the riot, in whole, only two years and nine months. Wherefore, the remaining months of his three years abode at Ephesus, must have passed after the riot; unless we are of opinion, that his transactions from the time of his leaving the school of Tyrannus, to the riot, occupied eight months. However, as some of the Asiarchs were his friends, Acts xix. 31. there is nothing improbable in supposing, that he remained in safety at Ephesus, or in the country adjacent, even after the riot; especially if he no longer taught publicly, but contented himself with instructing and comforting the disciples in their own houses, and employed himself privately in settling the affairs of the churches of Asia, before his departure for Macedonia.

The apostle, during his long abode in Ephesus and its neighbourhood, gathered a very numerous Christian church, which was as remarkable for the quality, as for the number of its members. According to Strabo, Ephesus was the greatest trading town in Asia, on this side Mount Taurus. It was also the residence of the Roman Proconsul, who governed the province of Asia, and the seat of the Courts of Justice; consequently, it was the place to which men of fortune, and learning, and genius resorted. Being thus inhabited, we cannot doubt, that among those whom Paul converted, there were people of distinction. In particular, some of the converted, who had formerly been magicians, were men distinguished by their natural parts, and by their literature; as may be inferred from the value of their books which they burned, amounting to fifty thousand pieces of silver, supposed to be equal to five thousand pounds of our money. The Asiarchs, also, or priests of Diana, who had the care of the games celebrated in her honour at Ephesus, and who are called Paul's friends, may have been converted, or in a disposition to be converted. Nay, the town-clerk, in his speech to the multitude, shewed that he entertained a good opinion of the Christian teachers, and of their doctrine, Acts xix. 37. The church at Ephesus, therefore, merited all the pains the apostle had bestowed in gathering it, and the care which he afterwards took to secure it against the erroneous doctrines, and vicious practices which the false teachers endeavoured to introduce into it. See Pref. to 1 Tim. sect. 2.

From 2 Cor. ii. 12, 13. we learn, that on leaving Ephesus after the riot, the apostle did not go straightway into Macedonia, but abode a while at Troas, where also he had great success in preaching. Nevertheless, having no rest in his spirit, because he did not find Titus, whom he expected to meet in his way from Corinth to Ephesus, he took leave of his disciples at Troas, and went forward to Macedonia. There Titus, at length, came to him, and made him happy by the account

count which he gave him, of the good diſpoſition of the Corinthians towards him, their ſpiritual father. In Macedonia, the apoſtle received the collections which the churches in that province had made for the poor of the ſaints in Judea; then went to Corinth, where he remedied the diſorders which had taken place in that church; and having received their contributions with thoſe of the other churches of Achaia, he propoſed to ſail from Cenchrea to Judea. But, underſtanding that the Jews lay in wait for him in Cenchrea, he altered his reſolution, and returned through Macedonia. From Macedonia he went by ſea to Miletus, and ſent for the elders of Epheſus to meet him there; and when they came, he delivered to them the pathetic exhortation, recorded Acts xx. 17.—35. then ſailed away to Syria. But he no ſooner appeared in the temple at Jeruſalem, than the unbelieving Jews who had come from Aſia, raiſed a great tumult againſt him, in which he muſt have been killed, if he had not been reſcued by the Romans; but which ended in his impriſonment, firſt in Jeruſalem, after that in Ceſarea, and laſt of all in Rome.

SECT. II. *Shewing that the Epiſtle which, in our Canon, is inſcribed to the Epheſians, was actually written to them, and was not originally inſcribed to the Laodiceans.*

Since the publication of Mill's edition of the Greek New Teſtament, many learned men have adopted his opinion, that the epiſtle, in our Canon, inſcribed *To the Epheſians*, was not written to the Epheſians, but to the Laodiceans. This opinion Mill hath endeavoured to ſupport by the following arguments: 1. The teſtimony of Marcion the heretic, who, as Tertullian reports, *ſaid the Epiſtle to the Epheſians was written To the Laodiceans;* or *called* this *the Epiſtle to the Laodiceans.*—2. St Baſil, in his ſecond book againſt Eunomius, inſinuates, that the firſt verſe of the epiſtle to the Epheſians, ran originally in this manner: *To the ſaints who are, and to the faithful in Chriſt Jeſus,* without the words, *in Epheſus.*—3. Certain paſſages in the epiſtle itſelf, which, in Mill's opinion, are neither ſuitable to the character of the Epheſians, nor to the habits which ſubſiſted between them and their ſpiritual father, Paul.

But to theſe arguments Lardner, who maintains the common opinion, oppoſes, 1. The agreeing teſtimony of all the ancient MSS. and verſions of this epiſtle now extant; particularly the Syriac, Vulgate, Perſic and Arabic, all which, without exception, have the words, *ἐν Εφεσῳ, in Epheſus,* in the firſt verſe. For, as he very well obſerves, "It is inconceivable how there ſhould have been ſuch a general agree-

"ment in this reading, if it was not the original inſcription of the "epiſtle."

2. The unanimous conſent of all the ancient fathers, and Chriſtian writers, who, without exception, bear witneſs, that this epiſtle was written *to the Epheſians*, and never entertained the leaſt doubt of it. This argument is well repreſented by Lardner, who, after the moſt accurate ſearch into every thing pertaining to Eccleſiaſtical Antiquities, hath thus written: Can. vol. ii. page 394. "That this epiſtle was "ſent to the church at Epheſus, we are aſſured by the teſtimony of all "catholic Chriſtians of all paſt ages. This we can now ſay with "confidence, having examined the principal Chriſtian writers of the "firſt ages, to the beginning of the twelfth century; in all which "ſpace of time, there appears not one who had any doubt about it." Of theſe teſtimonies, that of Ignatius, Biſhop of Antioch, in the end of the firſt century, is very remarkable. In a letter, which he wrote to the Epheſians, from Smyrna, in his way to Rome, he ſays, chap. xii. "Ye "are the companions in the myſteries of the goſpel of Paul the "ſanctified, the martyr, deſervedly moſt happy; at whoſe feet may I "be found when I ſhall have attained unto God, who, πασῃ επιϛολῃ (for "ὁλῃ επιϛολῃ, as πασα οικοδομη, Epheſ. ii. 21. is put for ὁλη,) throughout "all his epiſtle, makes mention of you in Chriſt." Μνημονευει ὑμων. *Makes honourable mention of you.* So the Greek phraſe ſignifies, Matth. xxvi. 13. Mark xiv. 9. Acts x. 4. Ignatius means, that Paul commended the Epheſians, and never blamed them throughout the whole of his epiſtle, as he did ſome others, in the letters which he wrote to them. This is exactly true of the preſent epiſtle to the Epheſians. Moreover, by calling them συμμυϛοι, *companions*, or *partakers of the myſteries of the goſpel of Paul*, he alluded to thoſe paſſages in the preſent epiſtle to the Epheſians, where the goſpel is repreſented as *a myſtery* made known to the apoſtle, and by him to them. Ignatius having thus plainly deſcribed our Epiſtle to the Epheſians, there can be no doubt of the genuineneſs of its inſcription. For if that epiſtle was written in the 9th of Nero, and Ignatius' epiſtle in the 10th of Trajan, as Biſhop Pearſon ſuppoſes, the diſtance between the two epiſtles will be only forty-five years; conſequently, Ignatius being of age at the time Paul is ſuppoſed to have written to the Epheſians, he could not be ignorant of the truth concerning it. But, without citing more teſtimonies, it is ſufficient to obſerve with Lardner, in the general, "that Irenæus, Clement of Alexandria, Tertullian, Origen, and Cy-"prian, writers of the ſecond and third centuries, quote this epiſtle "as written to the Epheſians, as freely and plainly as they do his "epiſtles to the Romans, Galatians, Corinthians, or any other of the "acknowledged epiſtles of Paul; and that it is quoted in like

"manner,

" manner, by all the writers of every age, Latins, Greeks, and Syri-
" ans." Canon ii. page 408.

3. As to Marcion, on whose affirmation Mill lays so great a stress, Lardner observes, that his credit is very little in an affair of this kind. For Tertullian, who says Marcion called this *the Epistle to the Laodiceans*, says also, that Marcion rejected the epistles of Paul to Timothy and Titus. And though Grotius has remarked, that in speaking of the epistle to the Ephesians, Marcion had no temptation to falsify, the answer is, All the catholic writers of that age, have called this *the Epistle to the Ephesians*, and they had no temptation to falsify; for they had no interest to serve by it. And if Marcion ever said this epistle was written to the Laodiceans, meaning thereby that it was written, not to the Ephesians, but to the Laodiceans, he affirmed what was false; as we are expressly assured, by the unanimous testimony of men who had no interest to deceive us in this matter, and who could not be deceived themselves.—Farther, though Tertullian hath said that Marcion called this *the Epistle to the Laodiceans*, he hath not said, that Marcion founded his opinion on the authority of any ancient MSS. he had ever seen. On the contrary, there is reason to believe, that the copy of this epistle which Marcion used, was inscribed, not to the Laodiceans, but to the Ephesians; as Lardner has shewed. Besides, as it is not said that Marcion founded his opinion on any ancient MSS. he had ever seen, so neither is it said, that any person who had opportunity to know the matter, told him that this epistle was written, not to the Ephesians, but to the Laodiceans. We have good reason, therefore, to believe, with Lardner, that if this was Marcion's opinion, he took it up without enquiry; being led to it, perhaps, as others since his time have been, by the mention that is made, Col. iv. 16. of an epistle from Laodicea.

4. With respect to St Basil's insinuation, that the words, *in Ephesus*, were wanting in the original inscription of this letter, Lardner hath observed, that if any ancient MSS. wanted these words, they were so little regarded, as not to be followed by any of those who transcribed the scriptures. For there are no MSS. now extant, in which that reading is preserved. And, even though it had been preserved in some, they could have no authority; because the omission of the words, *in Ephesus*, would make this a general epistle; contrary to chap. i. 15. which shews, that it was addressed to some particular church, of whose faith and love the apostle had heard good accounts, and whom he begged not to faint at his afflictions for them, chap. iii. 13. Contrary also to chap. vi. 21, 22. which shews, that the members of this particular church were well acquainted with the writer, and took such an interest in him, as to be comforted by the knowledge of his affairs: Nay, contrary to ver. 23, 24. of the same

chapter, where the benediction is given, first to the brethren of a particular church, and then to all who loved our Lord Jesus Christ in sincerity.

5. To the passages in this epistle, quoted to prove that it could not be written to the Ephesians, Lardner opposes a variety of other passages, which agree better to the Ephesians than to any other people: particularly those which shew, that the apostle was well acquainted with the persons to whom he wrote. For example, chap. i. 13. where he says, *By whom*, (Christ) *after ye believed, ye were sealed with the Spirit of promise*.—Also in the end of chap. i. having spoken of Christ as filling all his members with his gifts and graces, he adds, chap. ii. 1. *Even you who were dead in trespasses and sins*.—Chap. iv. 20. *But ye have not so learned Christ*. 21. *Seeing ye have heard him, and have been taught concerning him, as the truth is in Jesus*. Now could the apostle say these things, unless he had been well acquainted with the persons to whom he wrote; or rather, unless they had been instructed, and endowed with the spiritual gifts, by himself?—Farther, if the apostle had not been well acquainted with the persons to whom he was writing, and if they had not been his own converts, would they have taken such an interest in him, as to make it proper for him to send Tychicus, to make known all things to them concerning himself? chap. vi. 21, 22. —To all the former, add chap. ii. 20, 21, 22. iii. 18. in which there are evident allusions to the temple of Diana; which shews still more plainly, that the epistle under consideration, was written to the inhabitants of Ephesus.

6. The passages in this epistle, which are quoted to prove that it could not be written to the Ephesians, may easily be interpreted consistently with the supposition that it was inscribed to the Ephesians; as shall be shewn in the notes on the passages themselves, chap i. 15. iii. 2.—4.

7. The salutation sent to the brethren in Laodicea, Col. iv. 15. is a strong presumption, that the epistle in the canon, inscribed to the Ephesians, was not directed to the Laodiceans. For the epistle to the Colossians, being written at the same time with the supposed epistle to the Laodiceans, and sent by the same messenger, Tychicus, Ephes. vi. 21. Col. iv. 7, 8. is it probable, that in the epistle to the Colossians, the apostle would think it needful to salute the brethren in Laodicea, to whom he had written a particular letter, in which he had given them his apostolical benediction?

To conclude, the arguments on the one side, and on the other of this question, being fairly weighed, every impartial person, I should think, must be sensible, that Mill's opinion stands on no solid foundation. And therefore, I scruple not to affirm, with Dr Lardner, that the epistle under consideration, was not written to the Laodiceans, but

but to the Ephefians; as the infcription, which is undoubtedly genuine, exprefsly bears.—If any reader is of a different opinion, he may be indulged in it, becaufe as Chandler obferves, "It is not material to whom the epiftle was infcribed, whether to the Ephefians or Laodiceans, fince the authority of the epiftle doth not depend on the perfons to whom it was written, but on the perfon who indited it; who was St Paul, as the letter itfelf teftifies, and all genuine antiquity confirms."

Sect. III. *Of the Occafion of Writing the Epiftle to the Ephefians.*

During the apoftle's imprifonment at Rome, among others who were fent to enquire after his welfare, Epaphroditus came to him from the Philippians, and Epaphras from the Coloffians. In return, for the kindnefs of thefe churches, the apoftle wrote to them the letters in the Canon of the New Teftament, which bear their names. Now, as was obferved in the laft paragraph but one of the preceding fection, feeing he fent his letter to the Ephefians, by Tychicus the bearer of his epiftle to the Coloffians, and left it to him to give the Ephefians an account of his ftate, (Eph. vi. 21.) And feeing Epaphroditus, (Philip. iv. 18.) and Epaphras, (Col. i. 7, 8.) came from their refpective churches, to give the apoftle an account of their affairs, and to enquire how matters went with him, may we not fuppofe, that Tychicus alfo came on the fame errand from Ephefus? Efpecially as we have reafon to think he was an Ephefian, from his being appointed by the churches of Afia, of which Ephefus was the metropolis, their meffenger, along with Trophimus an Ephefian, (Acts xxi. 29.) to accompany Paul to Jerufalem with the collections, Acts xx. 4. Befides, it appears, that about the time the epiftle to the Ephefians was written, fome perfon had given the apoftle an account of their affairs: for he tells them, chap. i. 15. That *he had heard of their faith and love.* This perfon I fuppofe was Tychicus, who may have told him likewife of the infidious arts, ufed by the Judaizing teachers, for perfuading the Ephefians to join the law of Mofes with the gofpel. But whoever the perfon was, who gave the information, he at the fame time affured the apoftle, that their arts had not fucceeded. The Ephefians maintained the faith of Chrift in purity, and lived fuitably to their Chriftian profeffion.

This good news filled the apoftle with joy. Neverthelefs, knowing how indefatigable the falfe teachers were in fpreading their errors, he wrote to the Ephefians, the letter which bears their name: not to cenfure them for any irregularity of conduct, as he did the Corinthians;

thians; nor for any deviation from the doctrine of the gospel, as he did the Galatians; but merely to prevent them from being impressed with the plausible arguments which the Judaizers used, to persuade them to embrace the law of Moses. Of these arguments indeed, the apostle hath given us no particular account. But from the things which he hath written, to establish the Ephesians in the faith and profession of the gospel, we may conjecture, that at Ephesus, as in all other places, the false teachers suited their arguments to the passions and prejudices of the persons they addressed. And therefore, because the Ephesians, before their conversion, had been captivated with an high admiration of the heathen mysteries, and with the magnificence of the temple of Diana, and with the splendor of her worship; and took great honour to themselves, as keepers of the temple of that idol; and boasted of the privileges which her priests and votaries enjoyed: The Judaizers talked to them in the most pompous manner, of the law of Moses, and of its wonderful discoveries concerning the being and attributes of God, the origin of things, the deluge, the general judgment, &c. as far exceeding the discoveries made in the most celebrated of the heathen mysteries. They described likewise, the magnificence of the temple at Jerusalem, and the splendor of the worship performed there, according to a ritual of God's own appointment: They praised the efficacy of the atonements made by the Levitical sacrifices, and the advantages which the Jews derived from the oracles of the true God, contained in their sacred books: Withal they extolled the Jews, as the most honourable people on earth, because they were the keepers of the only temple the true God had on earth, and worshipped him in that temple, and had among them an order of men, made priests by God himself, to offer sacrifices for sin, and to perform all the other parts of the worship of God.

These discourses I have said, are not formally stated by the apostle. Nevertheless, as was just now observed, the things which he hath written in this epistle, imply, that the Judaizing teachers had amused the Ephesians with speeches of that sort. For, lest the admiration of the heathen mysteries might have made them fond of the law of Moses, whose discoveries they were told exceeded the discoveries in the mysteries; and lest their passion for a pompous worship, might have inclined them to embrace the shewy rites of Judaism, or perhaps to relapse into heathenism, the apostle gave them such a sublime view of the Christian doctrine and worship, as could not fail to raise their admiration. Only in giving it, he did not follow the didactic method; but filled his letter with rapturous thanksgivings to God, for the great discoveries made to the Ephesians in the gospel. And having mentioned some of these discoveries, he called them *The mystery of*

of God's will, chap. i. 9.—and *the myſtery*, by way of eminence, chap. iii. 3.—and *the myſtery of Chriſt*, ver. 4.—*and the myſtery of the goſpel,* chap. vi. 19. and obſerved that that myſtery was made known to the holy apoſtles and prophets, by the Spirit, Epheſ. iii. 5. not to be concealed, like the heathen myſteries, but to be publiſhed; that Jews and gentiles receiving it, might be gathered together into one church, ver. 10. or fellowſhip; which he called *a heavenly place*, on account of the diſcoveries of heavenly things that were made in it, chap. ii. 6. Next the apoſtle prayed that God would enlighten their underſtanding, that they might know the greatneſs and extent of the bleſſings promiſed to believers in the myſtery of God's will, ver. 18. 19. Then ſpake of the dignity of Chriſt, whom God hath made head over all things to the church, and of his power to fill all the members of his church with ſpiritual gifts, ver. 20.—23. And among the reſt, even the idolatrous gentiles themſelves, who notwithſtanding the diſcoveries made in the heathen myſteries, were living in deplorable ignorance and wickedneſs, chap. ii. 1.—3.

Next, with reſpect to the law of Moſes, and the pompous worſhip performed in the temple of Jeruſalem, the apoſtle told the Epheſians, that they and the reſt of the gentiles, while idolaters, had indeed been excluded from that worſhip, and of courſe were ſtrangers to the covenants of promiſe, and without hope. But the want of theſe privileges, was not to be regretted by them under the goſpel; becauſe Chriſt by his death had aboliſhed the whole ordinances of the law of Moſes, as of no farther uſe. And by joining Jews and gentiles into one new ſociety, or church, the gentiles were become joint partakers with the Jews in all ſpiritual privileges, chap. ii. 11.—18: And were no longer ſtrangers and foreigners, but fellow citizens with the believing Jews, ver. 19: And were built with them on the foundation of the prophets and apoſtles, into a great temple for an habitation of God, chap. ii. 22.—By repreſenting the Chriſtian church under the idea of a temple, the apoſtle, if I miſtake not, inſinuated among other things, that it was intended to be the repoſitory of the myſtery of God's will, as the heathen temples were the repoſitories of the myſteries of the gods to whom they were conſecrated.

Farther, the apoſtle aſſured the Epheſians, that the myſtery of Chriſt had been made known to him and his brethren apoſtles, more fully than in former ages to the Jewiſh prophets; namely, that the gentiles ſhould be joint heirs, and a joint body, and joint partakers with the Jews, of God's promiſes in Chriſt, through the goſpel, chap. iii. 3.—6. And therefore, they were to give no heed to the Judaizing teachers, who excluded the gentiles from theſe privileges, merely becauſe they were not circumciſed.—And to the united body of Jews and gentiles, forming the Chriſtian church, he gave the appellation of *the fellow-*

ſhip

ſhip of the myſtery, chap. iii. 9. The honours and privileges of which he deſcribes, ver. 15.—19. As he doth likewiſe, the bonds by which the members of this fellowſhip are united; namely, *one Lord* or head, *one faith, one baptiſm, and one object of worſhip*, chap. iv. 4.—6: Not omitting the ſupernatural gifts, with which the members of this fellowſhip were endowed, chap. iv. 11. 12.—Laſtly, he expreſsly prohibited the Epheſians from joining in any of the heathen fellowſhips, on account of the works of darkneſs committed in them, chap. v. 11.

Upon the whole, I ſubmit it to my readers, whether the apoſtle, by repreſenting the goſpel in this epiſtle, no leſs than five times, under the idea of *a myſtery*, did not mean to lead the Epheſians to compare it with their own myſteries, for the purpoſe of making them ſenſible: 1. That in authority and importance, the diſcoveries contained in the goſpel, infinitely exceeded the diſcoveries made in the moſt celebrated of the heathen myſteries, and were much more effectual for comforting and directing mankind in their journey through life.—2. That Chriſt the head of the Chriſtian fellowſhip, was much more powerful than all the heads of the heathen fellowſhips joined together.—3. That the Chriſtian church, in which the myſtery of God's will was kept, was a far more excellent fabric than the temple of Diana at Epheſus.—4. That the honours and advantages, which the members of the Chriſtian church derived from Chriſt, their head, far ſurpaſſed the honours and advantages, which the initiated pretended to derive from the gods, the heads of their fellowſhips.—5. That the bonds by which the members of the Chriſtian church were united, were more excellent and more effectual for promoting concord and love, than thoſe by which the members of the heathen fellowſhips were united.—6. That the miraculous gifts beſtowed on the apoſtles, and other inſpired teachers in the Chriſtian church, rendered them, as teachers, more reſpectable than any of the heathen myſtagogues, and their teaching more worthy of the attention of mankind, than theirs.—And therefore, 7. That it was far more honourable and advantageous to be a member of the Chriſtian church, than to be initiated in the moſt celebrated of the heathen myſteries; conſequently, That the condition of the Epheſians, as members of the church of Chriſt, was far more happy than their former ſtate; even although they had been partakers in the beſt of the heathen myſteries, the Eleuſinian not excepted.

The Epiſtle to the Epheſians, viewed in the light wherein I have placed it, appears excellently calculated for repreſſing that vain admiration of the myſteries, which the Epheſian and other gentile converts ſtill entertained: And for enervating the ſpecious arguments uſed by the Judaizers, for ſeducing them to obſerve the law of Moſes.

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This epiſtle, therefore, muſt have been of great uſe for confirming the whole body of the gentile converts inhabiting the province of Aſia, in the belief and profeſſion of the goſpel.

Before this ſection is concluded, it may be proper to obſerve, that the ivth, vth, and vith chapters of the epiſtle to the Epheſians, are called, by Theodoret, *The moral admonition;* as containing a more complete ſyſtem of precepts, reſpecting the temper of mind which the diſciples of Chriſt ought to poſſeſs, and reſpecting the duties which they owe to themſelves and to each other, than is to be found in any other of St Paul's epiſtles.

Sect. IV. *Of the Perſons for whom the Epiſtle to the Epheſians was deſigned.*

That the epiſtle to the Epheſians was deſigned for the uſe, not of the Epheſians alone, but of all the brethren in the proconſular Aſia, not excepting thoſe to whom the apoſtle was perſonally unknown, may be gathered from the inſcription of the epiſtle, and from the benedictions with which it is concluded. The inſcription runs thus: *To the ſaints who are in Epheſus, and to the believers in Chriſt Jeſus;* by which laſt expreſſion, I underſtand perſons different from *the ſaints in Epheſus;* namely all the believers in the province of Aſia. In like manner, in the concluſion of the epiſtle, we have, firſt a particular benediction, chap. iv. 23. *Peace be to the brethren*, namely in Epheſus; then a general one; ver. 24. *Grace be with all them who love our Lord Jeſus Chriſt in ſincerity*, that is, with all the faithful in the proconſular Aſia. For that there was a conſiderable intercourſe between the churches of the proconſular Aſia, and that at Epheſus, appears from the firſt epiſtle to the Corinthians, which was written from Epheſus; where, inſtead of mentioning the church at Epheſus by itſelf, as ſaluting the Corinthians, the ſalutation is from the churches of Aſia in general, comprehending Epheſus among the reſt, 1 Cor. xvi. 19. *The churches of Aſia ſalute you.*—Paul indeed, commonly directed his letters to the churches in the great cities, becauſe they were more numerous than the other churches. Yet that he deſigned them for all the brethren in the neighbourhood, appears from the inſcriptions of his epiſtles to the Corinthians, as was obſerved, Prelim. Eſſ. ii. pag. 57. To theſe arguments add, that the fulneſs and perfection of the moral admonition delivered in the epiſtle to the Epheſians as well as the catholic manner in which the other matters contained in it are handled, ſhew clearly, that it was deſigned for others, beſides the brethren at Epheſus.

This remark, concerning the persons for whom the epistle to the Ephesians was designed, may be of considerable use in helping us to judge of some passages. For example, when we recollect that this epistle was directed *to the faithful in Christ Jesus*, throughout the province of Asia, many of whom, it is to be supposed, had never seen Paul's face, we shall be sensible of the propriety of his saying to them, even according to the common translation, chap. iii. 2. *If ye have heard of the dispensation of the grace of God given to me.* For although the brethren at Ephesus, with whom the apostle abode three years, and many of the inhabitants of the province of Asia, who had heard him preach in Ephesus, Acts xix. 10. must have known that he was appointed by Christ the apostle of the gentiles, some of the churches of Asia, or at least some of the members of these churches, who had never seen him, may have been ignorant of the miraculous manner in which he was converted, and commissioned to be an apostle. And therefore, his mentioning these things, together with the revelations that were made to him of the mystery of God's will, in his epistle to the Ephesians, which was designed for their use likewise, may have been very necessary to many, to make them understand what his knowledge and authority as an apostle of Christ were. Accordingly, as if this part of the epistle had been written for a class of readers different from those to whom the foregoing part was addressed, he introduces it with his name, Eph. iii. 1. *On account of this, I Paul, am the prisoner of Jesus Christ, for you gentiles*, &c. See, however, the new translation of the passage.—In like manner, by considering the epistle to the Ephesians, as designed for all the brethren in the province of Asia, we see the reason why the apostle has handled his subjects in a general manner, without making any of those allusions to particular persons and affairs, which might have been expected in a letter to a church gathered by himself, and in which he had so long resided, and with the members of which he was so intimately acquainted. Such allusions would not easily have been understood by strangers, and therefore they were with great propriety avoided.

SECT. V. *Of the Time and Place of writing the Epistle to the Ephesians.*

During the apostle Paul's imprisonment in Cæsarea, though it lasted more than two years, he wrote no letters, either to the churches which he had planted, or to particular persons; at least we know of none which he wrote. But during his confinement at Rome, having more liberty, he wrote several epistles which still remain. For when the news of his confinement in that city reached the provinces, some of the churches which he had gathered, sent certain of their most respected

respected members all the way to Rome, as formerly mentioned, to visit and comfort him, Philip. iv. 18. Col. i. 7, 8. These messengers having given him a particular account of the state of the churches from whence they came, their information gave rise to the letters which the apostle wrote at that time; and which may be distinguished from his other letters, by the mention made in them of his imprisonment and bonds. Wherefore, the apostle's bonds being frequently introduced in his epistle to the Ephesians, chap. iii. 1. 13. iv. 1. vi. 12. there can be little doubt of its being written during his confinement at Rome. But whether in the first, or in the second year of that confinement, learned men are not agreed. Many supposing it to have been written at the same time with the epistle to the Colossians, have dated it in the end of the second year of the apostle's confinement, at which time we know the epistle to the Colossians was written. And that these two epistles were written about the same time, they prove by observing, that there is a great similarity of sentiment and expression in them; and that they were sent by the same messenger, namely, Tychicus, Ephes. vi. 21. Col. iv. 7. But in Lardner's opinion, these circumstances are not decisive; because Tychicus may have been sent twice from Rome into Asia, by the apostle with letters during his two years confinement; and because several reasons may have rendered it proper for him to write the same things to these churches, especially as a considerable space of time intervened between the writing of the letters in which they are contained. Rejecting, therefore, the late date of the epistle to the Ephesians, Lardner supposes it to have been written in the beginning of the first year of the apostle's imprisonment at Rome. And, in support of his opinion, he offers the two following arguments, Canon, chap. xii.

1. That Timothy who joined the apostle in his letters to the Philippians, Colossians, and Philemon, did not join him in his epistle to the Ephesians. True. But might not Timothy after joining the apostle in the letters mentioned, leave Rome on some necessary business, before the epistle to the Ephesians was begun? That this was actually the case, we have reason to believe. For the apostle in his letter to the Philippians, promised to send Timothy to them soon, chap. ii. 19. And in his epistle to the Hebrews, which was written after his release, he informed them that Timothy was sent away, Heb. xiii. 23. Wherefore, having left Rome before the letter to the Ephesians was begun, his name could not be inserted in the inscription, notwithstanding it was finished in such time, as to be sent to Ephesus by the messenger who carried the letters to the Colossians and to Philemon.

2. Lardner's second argument for the early date of the epistle to the Ephesians, is, that in his letters to the Philippians and to Phile-

mon, the apoſtle expreſſes his hope of being ſoon releaſed; whereas in his letter to the Epheſians, he does not give the moſt diſtant inſinuation of any ſuch expectation. But the apoſtle, in his epiſtle to the Coloſſians, makes as little mention of his releaſe, as in his epiſtle to the Epheſians. And yet all allow that that epiſtle was written and ſent along with the epiſtle to Philemon, in which the apoſtle expreſſeth the ſtrongeſt hope of that event. He did not think it neceſſary, it ſeems, to mention his enlargement in his letter to the Coloſſians, becauſe he had ordered Tychicus to inform them of it. Col. iv. 17. *All things concerning me, Tychicus will make known to you.* For the ſame reaſon he may have omitted mentioning his releaſe to the Epheſians, as may be inferred from Epheſ. vi. 21. *Now that ye alſo may know the things relating to me, and what I am doing, Tychicus will make known to you all things.* The phraſeology here deſerves notice; *That ye alſo may know;* which I think implies, that at this time the apoſtle had ordered Tychicus to make known all things concerning him to ſome others; namely, to the Coloſſians; conſequently that the two epiſtles were written about the ſame time. And as Tychicus and Oneſimus, to whom the apoſtle delivered his epiſtles to the Coloſſians and to Philemon, were to take Epheſus in their way, he gave them his letter to the Epheſians likewiſe; and ordered them when they delivered it, to enjoin the Epheſians to ſend a copy of it to the Laodiceans, with directions to them to ſend a tranſcript taken from their copy, to the Coloſſians. Tychicus, therefore, and Oneſimus, taking Epheſus in their way, delivered the apoſtle's letter to the church in that city, as they were directed; then proceeded with the letters to the Coloſſians and to Philemon; which when they delivered, their commiſſion was at an end.

If the epiſtle to the Epheſians was written, as I ſuppoſe, ſoon after the epiſtles to the Coloſſians and to Philemon, the mention which is made of the apoſtle's releaſe, in his letter to Philemon, will lead us to fix the writing of the three epiſtles, to the end of the ſecond year of the apoſtle's confinement at Rome, anſwering to A. D. 60, or 61.

SECT. VI. *Of the Style of the Epiſtle to the Epheſians.*

The critics have obſerved, that the ſtyle of the Epiſtle to the Epheſians is exceedingly elevated; and that it correſponds to the ſtate of the apoſtle's mind at the time of writing. Overjoyed with the account which their meſſenger brought him of their faith and holineſs, chap. i. 15. and tranſported with the conſideration of the unſearchable wiſdom of God, diſplayed in the work of man's redemption, and of his

his astonishing love towards the gentiles, in making them partakers, through faith, of all the benefits of Christ's death, equally with the Jews, he soars high in his sentiments on these grand subjects, and gives his thoughts utterance in sublime and copious expressions. At the same time, he introduces various deep, and hitherto unknown doctrines, to which he gives the appellation of *mysteries*, in allusion to the occult doctrines, which the Greeks dignified with the name of *the mysteries* of this or that god; and on the knowledge of which the initiated in these mysteries highly valued themselves. In short, this epistle is written as it were in a rapture. Hence Jerome, on chap. iii. says, "Nullam epistolam Pauli tanta habere mysteria, tam reconditis "sensibus involuta, quos et apostolus nosse se gloriatur."

Grotius, likewise, entertained an high opinion of this epistle. For he says, it expresseth the sublime matters contained in it, in words more sublime than are to be found in any human language: "Rerum "sublimitatem, adæquans verbis sublimioribus, quam ulla unquam ha-"buit lingua humana." This character is so just, that no real Christian can read the doctrinal part of the Epistle to the Ephesians, without being impressed and roused by it, as by the sound of a trumpet.

Sect. VII. *Of the Eleusinian and other Heathen Mysteries, alluded to in this Epistle.*

I. The apostle Paul, in this and in his other epistles, having often alluded to the heathen mysteries; and having condemned them all, on account of the shameful things practised in them, Ephes. v. 11. 12. it is proper, both for understanding his allusions, and for shewing the propriety of his censure, to give, in this section, some account of these famed institutions.

Bishop Warburton, from whom I have taken the greatest part of this account, in his Divine Legation, b. 2. sect. 4. informs us, That each of the heathen gods, besides the worship paid to him in public, had a secret worship, to which none were admitted, but those who were prepared by previous ceremonies. This secret worship was termed *the mysteries of the god;* which, however, were not performed in all places where he was publicly worshipped, but only where his chief residence was supposed to be. According to Herodotus, Diodorus, and Plutarch, who, in support of their opinion, appeal to the most ancient testimonies, these mysteries were first invented in Egypt; whence they spread themselves into most countries of Europe and Asia. In Egypt, they were celebrated to the honour of Isis and Osiris; in Asia, to Mythras; in Samothrace, to the mother of the gods;

in Bœotia, to Bacchus; in Cyprus, to Venus; in Crete, to Jupiter; in Athens to Ceres and Proserpine, thought to be the same with Isis and Osiris; and in other places to other gods, to an incredible number. The most noted of these mysteries, however, were the Orphic, the Bacchic, the Eleusinian, the Samothracian, the Cabiric, and the Mythraic. But the Eleusinian mysteries, celebrated by the Athenians at Eleusis, a town of Attica, in honour of Ceres, and her daughter Proserpine, in process of time swallowed up all the rest. For as Zosimus tells us, lib. iv. *These most holy rites were then so extensive, as to take in the whole race of mankind.* Accordingly, ancient authors have spoken most of the Eleusinian mysteries. However, as they all proceeded from one fountain, and consisted of similar rites, and had the same end in view, at least till they were corrupted, what we are told of any of them, Warburton thinks may be understood of them all.

The general object of the mysteries, was, by means of certain shews and representations accompanied with hymns, to impress the senses and imaginations of the initiated, with the belief of the doctrines of religion, according to the views of them which the contrivers of the mysteries, or those who introduced them into any country, entertained. And, that the mystic shews might make the deeper impression on the initiated, they were always exhibited in the darkness of night.

The mysteries were divided into two classes, *the lesser*, and *the greater*. *The lesser mysteries* were intended for the common people. *The greater* for those in higher stations, and of more improved understandings. Plutarch seems to speak of a third class, called *the intuitive.* See 2 Pet. I. 16. note 2. Though others give that name to the second class. In both the mysteries, the doctrines of providence, and future retributions, were inculcated; but in the greater, there were, besides, revealed to the initiated, certain doctrines called απορρητα, because they were never to be mentioned, except to such of the initiated as were capable of understanding them, and that under the most religious seal of secrecy.

In the celebration of the lesser mysteries, matters were so contrived, that the person to be initiated, at his entrance, was filled with an inexpressible horror. So Proclus, *In the most holy mysteries, before the scene of the mystic visions, there is a terror diffused into the minds of the initiated.* So likewise Dion Chrysost. in his account of the initiation into the lesser mysteries: *Just so it is, as when one leads a Greek or a Barbarian to be initiated, in a certain mystic dome, excelling in beauty and magnificence, where he sees many mystic sights, and hears in the same manner, a multitude of voices; where darkness and light alternately affect his senses, and a thousand other uncommon things present themselves before him.* It seems the darkness was dispelled by the sudden flashing of light,

light, immediately ſucceeded by a diſmal darkneſs.—Warburton, who thinks Virgil's deſcription of Æneas's deſcent into hell, an allegorical relation of his initiation into the Eleuſinian myſteries, ſuppoſes that the myſtic viſion, which occaſioned the horror in the mind of the initiated of which Proclus ſpeaks, is deſcribed, Æneid lib. vi. 273. where in the very entrance of hell, all the real and imaginary evils of life, together with many frightful forms, are ſaid to be ſtationed.

> Veſtibulum ante ipſum, primiſque in faucibus Orci,
> Luctus, et ultrices poſuere cubilia curæ:
> Pallenteſque habitant morbi, triſtiſque ſenectus:
> Et Metus, et maleſuada Fames, et turpis Egeſtas,
> (Terribiles viſu formæ) Lethumque Laborque:
> Tum conſanguineus Lethi Sopor: et mala mentis
> Gaudia, mortiferumque adverſo in limine Bellum:
> Ferreique Eumenidum thalami, et Diſcordia demens,
> Vipereum crinem vittis innexa cruentis, &c.
>
> Corripit hic ſubitâ trepidus formidine ferrum — lin. 290.
> Æneas, ſtrictamque aciem venientibus offert.

—Farther, becauſe Virgil repreſents Æneas, after paſſing the river Styx, and entering the Lugentes campi or purgatory, as diſtreſſed with the cries of the ſhades of infants, cut off in early life, Warburton ſuppoſes that they were introduced into the myſtic ſhew, that by an exhibition of their miſerable ſtate, parents might be deterred from the barbarous practice of expoſing their children, which prevailed anciently among the Greeks.—Among the uncommon things repreſented in the leſſer myſteries, Warburton ſaith there were men and women properly habited, who perſonating the gods both ſupernal and infernal, paſſed in review before the initiated. And to each of them an hymn was ſung, explaining their character, attributes, and actions. Theſe hymns, Clemens Alexandrinus has termed *the theology of images*, or *idols*. Proclus likewiſe tells us: *In the celebration of the myſteries, it is ſaid that the initiated meet many things of multiform ſhapes and ſpecies, which repreſent the firſt generation of the gods.*

In the leſſer myſteries, there were repreſentations of purgatory, and Tartarus; and ſhews exhibited to the initiated, of perſons ſuffering puniſhments in Tartarus, ſuitable to the nature of their crimes. And to repreſent the miſerable ſtate of the greateſt criminals, men were introduced who perſonated Theſeus, and Ixion, and Siſyphus, and Phlegyas, ſuffering eternal puniſhments, and who as they paſſed in review, gave each an admonition to the initiated, to beware of the crime for which he in particular was ſuffering: And for this, Warburton appeals to that paſſage of the Eneid; where, as Æneas was paſſing

paſſing by the gate of Tartarus (for he was not permitted to enter) the Sibyl gave him an account of the puniſhments of the wicked impriſoned in that place of torment for ever, by the ſentence of Rhadamanthus. Æneid lib. vi. lin. 557.

> Hinc exaudiri gemitus, et ſæva ſonare
> Verbera: tum ſtridor ferri, tractæquæ catenæ.
> Conſtitit Æneas, ſtrepitumque exterritus hauſit.
> Quæ ſcelerum facies? (o virgo effare) quibuſve
> Urgentur pœnis? quis tantus plangor ad auras?
> Tum vates ſic orſa loqui: Dux inclyte Teucrum,
> Nulli fas caſto ſceleratum inſiſtere limen.
> Sed me, cum lucis Hecate præfecit Avernis,
> Ipſa Deûm pœnas docuit, perque omnia duxit. lin. 565.
>
> Saxum ingens volvunt alii: radiiſque rotarum lin. 616.
> Diſtricti pendent: ſedet, æternumque ſedebit
> Infelix Theſeus: Phlegyaſque miſerrimus omnes
> Admonet, et magna teſtatur voce per umbras:
> Diſcite juſtitiam moniti, et non temnere Divos.
> Vendidit hic aurô patriam, dominumque potentem
> Impoſuit: fixit leges pretio, atque refixit, &c.

But whatever impreſſion theſe repreſentations might make on the minds of the initiated, Warburton ſaith it was rendered in a great meaſure ineffectual, by the ſhews of the gods and goddeſſes, who paſſed in review before them; and by the hymns which were ſung to each, deſcriptive of his origin, his character, and his actions. For the vitious actions of the gods celebrated in theſe hymns, muſt have led ſuch of the initiated as were capable of reaſoning on the ſubject, to conſider the puniſhments inflicted on men for the very ſame crimes of which the gods themſelves were guilty, as utterly unjuſt; conſequently, to think the whole a fiction. So that the motives to virtue, ariſing from the repreſentations of the puniſhment of the damned, were deſtroyed by the confirmation which the popular theology derived, from the other parts of the ſhews in the leſſer myſteries. The truth is, if a perſon was diſpoſed to gratify any irregular paſſion, it was eaſy for him to excuſe himſelf by the example of the gods, as we find one actually doing in Terence: *Ego homuncio, hoc non facerem?*

To remedy this inconvenience, Warburton ſaith *the greater myſteries* were contrived, in which ſuch of the initiated, as were judged capable of the diſcovery, were made acquainted with the whole deluſion of the commonly received theology. The *myſtagogue, Hierophant*, or *prieſt*, who might be of either ſex indifferently, and whoſe office it was to conduct the initiated, through the preparatory ceremonies, and to explain to him the myſtic ſhews, taught him, that Jupiter,

Jupiter, Mercury, Venus, Mars and the reſt, were only dead men, who while in life, were ſubject to the ſame paſſions with themſelves. But having been benefactors to mankind, grateful poſterity had deified them; and with their virtues had canonized their vices alſo.—The fabulous divinities being thus diſcarded, the myſtagogue diſcovered to the initiated, the *Supreme Creator of the univerſe*, who pervades all things by his virtue, and governs all things by his providence, and who is *one*, having neither equal, nor ſecond to himſelf. From this time the initiated was called Εποπτης, *a beholder*, to intimate that he ſaw things as they are, without diſguiſe. Whereas before, he was only Μυϛης, from *μυειν το ϛομα*, one who was to *keep his mouth ſhut*, becauſe he did not underſtand the true nature of things. This doctrine of the unity of God, taught in the greater myſteries, Warburton affirms, was *the grand ſecret, αποῤῥητον*, of which there is ſo much ſaid in ancient authors.

The diſcovery of the ſupreme being, was made in the greater myſteries, firſt of all by a myſtic ſhew or repreſentation, which Pſellus thus deſcribes, *The αυτοψια, is when he who is initiated beholds the divine lights.* To the ſame purpoſe, Themiſtius: "It being thoroughly purified, he now diſplays to the initiated, a region all over illuminated, and ſhining with a divine ſplendour. The clouds and thick darkneſs are diſperſed, and the mind emerges into day, full of light and cheerfulneſs, as before of diſconſolate obſcurity." That which the prieſt thoroughly *purified*, was *αγαλμα, an image*, which repreſented the Divine being. When this was exhibited, the hierophant habited like the Creator, ſung a hymn in honour of the one only God; of which, according to Warburton, there is a fragment preſerved by Clem. Alexand. and Euſebius, which begins thus: "I will declare a ſecret to the initiated. But let the doors be ſhut againſt the profane. But thou Muſæus, the offspring of fair Selene, attend carefully to my ſong; for I ſhall ſpeak of important truths. Suffer not, therefore, the former prepoſſeſſions of your mind, to deprive you of that happy life, which the knowledge of theſe myſterious truths will procure you. But look on the divine nature; inceſſantly contemplate it, and govern well the mind and heart: Go on in the right way, and ſee the ſole Governour of the world. He is one, and of himſelf alone; and to that one, all things owe their being. He operates through all, was never ſeen by mortal eyes, but does himſelf ſee every thing."

Becauſe Muſæus, who had been hierophant at Athens, directed Æneas to the place in Elyſium where his father's ſhade abode, Warburton thinks Anchiſes opened to him the doctrine of perfection in theſe ſublime words,

> Principio cœlum, ac terras, campoſque liquentes, lin. 724.
> Lucentemque globum Lunæ, Titaniaque aſtra,
> Spiritus intus alit, totamque infuſa per artns
> Mens agitat molem, et magno ſe corpore miſcet.
> Inde hominum pecudumque genus, vitæque volantum,
> Et quæ marmoreo fert monſtra ſub æquore pontus, &c.

and that with this diſcovery of the unity, Æneas's initiation concluded. On this ſuppoſition it will follow, that before the unity of God was diſcovered to the initiated, the ſhews which repreſented the bleſſed in Elyſium, were exhibited to them. In theſe ſhews, they ſaw Legiſlators, and ſuch as had brought mankind from a ſtate of nature into a civilized ſtate, enjoying happineſs in the chief places of Elyſium. Next to them, the initiated beheld patriots, and thoſe who had died for the good of their country. Virtuous and pious prieſts, were repreſented as occupying the third place. And the loweſt was aſſigned to the inventors of the mechanic and liberal arts.

The ſhews being ended, the initiated, as was obſerved above, were introduced to the ſight of *the αγαλμα*, or *ſhining image*, which repreſented the Creator, and the hymn in which the *αποῤῥητα, or ſecrets* concerning his nature, attributes, and operations, were delivered, being ſung, the aſſembly was diſmiſſed with the two following barbarous words, *κογξ ομπαξ*, which, as Le Clerc thinks, are only a bad pronounciation of *kots* and *omphets*, which, he ſays, ſignify in the Phœnician tongue, *watch*, *and abſtain from evil.*

If we may believe Voltaire, the initiated at almoſt every celebration of their myſteries confeſſed their ſins. For in his Eſſay on Univerſal Hiſtory, chap. xii. after telling us that Aquinas ſaid of confeſſion, *It is not a downright ſacrament*, *but a kind of ſacrament*, He adds: "Confeſſion may be looked upon as the greateſt check to ſe-" cret crimes. The ſages of antiquity, had in ſome meaſure embra-" ced this ſalutary practice. The Egyptians and the Greeks made " confeſſion of ſins at their expiations, and almoſt at every celebra-" tion of their myſteries. Marcus Aurelius, aſſiſting at the myſte-" ries of Ceres Eleuſina, confeſſed to the hierophantes." But of the ſins which the vulgar among the heathens confeſſed, thoſe which the gods were ſuppoſed to commit, in whoſe honour the myſteries were celebrated, we may be ſure made no part.

The nature of the greater myſteries being ſuch as above deſcribed, the wiſeſt of the ancients, Warburton ſays, ſpake of them as very uſeful in forming men to virtue, and as the ſource of their beſt conſolation. For which reaſon, as Zoſimus tells us, when the Emperor Valentinian reſolved to ſuppreſs all nocturnal ceremonies, Pretextatus who governed Greece as Proconſul, informed him, that ſuch a law,

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by abolifhing the myfteries, would caufe the Greeks to lead *αϐιωτον βιον, a lifelefs life*, a life abfolutely void of comfort. Nor is it any wonder, faith Warburton, that the Geeks fhould have confidered the abolition of the myfteries as the greateft evil, fince the life of man, without the fupport of the doctrine taught in the myfteries, was thought by them as no better than a living death: On which account Ifocrates called the myfteries, *the thing which human nature ftood moft in need of.*

But notwithftanding, according to Warburton, the greater myfteries were contrived to correct the errors of the popular religion, inculcated by the fhews in the leffer myfteries, and to imprefs the initiated with juft notions of God, of providence, and of a future ftate, he acknowledges that the difcovery came too late, to counteract the pernicious influence of the fhews in the leffer myfteries; and that the Orgies of Bacchus, and the myfteries of the mother of the gods, and of Venus, and Cupid, being celebrated in honour of deities who infpired and prefided over the fenfual paffions, it was natural for the initiated to believe, that they honoured thefe divinities, when they committed the vicious actions of which they were the patrons. He likewife acknowledges, that the myfteries of thefe deities being performed during the darknefs of night, or in dark places, and under the feal of the greateft fecrecy, the initiated indulged themfelves, on fuch occafions, in all the debaucheries with which the patron god was fuppofed to be delighted. The truth is, the enormities committed in the myfteries of thefe impure deities, came at length to be fo intolerable, that their rites were prefcribed in different countries; as were the rites of Bacchus at Rome. See Livy, B. 39. No. 8. 18.

The Englifh tranflator of Voltaire's Effay on Univerfal Hiftory, hath fubjoined the following note to the paffage quoted above from that effay. "Thefe myfteries were fo revered by the ancients, and "kept with fuch fecrecy, that the difclofing of them was reckoned "the moft impious action that could be committed. This however, "did not hinder feveral writers in the firft ages of Chriftianity, from "prying into the great fecret, and bringing it to light. Tertullian "fays of it, *Tota in adytis divinitas, &c. fimulacrum membri virilis revela-"tur.* Theodoret fays it was, *Naturæ muliebris imago.*" Induced by thefe and other teftimonies, Warburton himfelf acknowledges, what he hath termed *that very flagitious part of the myfterious rites when at the worft*, namely, the carrying of the κτεις and φαλλος in proceffion. —Concerning this obfcene rite, Leland, who as fhall be fhewed immediately, differs from Warburton in his account of the defign of the myfteries, faith, (*Advantage and Neceffity of the Chriftian Revelation*, vol. i. page 195. note.) that this obfcene rite, inftead of being introduced when the myfteries were at the worft, feems to have been

one of thofe anciently ufed in the myfteries of Ifis, from which the Eleufinian rites were derived. Warburton indeed faith, " It was in-" troduced under the pretence of their being emblems of the myfti-" cal regeneration and new life, into which the initiated had engaged " themfelves to enter." But Leland fays, " It is no way probable " that this was the original ground of introducing it; but a pretence " invented for it after it was introduced; and obferves, that Arno-" bius juftly expofed the abfurdity, of couching holy myfteries under " obfcene reprefentations, on pretence that they had a profound and " facred meaning."—Be this however as it may, the facts above mentioned, which are acknowledged by all, fhew with what truth the apoftle Paul ftyled the fo much boafted heathen myfteries, Ephef. v. 11. *The unfruitful works of darknefs;* works which produced no good, either to thofe who did them, or to fociety; and prohibited Chriftians from joining in them, becaufe the things which were done in them under the feal of fecrecy, were fuch, that it was even bafe to mention them, ver. 12.

Warburton tells us, that while all the other myfteries became exceedingly corrupt, through the folly or wickednefs of thofe who prefided at their celebration, and gave occafion to many abominable impurities, whereby the manners of the heathens were entirely vitiated, the Eleufinian myfteries long preferved their original purity. But at laft, they alfo yielding to the fate of all human inftitutions, partook of the common depravity, and had a very pernicious influence on the morals of mankind. Wherefore, in proportion as the gofpel gained ground in the world, the Eleufinian myfteries themfelves fell into difrepute; and, together with all the other Pagan folemnities, were at length fuppreffed; Rollin thinks, by the emperor Theodofius. Ancient Hiftory, vol. 5. page 15.

II. It is now time to mention, that Bifhop Warburton's account of the defign of the myfteries, hath been the fubject of much controverfy among the learned. His fuppofition, that Virgil's account of Æneas's defcent into hell, in the fixth Æneid, is a defcription of the myfteries and of Æneas's initiation into them, hath been contradicted by fome, who are of opinion that the poet contrived that epifode, merely to embellifh his poem with an account of a future ftate; and that, by the apparition of the ghofts which were afterwards to return to life, and become the great men of his country, he might have an opportunity of celebrating their praifes.—In like manner, Warburton's doctrine concerning the defign of the myfteries, that they were inftituted to expofe the falfehood of the vulgar Polytheifm, and to teach the doctrines of the unity, of providence, and of a future ftate, hath been oppofed at great length by Dr Leland, in his *Advantage and Neceffity of the Chriftian Revelation,* vol. i. chap. viii. ix.

For,

For, pag. 189. having mentioned, that the moſt learned and zealous advocates for paganiſm, as Apuleius, Iamblicus, Hierocles, Proclus, and others, after Chriſtianity made its appearance, cried up the myſteries as the moſt effectual means for purifying the ſoul, and raiſing it to communion with the gods, Leland ſaith, "I cannot think "that the legiſlators, in inſtituting the myſteries, concerned them-"ſelves much about reſtoring the ſoul to its original purity, in the "Pythagorean or Platonic ſenſe. What they had in view, by War-"burton's own acknowledgement, was to promote the cauſe of virtue, "as far as was neceſſary for the ends of civil ſociety. As to any "thing farther than this, they were not ſolicitous. The myſteries "ſeem to have been originally deſigned to civilize the rude people, "to form and poliſh their manners, and by ſhews and repreſentations, "which were fitted to ſtrike the imagination, to bring them to a "greater veneration for the laws and religion of their country; "which among the pagans, was always regarded as a neceſſary in-"gredient in a virtuous character."—Such is Leland's account of the myſteries, which he ſupports, pag. 190. by appealing to Diodorus, who ſaith, "That in the Sicilian feaſts of Ceres, which laſted ten "days, was repreſented the ancient manner of living, before men "had learned the uſe and culture of bread-corn." This repreſentation was evidently deſigned to make men ſenſible of the value of a civilized life. The ſame thing may be gathered from more ancient writers, who tell us, "The principal ſubject of the Eleuſinian myſte-"ries, was the life of Ceres, her wanderings after her daughter, and "her legiſlation in Sicily and Africa, where ſhe taught the inhabi-"tants agriculture, and gave them laws; and thereby reclaimed them "from their rude manners." This, Leland ſaith, is what Cicero ſeems to have had in view, De Legibus, lib. ii. cap. 14. "Nam mihi "cum multa divinaque videntur Athenæ peperiſſe, atque in vitâ ho-"minum attuliſſe, tum nihil melius iſtis myſteriis, quibus ex agreſti "immanique vitâ, exculti ad humanitatem et mitigati ſumus: neque "ſolùm cum lætitia vivendi rationem accepimus; ſed etiam cum ſpe "meliore moriendi."—With reſpect to what Cicero ſays of the myſteries, that they enabled men *to die with a better hope*, Leland thinks it relates to what was inculcated in the myſteries, that thoſe who were initiated and purified, enjoyed after death greater felicity than others, and were honoured with the firſt places in the Elyſian abodes: whereas others were forced to wallow in perpetual dirt, ſtink, and naſtineſs, pag. 191.—The like account of the myſteries, Cicero gives at the end of his fifth book againſt Verres, cap. 72. "Teque Ceres "et Libera, quarum ſacra, ſicut opiniones hominum et religiones "ferunt, longè maximis atque occultiſſimis cæremoniis continentur, "a quibus initia vitæ atque victûs, legum, morum, manſuetudinis, hu-

"manitatis

"manitatis exempla, hominibus ac civitatibus data ac dispertita esse "dicuntur: quorum sacra populus Romanus a Græcis accepta et "ascita, tantâ religione et publicè et privatim tuetur." On this passage, Adrian Turnebus remarks: "*Initia* vocantur ab initiis vitæ, in-"ventis a Cerere legibus et frugibus, in quarum rerum memoriam "(mysteria) fiebant, cum antea ferino ritu homines sibi vitam pro-"pagabant."

Having thus explained and proved his own account of the mysteries, Leland proceeds to examine the proofs which Warburton hath produced in support of his doctrine, that the mysteries were instituted to disclose the error of polytheism, page 197.—The first proof is that passage from St Austin, concerning an Egyptian hierophant, who informed Alexander the Great, that even the deities of an higher order had once been men. This is followed by two quotations from Cicero, who, according to Warburton, tells us, not only that the Eleusinian mysteries, but the Samothracian and Lemnian, disclosed the error of polytheism. But Leland saith, "All that can be gathered from these two passages, is, not that the error of the vulgar polytheism was taught in the mysteries, but only that the chief of the gods vulgarly adored, had been taken from the human race into heaven. But Cicero, who mentions this, neither gives it as his own opinion, nor represents it as the doctrine of the mysteries, that they were not to be regarded as gods on that account, nor worshipped. On the contrary, in one of these passages, he plainly approves the deification of famous and excellent men:—and the worship of such deities, he expressly prescribes in his book of laws:" Lib. ii. c. 8. p. 100. and c. ii. p. 115. Edit. Davis. Leland saith, p. 198. "Nor do I believe any one passage can be produced from all Pagan antiquity, to shew that the design of the mysteries was to undeceive the people as to the vulgar polytheism, and to draw them off from the worship of the national gods." All the ancients who have spoken of the mysteries, have represented them as instituted for the purpose of bringing the people to a greater veneration for the laws and religion of their country. "Some of the heathen, indeed, p. 199. were sensible, that if it was once allowed that their gods had been of human extraction, this might be turned to the disadvantage of the public religion. Hence it was, that the Roman pontiff, Scævola, was for having it concealed from the people, that even Herculus, Æsculapius, Castor, and Pollux, had been once mortal men, lest they should not regard and worship them as gods. And Plutarch, De Isid. et Osir. speaking of those who represented some of the gods as having been originally famous men, saith, "This is to overturn and dissolve "that religious persuasion, which hath taken possession of the minds "of

" of almoſt all men from their birth: It is to open a wide door to " the atheiſtical crowd."—But, ſaith Leland, pag. 200. " Whatever " Plutarch and ſome others might think of it, thoſe who conducted " the myſteries ſeem to have been of another mind. For if they " taught the initiated in the greater myſteries, that the gods com- " monly received had been once men, it is reaſonable to ſuppoſe, that " they took care the public religion ſhould not ſuffer by it, by letting " them know, that notwithſtanding this, they ought now to be " regarded as gods, and to have that worſhip rendered to them, " which ancient tradition and the laws required."

Next, with reſpect to the myſteries being inſtituted to teach the doctrines of providence, and of a future ſtate, by that repreſentation of rewards and puniſhments in the life to come, which was made in the ſhews of the leſſer myſteries, Leland obſerves, pag. 193. That the virtues rewarded and vices puniſhed in the ſhews, being thoſe which more immediately affected ſociety, theſe repreſentations might be intended by the Legiſlators and civil magiſtrates, to produce good effects for the benefit of the ſtate. Nevertheleſs, ſaith he, " ſome eminent pagans ſeem not to have entertained very advantageous thoughts of the myſteries, with regard to their moral tendency;" particularly Socrates, who always declined being initiated. " It is true, he is introduced in Plato's Phædo, as giving a favourable interpretation of the deſign of the myſteries." For he ſaith concerning thoſe who inſtituted them, *that they were no mean perſons;* and that they taught, that *whoſoever went to hades without being expiated, would lie in the dirt, or filthineſs; but that thoſe who went thither purged and initiated, would dwell with the gods.* The purification here referred to, ſeems to have been the ritual purification preſcribed in the myſteries; concerning which, ſee Potter's Antiq. vol. i. p. 355. This purification, Socrates ſuppoſed, was intended to ſignify that the ſoul muſt be purified by virtue: But he does not ſay, this was declared in the myſteries. To paſs, however, from that circumſtance, if Socrates ſpake of the myſteries at all, conſidering the veneration in which they were held by the people, and the ſupport which they received from the magiſtrates, he could not ſpeak of them otherwiſe than he did. Nevertheleſs, as Leland obſerves, " his neglecting to be initiated, is a much ſtronger proof that he had no good opinion of the myſteries, than any thing which can be produced to the contrary."

Leland proceeds, pag. 202. to examine the proofs produced by Warburton, to ſhew, that the doctrine of the unity, or of the one God, the Creator and Governor of the world, was taught in the myſteries, and was the *αποῤῥητον*, or great ſecret in all the myſteries throughout the gentile world. The proofs of this, are, *firſt*, two paſ-

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ſages of Clemens Alexandrinus, and one of Chryſippus. But all that can be gathered from them, Leland ſaith, is, that the myſteries treated of the nature of the gods, and of the univerſe. In theſe paſſages, there is not one word to ſhew that the doctrine of the unity was taught in the myſteries.—Nor is the paſſage produced from Strabo more expreſs. It is true, he ſaith, *The ſecret celebration of the myſteries preſerves the majeſty due to the divinity; and, at the ſame time, imitates its nature, which hides itſelf from our ſenſes.* But by the *divinity*, Leland thinks Strabo does not underſtand one Supreme God, as diſtinguiſhed from inferior deities; but the divinity to whoſe honour the myſteries were celebrated. Accordingly, he immediately after mentions Apollo, Ceres, and Bacchus, as the deities ſacred among the Greeks; to each of which, according to the prevailing theology, divinity was aſcribed.—The *third* teſtimony is from Galen, who, ſpeaking of the benefit which would ariſe, not only to the phyſician, but to the philoſopher who labours to inveſtigate the univerſal nature, by conſidering the parts of the human body, ſays, *Thoſe who initiate themſelves here, have nothing like it in the Eleuſinian, or Samothracian myſteries.* Now, though Leland allows that Galen, in this paſſage, intimates, that the divine nature was treated of in the myſteries, he obſerves, that he ſaith nothing from whence we can form a judgment, whether the myſteries were deſigned to inſtruct men in the unity; or what kind of doctrine they taught: only that it was not to be compared to that which might be learned from conſidering the human body.—The *fourth* teſtimony is a paſſage from Euſebius, which, becauſe ſome terms employed in the myſteries are uſed in it, is brought by Warburton to prove that the doctrine of the unity was taught in the myſteries. But this Leland thinks ſtrange, as the contrary appears from the paſſage itſelf, where Euſebius expreſsly ſaith, "For the Hebrew people alone, "was reſerved the honour of being initiated into the knowledge of "the true God, the Creator of all things, and of being inſtructed in "the practice of true piety towards him," pag. 205.—The *fifth* teſtimony is a paſſage from Joſephus, than which, Warburton ſaith, nothing can be more explicit. But Leland is not of his opinion. In his diſcourſe againſt Appion, Joſephus ſhewed, "that the Jews enjoy-"ed advantages for acquiring the knowledge and practice of reli-"gion, ſuperior to other nations." Wherefore, as the gentiles boaſted greatly of their myſteries in that reſpect, Joſephus, who, in all his works, was careful not to give offence to the gentiles, ſaith nothing to the diſparagement of their myſteries; but ſuppoſing them to be as holy as they would have them to be, he obſerves, that they only returned at certain ſeaſons, and were ſolemnized for a few days: Whereas, the Jews, by the benefit of their ſacred rites and laws, enjoyed all the advantages pretended to be in theſe myſteries, through the whole courſe

of their lives. Leland adds, "It is obfervable, that Jofephus doth "not enter on the confideration of the nature and defign of thefe "myfteries, nor of the doctrines taught in them, though he is very "plain and exprefs in his account of the principles of the Jews, par-"ticularly relating to the one true God, the fole caufe of all exift-"ence."

But though Leland rejects the teftimonies produced from ancient writers, as infufficient to prove that the doctrines of the unity, of providence, and of a future ftate were taught in the myfteries, he acknowledges that the hymn of Orpheus, which Warburton hath quoted from Clem. Alexandr. is much more to his purpofe, if it could be depended upon; becaufe in it the doctrine of the unity is plainly afferted. This hymn, Warburton endeavours to fhew, was the very hymn which was fung to the initiated in the Eleufinian myfteries by the hierophant, habited like the creator. But Leland faith, p. 207. It doth not appear from Clement, that that hymn made a part of the myfteries. "He takes notice indeed of a poem made by Orpheus on "the myfteries, and which he fuppofes to have contained an account "of the myfteries, and of the theology of idols. He alfo mentions "the hymn in queftion, which he fuppofes likewife to have been "compofed by Orpheus, and which contained a quite contrary doc-"trine. But he doth not mean that this hymn was a part of that "poem, in which Orpheus gave an account of the myfteries. He "rather feems to have confidered it as a diftinct poem, compofed by "Orpheus afterwards, in which he fuppofes him to have recanted "the doctrines he had taught in the former." To fhew this, Leland appeals to Clement's account of the hymn, which is as follows: "The Thracian hierophant, and who was at the fame time a poet, "Orpheus the fon of Oeager, after he had opened, or explained the "myfteries and the theology of idols, introduces the truth, and "makes his recantation; finging, though late, a truly holy fong. "Here," faith Leland, "Clement feems plainly to oppofe thefe ver-"fes to the account which Orpheus had given of the myfteries, and "makes them in effect a recantation of the whole theology of the "myfteries, which he calls *the theology of idols*." But it is to be ob-ferved that Clement reprefents him as late in making this recantation, and finging this holy fong. Leland adds, "I do not well fee upon "what ground Clement could fay this, if that very fong made a part "of the myfteries, and was fung by the hierophant himfelf, at the "very time of the celebration of the myfteries, and before the af-"fembly was difmiffed. For in that cafe, the verfes were fung in "the proper feafon in which they ought to have been fung, accord-"ing to the order of the myfteries." Leland further obferves, that Warburton, to fhew that the hymn referred to belonged to the myfte-

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ries, and made the moſt venerable part of them, tranſlates the latter part of the paſſage from Clement thus: *The ſacreds then truly begin tough late, and thus he enters on the matter.* But Leland affirms that there is nothing in the original, anſwering to theſe words in his tranſlation, *The ſacreds then truly begin:* Farther he ſaith, pag. 208. "This hymn of Orpheus is very juſtly ſuſpected; as would have ap-" peared, if the whole had been produced. It is only the firſt part "of it, which is cited by Warburton from Clement's admonition to "the gentiles. But it is given more largely by the ſame Clement "in his Stromata; and at ſtill greater length by Euſebius, who "quotes it from Ariſtobulus, a Jewiſh peripatetic philoſopher, who "produces it to ſhew, that Orpheus and the Greeks, took their doc-"trine of God the Creator of the Univerſe, from the books of Mo-"ſes."

As a direct confutation of Biſhop Warburton's doctrine concerning the myſteries, Leland ſaith, chap. ix. pag. 223. If the deſign of the myſteries had been ſuch as Warburton repreſents it, "it is inconcei-"vable that the ancient Chriſtian writers ſhould have ſo univerſally "exclaimed againſt them, as Warburton acknowledges they did." Many of them had been converted from heatheniſm to Chriſtianity, and ſome of them no doubt had been admitted both to the leſſer and to the greater myſteries. And therefore being well acquainted with the nature and deſign of the myſteries, "if they knew that in the "myſteries, men were brought under the moſt ſolemn obligation to "a holy and virtuous life; and that the ſecret doctrine taught in the "greater myſteries, was intended to detect the error of polytheiſm, "and to turn men from the worſhip of idols, to the one true God, "they muſt have had a good opinion of theſe myſteries, as, ſo far "at leaſt, coinciding with the deſign of Chriſtianity." How then came they, in diſcourſes addreſſed to the heathens themſelves, "fre-"quently to ſpeak of the myſteries in terms of the utmoſt abhor-"rence, as impure and abominable, and as rather tending to confirm "the people in their idolatry, than to draw them off from it. The "making ſuch odious repreſentations of the myſteries, ſuppoſing they "knew the deſign of them to be what Warburton repreſents it, (and "if it had been ſo, ſome of them muſt have known it,) would have "been abſolutely inconſiſtent with common honeſty. Nor can I be-"lieve," ſaith Leland, "that ſuch excellent perſons as many of the "primitive Chriſtians undoubtedly were, could have been capable of "ſuch a conduct."

Leland, pag. 225. mentions Clem. Alexandr. as one of the Chriſtian writers who ſpeaks of the repreſentations in the myſteries as agreeable to the fables of the poets and mythologiſts concerning Jupiter, Ceres, Proſerpine, Bacchus, and other deities. And "calls thoſe

"who

" who brought these mysteries from Egypt into Greece, *The fathers* " *of an execrable superstition, who sowed the seeds of wickedness and cor-* " *ruption in human life. And says, the mysteries were full of delusion and* " *portentous representations, calculated to impose upon the people.*" He concludes his account of the mysteries with saying, " These are the " mysteries of atheistical men. I may rightly call those atheists, " who are destitute of the knowledge of him who is truly God, and " most impudently worship a boy torn in pieces by the Titans, a wo- " man lamenting, and the parts which modesty forbids to name." —Leland adds, " This whole account of the heathen mysteries given " by Clement, is transcribed and approved by Eusebius, who intro- " duces it by observing, that Clement knew these mysteries by his " own experience." Farther, "the account which Arnobius gives " of the Eleusinian mysteries celebrated at Athens, is perfectly a- " greeable to that of Clement."

To take off the force of the preceding argument, Leland observes, pag. 226. that Warburton endeavours to account for the ill opinion which the ancient Christian writers entertained of the mysteries, by observing, that they bare a secret grudge to the mysteries, because " the Christians, for their contempt of the national deities, " were branded by the mystagogues as atheists, and in their solemn " shews represented as in Tartarus." But Leland saith, " this is by " no means a proper apology for the ancient Christians, if the charge " which they brought against the mysteries was false." Because no ill treatment from the heathens, could authorize them to give a false and calumnious representation of their mysteries.—The last thing Warburton has advanced, to take off the force of the argument arising from the testimony which the Christian writers have born to the impurity of the mysteries, and which Warburton " calls the strange " part of the story, is, that after all they have said against the myste- " ries, they should so studiously and formally have transferred, the " terms, phrases, rites, ceremonies, and discipline of these odious " mysteries into our holy religion." He adds: " Sure then, it was " some more than ordinary veneration the people had for these my- " steries, that could incline the fathers of the church to so fatal a " council." To this Leland replies, pag. 227. " The veneration " which the people had for the mysteries, affords not the least pre- " sumption, that the design of them was to overthrow the popular " polytheism, but rather the contrary.—Yet because of the veneration " which was so generally paid to them," the Christians adopted " the " terms used in the mysteries, the better to gain upon the heathens, " and to shew that Christianity effected that in reality, which the " heathen mysteries vainly pretended to do."

As an illustration of the foregoing answer, Leland, p. 228. produces a passage from the latter end of the very discourse, in which Clement shews that he had the worst opinion imaginable of the mysteries. He there speaks of the Christian religion, in allusion to the mysteries of Bacchus, and invites the heathens to quit the one, in order to embrace the other. He all along employs the terms which were made use of in these mysteries. He talks of celebrating *the venerable orgies of the word.* To the hymns which were sung at the mysteries, he opposes a hymn sung to the great King of the Universe. He speaks of a Christian's being initiated, and cries out, *O true holy mysteries! Being initiated, I am made holy.* He says, *the Lord himself acts the part of an hierophant*, or interpreter of the mysteries; and he concludes, *These are the Bacchanalia of my mysteries; come then and be initiated.* —But, saith Leland, can any one think that Clement makes this allusion to the mysteries, because he really took them to be holy and useful things. The contrary plainly appears from this very passage, as well as from what he had said before in the same discourse. But as they were accounted holy, and were considered as the most perfect means of purifying the soul, he takes occasion to shew, that that venerable purity was really to be found in the Christian religion, and in its sacred doctrines and rites, which the heathens falsely attributed to their mysteries. Yet, saith Leland, I agree wtth this learned writer in the judicious remark which he makes, that the affecting to transfer the terms, phrases, and ceremonies of the mysteries into our holy religion, had a bad effect. It contributed very early to vitiate that religion which Ammianus Marcellinus, a pagan writer, saw and acknowledged was *absoluta et simplex*, as it came out of the hands of its author.

CONCLUSION.

These are the arguments which have been advanced on the one side and on the other in this controversy. I have given them nearly in Leland's own words, and suppose they are fairly stated. The learned reader will judge of them. I shall make no remarks, except to say, that the subject is of importance, and merits a place in a work of this kind. For if the doctrines of the unity, of providence, and of a future state, were not taught in the mysteries, there was the greater need of the Christian revelation, in which these things are clearly brought to light, and published to all the world.—On the other hand, if the knowledge of these doctrines was actually communicated in the mysteries, being communicated only to a small and select number, it could have no influence to enlighten the rest of mankind, from whom

whom the initiated were bound, under the ſevereſt penalties, to conceal it. And with reſpect to the initiated themſelves, it is allowed on all hands, that the knowledge communicated to them in the myſteries, whatever it was, had no influence on their public conduct; as it is well known that they continued as ſtrongly attached to the vulgar ſuperſtition as before. Wherefore, in whatever way this controverſy is determined, the Advantage and Neceſſity of the Chriſtian Revelation, ſtands firmly eſtabliſhed.

CHAP. I.

View and Illuſtration of the Matters contained in this Chapter.

Becauſe the Epheſians, in their heathen ſtate, had held the myſteries of their idol gods in the higheſt veneration, on account of the ſuppoſed importance of the diſcoveries which were made in them to the initiated; and becauſe they eſteemed the initiated, on account of theſe diſcoveries, more honourable and happy than the reſt of mankind, the apoſtle began this epiſtle with diſplaying the great dignity and happineſs of the members of the Chriſtian church, whether Jews or gentiles; not by a formal declaration of their honours and privileges, but by thankſgivings to God for having beſtowed theſe great honours and privileges on them. Thus, firſt of all, he thanked God for his having bleſſed the gentiles with every ſpiritual bleſſing in the Chriſtian church, equally with the Jews, although they did not obey the law of Moſes, ver. 3.—And becauſe the Judaizing teachers affirmed, that this was contrary to God's purpoſe reſpecting the Jews, the apoſtle, in his thankſgiving, took notice, that God had beſtowed theſe bleſſings on the gentiles as well as on the Jews, agreeably to an election of them before the foundation of the world, that they might be holy through love to God on account of his great goodneſs to them; and through love to man from a regard to the commandment of God, ver. 4.—Next, he thanked God for his having predeſtinated holy perſons of all nations to be his own children; that is, to be the objects of his love, and the heirs of his happineſs; not through obedience to the law of Moſes, but through faith in Jeſus Chriſt, agreeably to his own benevolence, ver. 5.—which is now made known by the goſpel, in order that men may gratefully praiſe him for his goodneſs, which is admirably diſplayed by the great favour ſhewed to them on account of his beloved Son, ver. 6.—by whoſe blood or death, and not through the ſacrifices either of Judaiſm or of heatheniſm, we his ſons ſhall obtain redemption, even the forgiveneſs of our ſins, according

cording to the greatneſs of his goodneſs, ver. 7.—the knowledge of which, Paul told the Epheſians, God had made to abound in the apoſtles, together with ſufficient wiſdom and prudence, to fit them for publiſhing it to the world, ver. 8.

Having mentioned the knowledge of the goodneſs of God in the redemption of the world, which was communicated to the apoſtles, St Paul bleſſed God particularly for having made known to them the myſtery of his will concerning his pardoning ſins through the blood of Chriſt, and his making the gentiles heirs of the inheritance of heaven through faith, equally with the Jews; agreeably to his own benevolent purpoſe, which he had formed from the beginning, of his own accord, ver. 9.—Here it is proper to obſerve, that the riches of God's goodneſs in reſolving to pardon mens ſins through the blood, or death of his Son, and to beſtow that great bleſſing on the gentiles, equally with the Jews, are called in this place *the myſtery of God's will,* becauſe, like the heathen myſteries, theſe things had hitherto been kept ſecret, Rom. xvi. 25. and becauſe they were diſcoveries of infinitely greater importance to mankind, and much more certain than all the diſcoveries made to the initiated, in the moſt famed of the heathen myſteries. May we not, therefore, ſuppoſe, that this honourable appellation was given by the apoſtle to the goſpel, to render it venerable in the eyes of the Epheſians, and of all the gentiles, who admired the heathen myſteries?—Farther, the apoſtle told them, that God's benevolent intention, in making known to him, and to his brethren apoſtles, the myſtery of his will, was, that by their publiſhing it to the world, he might, in the goſpel diſpenſation, gather together Jews and gentiles into one church or fellowſhip under Chriſt, ver. 10. —That by faith in him, and not by obedience to the law of Moſes, the Jews themſelves might inherit the bleſſings promiſed in the covenant to the ſpiritual ſeed of Abraham; to which bleſſings he had predeſtinated believers of all nations, agreeably to his purpoſe, who bringeth all things to paſs, not according to the will of any man, or body of men, but according to his own ſovereign pleaſure, ver. 11.— And in particular, That the believing Jews, who, before he came, might occaſion praiſe to God for his goodneſs and truth in the performance of his promiſes, by receiving the inheritance as a free gift through faith, and not as a debt through the law, ver. 12.—By whom, (namely, by the Chriſt,) ye gentiles alſo have inherited the promiſes made to the ſpiritual ſeed of Abraham, having believed the word of truth, even the good news of your ſalvation, which was preached to you: By whom, alſo, after ye believed, ye were ſealed as God's children and heirs, with the Holy Spirit; ſo that ye can have no doubt of your ſalvation by faith without obedience to the law of Moſes, ver. 13.—Which Holy Spirit, therefore, to believers, whether they

they be Jews or gentiles, is the earneſt or aſſurance that the inheritance ſhall be beſtowed on them; and is to continue in the church until the actual redemption of the people whom Chriſt hath purchaſed with his blood, is accompliſhed by the general reſurrection, ver. 14.—Thus it appears, that the honours and privileges belonging to believers as the children of God, and as members of the Chriſtian church or fellowſhip, are infinitely greater, and more valuable than thoſe of which the initiated or members of the heathen fellowſhips, boaſted.

After diſplaying the great excellency of the goſpel revelation, and the honours and privileges belonging to the members of the Chriſtian church, and tacitly contraſting theſe with the heathen myſteries, and with the privileges of the initiated, the apoſtle told the Epheſians, that the good news which he had received of their faith and love, made him daily give thanks to God on account of their happy ſtate, ver. 15, 16.—and pray to God to give them both natural wiſdom and revealed knowledge, in order that they might continue to acknowledge Chriſt as their Saviour, notwithſtanding they ſhould be perſecuted for ſo doing, ver. 17.—alſo enlightened eyes of their underſtanding, that they might know the greatneſs of thoſe privileges, which, by calling them into his fellowſhip, he had taught them to expect; and know likewiſe the glory of the inheritance which he had prepared for his children the ſaints, ver. 18.—and what the exceeding greatneſs of his power is, with reſpect to believers, in making them at preſent alive from their treſpaſſes and ſins, (chap. ii. 5.) and in raiſing them hereafter from the dead to enjoy the inheritance; of which power, the apoſtle told them, God hath already given an illuſtrious example, in raiſing Chriſt, the head of the Chriſtian fellowſhip, from the dead, and ſetting him down at his own right hand, ver. 19, 20.—far above all the different orders of angels in heaven, and potentates on earth, ver. 21.—and hath ſubjected all things under his feet, and hath given him to be head over all things, for the benefit of the church, ver. 22.—which being animated, governed, and protected by him, as the human body is by its head, it is his body by which his character as Lord and Saviour of the church or Chriſtian fellowſhip, is rendered complete, and is filled by him with all manner of gifts and graces, in order that every member of his body or fellowſhip, may grow, under him, in perfection and happineſs, ver. 23.

This ſublime account of the reſurrection of Chriſt, the head of the Chriſtian *church* or *fellowſhip;* and of God's ſetting him down at his own right hand, as ruler both of the angelical hoſts, and of the princes and potentates on earth; and of his putting all things under his feet; and of his making him head over all things for the benefit of the church; and of his being rendered complete as the head of the

the Christian fellowship, by the union of its members to him; and of his making them alive from the death of sin; and of his filling them with miraculous gifts and moral graces, was I think designed by the apostle as a contrast, first to the character and powers of the false gods, worshipped by the heathens as the heads of their fellowships, and secondly, to the honours, advantages, and privileges which the initiated derived from their participation in these mysteries; and all with a view to make the Ephesians sensible how far inferior in dignity and happiness, the members of the heathen fellowships were, to the members of the Christian church, which is a fellowship protected and governed by so high and powerful an head as Christ, whom the only true God hath raised to the government of the Universe, for the purpose of making the members of this noble fellowship, holy and happy through all eternity.

COMMENTARY.

CHAP. I. 1 *Paul by the will of God*, and not of man, *an apostle of Jesus Christ, to the Christians who are in* the city of *Ephesus*, now become the saints or people of God, *and to all* in the neighbourhood of Ephesus, *who are believers in Christ Jesus.*

2 *May divine assistance be* given *to you, and happiness* both temporal and eternal, *from God* who is equally *the father* of Jews and gentiles, *and from the Lord Jesus Christ*, by whom the father dispenses these blessings.

3 *Praised be the God*, (Ephes. i. 17.) *and Father of our Lord Jesus Christ, who*, not confining his favours to the Jews, *hath blessed us* gentiles also, *with every spiritual gift in the church of God, through* the media-

New Translation.

CHAP. I. 1 Paul, *by the will of God*, an apostle of Jesus Christ, to the saints (48.) *who* are *in* Ephesus,[1] and to the *believers*[2] in Christ Jesus:

2 Grace BE to you, and peace (see Rom. i. 7. note 4.) from God our Father, and FROM the Lord Jesus Christ.

3 Blessed BE the God and Father of our Lord Jesus Christ, (ὁ ευλογησας) who hath blessed us with *every* spiritual *blessing*[1] in *the*

Ver. 1.—1. *To the saints who are in Ephesus.* That this is the genuine inscription of the present epistle, see proved in opposition to Mill, Pref. sect. 2.

2. *To the believers.* So the word πιστος is translated, Acts x. 45. 2 Cor. vi. 15. 1 Tim. iv. 3. 10. 12. See Gal. iii. 9. note.

Ver. 3.—1. *Every spiritual blessing.* Spiritual blessings, are such as are necessary to the perfection and happiness of our spirits, namely, the light of the gospel, the influences of the Spirit of God, both ordinary and extraordinary, the sanctification of our nature, the pardon of sin, and the everlasting possession of heaven.—*Spiritual blessings* are here opposed to the *earthly blessings*, which were promised to the natural descendants of Abraham, the ancient church of God; and which consisted in the possession of Canaan, in victory over their enemies, fruitful seasons, &c. as described Deut. xxviii.—To the spiritual blessings just now mentioned, Abraham's seed by faith were entitled by the promise, *In thy seed shall all the nations of the earth be blessed.*

2. *In*

heavenly PLACES [2] (εν, 167.) *through* Chriſt;

tion of *Chriſt*, and that without ſubjecting us to the law of Moſes, as a condition of ſalvation.

4 (Καθως) According as he *hath elected* us (εν) *thro'* him [1] before the foundation of the world, that we *might* be holy, and *unblameable* in *his ſight*, [2] (εν) *through* love. (See ver. 15.)

4 This he hath done, *agreeably to his having elected us* to be his people *through Chriſt, before the foundation of the world*, in order *that we might be holy and unblameable in his ſight*, not by the obſervance of any rites, whether heatheniſh or Jewiſh, but *through* the exerciſe of *love* to God and man.

5 (Προορισας) *Who hath* predeſtinated [1] us *to* the a-

5 Bleſſed be the God and Father of our Lord Jeſus Chriſt, *who hath predeſtinated us* Jews and gentiles,

2. *In the heavenly places.* Here, and in chap ii. 6. επȣρανιοις, *heavenly places*, means *the Chriſtian church*, called by Chriſt himſelf, *the kingdom of heaven*, becauſe the Chriſtian church was foretold, Dan. ii. 44. under the character of *a kingdom which the God of heaven would ſet up, and which ſhall never be deſtroyed.* It is true, the prepoſition επι, in the word επȣρανιοις, may be thought to denote the higher local ſituation of the heavenly places. Yet this doth hinder us to interpret them of the Chriſtian church, in as much as that kingdom of God, will not attain its perfect ſtate, till it is tranſlated to the regions above.—Beza thinks *heaveuly places*, denote *heaven* properly ſo called; becauſe *heavenly places*, ſignify *heaven*, Eph. iii. 10. conſequently, that the apoſtle's meaning is, *every ſpiritual bleſſing* neceſſary to fit men for heaven. According to this meaning, the tranſlation ſhould be, *every ſpiritual bleſſing for heavenly places.*

Ver. 4.—1. *Elected us through him, before the foundation of the world.* This being ſaid of the Epheſian brethren in general, it cannot be *an election of the whole of them as individuals to eternal life*, ſee 1 Theſſ. i. 4. note 2. but muſt be that election, which before the foundation of the world, God made of holy perſons of all nations, to be his children and people, and to enjoy the bleſſings promiſed to ſuch. Concerning this election, ſee the view prefixed to Rom. v. ſecond and fourth reflections.—The words εν αυτω, which I have tranſlated, *through him*, may be tranſlated *in himſelf*, to ſignify that his own good pleaſure was the ſole cauſe of this election. —Chandler obſerves, "That the word καταϐολη, here rendered *foundation*, is uſed by the beſt "Greek writers, to ſignify *the beginning* of any thing; ſo that the phraſe, *before the foundation* "*of the world*, ſignifies *before the world began.*" See Heb. xi. 11. note. Farther, by telling the Jews that God choſe the gentiles to be his people through faith, before the creation of the world, the ſame author thinks the apoſtle intended to humble the pride of the Jews, who vainly boaſted that the world was created for their ſakes.

2. *Holy and unblameable*, κατ' ενωπιον αυτȣ, *in his ſight*; that is, really holy and unblameable, though not perfectly ſo. As the election here deſcribed, is an election of men to be holy, all profeſſing Chriſtians ought frequently to recollect this end of their election, that they may be careful to make it ſure.

Ver. 5.—1. *Who hath predeſtinated us.* As προορισας in this verſe, and γνωρισας ver. 9. anſwer to ευλογησας, ver. 3. the clauſe with which ver 3. is introduced, *Bleſſed be the God and Father of our Lord Jeſus Chriſt*, as the critics juſtly obſerve, ought to be repeated at the beginning of the other verſes, in manner following: *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath predeſtinated us.* Ver. 9. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath made known to us.*—The original word, here tranſlated *predeſtinated*, ſignifies God's predetermination to beſtow on the gentiles the bleſſings mentioned in this verſe. Προοριζειν, properly ſignifies to determine, appoint, or decree any thing before hand. In this paſſage, according to Chandler, it denotes God's everlaſting purpoſe, or his fixed reſolution formed before the creation of the world, to admit the believing gentiles, without circumciſion, to the privileges of his church and people; for this is what he underſtands the apoſtle to mean by *the adoption of ſons.* But in my opinion, the phraſe hath an additional and higher meaning, for which ſee the next note.

to a happy immortality, (Rom. viii. 17.) not through initiation in the heathen mysteries, nor subjection to the law of Moses, but *through* obedience to *Jesus Christ, agreeably to the benevolence of his own disposition* towards men of all nations.

doption of *sons*[2] *to himself*, (δια) *through* Jesus Christ, according to *the benevolence*[3] of his *own* will,

6 In order that *praise may be to him for that glorious display of his goodness*, (see ver. 7. note 2.) *whereby he hath highly favoured us*, (so the word is translated, Luke i. 28.) *on account of* him, whom he declared *his beloved* Son, by voices from heaven at his baptism and transfiguration.

6 to the praise[1] of the glory of his grace, (εν ῃ) *whereby* he hath *highly favoured us* (εν, 167.) *on account of* the Beloved;

7 *In whose church we* gentiles *have* the promise of *redemption, through his death* as a propitiatory sacrifice; *even the pardon of sins* full and complete, *according to* the greatness of *his goodness*.

7 In whom we have redemption through his blood, EVEN the forgiveness of sins,[1] according to the riches of his grace;[2]

2. *The adoption of sons*: υιοθεσιαν. The Jews were *God's sons*, because they sprang from Isaac, who was called *God's son*, on account of his supernatural procreation. They had this appellation likewise, because they were God's visible church and people. Hence, *the adoption* is mentioned as one of their national privileges, Rom. ix. 8. See the note on that verse. But *the adoption of sons*, in its higher meaning, belongs to believers of all nations, who, as our Lord tells us, *are the children of God, being the children of the resurrection;* on which account, the redemption of the body from mortality, is called *the adoption*, Rom. viii. 23. Wherefore, *the adoption of sons*, to which believers are predestinated through Christ, is their being delivered from the power of Satan, and made members of the catholic church of God by faith; and their being raised at the end of the world with glorious incorruptible bodies, to live with God their Father in heaven for ever. This latter event is called *the redemption of the purchased people*, Ephes. i. 14. See 1 John ii. 29. note 1.—Because the Jews denied that the privileges of *election and adoption* belonged to the gentiles, the apostle in this chapter strenuously maintained their title to these privileges in common with the Jews.

3. *Benevolence*. So ευδοκια signifies, Luke ii. 14. Accordingly it is there rendered *good will*.

Ver. 6. *To the praise of the glory of his grace*. On this Guyse makes the following remark: "Here is a noble, beautiful, and affecting gradation from *his grace*, to *the glory of his* "*grace*, and from the glory of his grace, to *the praise of its glory*."—It may be of more use to observe, that the discovery of God's purposes respecting the salvation of mankind, is here said to be made that they should gratefully praise him for his amazing goodness.

Ver. 7.—1. *By whom we have redemption,—even the forgiveness of sins*. Seeing *redemption* consists in the forgiveness of sins, it follows that *the redeemed* shall be delivered from death, the punishment of sin, by a blessed resurrection, and in consequence of that deliverance, they shall be put in possession of the eternal inheritance. These great blessings, the apostle assures us, believers obtain through the shedding of Christ's blood; and his intention in mentioning this, was to convince the Ephesians, that the Judaizing teachers could promise them no advantage through the observance of the law, which they could not more effectually obtain by obeying the gospel. See Whitby's note on ver. 8. of this chapter, in which he shews the wisdom and propriety of the atonement made for sin, by Christ's death, and of God's pardoning sin on account of that atonement.—The commentators observe, that απολυτρωσις, *redemption*, signifies sometimes, *deliverance by power;* as when God said to the Israelites, Exod. vi. 6. *I will redeem you with a stretched out arm, and with great judgments:* sometimes *deliverance by price*, as Levit. xxv. 23.—32. and here, where we are said to *have redemption through Christ's blood;* for which reason we are said, 1 Cor. vi. 20. to *be bought with a price*. See 1 Tim. ii. 6. note 1.

2. *According to the riches of his grace*. Here *his grace*, may be either *Christ's grace*, who is

8 (Ἡς επερισσευσεν, 7.) *THE KNOWLEDGE of which he hath made to abound* (εις, 141.) *in us* (εν,) *with* all wiſdom [1] and prudence.

8 *The knowledge of which he hath made to abound in us apoſtles, with all* the *wiſdom and prudence* neceſſary to the right manifeſtation of the ſame to the world. See Col. i. 9.

9 (Γνωρισας) *Who hath* made known *to* us the myſtery [1] of his will, according to his *own benevolence,* which he *purpoſed* in himſelf;

9 Bleſſed therefore be the God and Father of our Lord Jeſus Chriſt, *who hath made known to us* apoſtles, *the ſecret of his will* concerning the pardon of ſin, and concerning his making the gentiles heirs of the everlaſting inheritance, equally with the Jews, through faith, *agreeably to his own benevolent deſign which he formed within himſelf;*

10 (Εις) *In* the diſpenſation of the fulneſs of *the* times, [1] (ανακεφαλαιωσασθαι, John xi. 52.) *to gather* together *all things* [2] (εν, 175.) *un-*

10 Namely, *in the* goſpel, which is a *diſpenſation calculated for the advanced ſtate of the world,* by our publiſhing that ſecret *to gather together all believers* into one body, ſociety, or viſible church, *under*

is the neareſt antecedent; or *God's grace,* who is ſpoken of ver. 6. and whoſe grace is deſcribed in the progreſs of the diſcourſe, ver. 8, 9, 10.—I think the apoſtle meant *God's grace;* becauſe in ſcripture, and even by our Lord himſelf, our redemption, together with all the bleſſings which either precede or follow it, are ſaid to have originated in *God's grace* or goodneſs, John iii. 16.

Ver. 8. *With all wiſdom.* Though *wiſdom,* in the epiſtles of Paul, ſometimes denotes that complete knowledge of the goſpel doctrine which was communicated to the apoſtles by inſpiration, I think, in this paſſage, it ſignifies the quality which commonly goes by the name of *wiſdom;* becauſe it is joined with *prudence,* and was an endowment very neceſſary to fit the apoſtles for diſcharging the duties of their office ſucceſsfully, amidſt ſo many enemies and oppoſers.

Ver. 9. *The myſtery of his will.* The whole doctrine of the goſpel, taken complexly, is called *The wiſdom of God in a myſtery,* 1 Cor. ii. 7. not becauſe any part of it is unintelligible, but for the reaſons mentioned in the note on that verſe.—The ſame appellation is given to particular diſcoveries made in the goſpel. For example, the ſalvation of the gentiles through faith without obedience to the law of Moſes, and the rejection, together with the future reſtoration of the Jews, are called *a myſtery,* Rom. xi. 25. xvi. 25.—So likewiſe is the great diſcovery, that ſuch of the ſaints as are alive on the earth at the coming of Chriſt, ſhall not die, but be changed, 1 Cor. xv. 51. *Behold I ſhew you a myſtery, &c.*—and 2 Theſſ. ii. 7. we have *The myſtery of iniquity,*—and Rev. i. 20. *The myſtery of the ſeven ſtars,*—and Rev. x. 7. *The myſtery of God,*—and Rev. xvii. 5. 7. *Myſtery Babylon, the woman, the beaſt, and the falſe prophet.* To this latter group, the appellation *of myſtery* is given with ſingular propriety. For as the initiated were inſtructed in the myſteries, by having certain myſtic ſhews ſet before them, the viſions in the revelation, of the ſeven ſtars, and of the woman, and the beaſt, and the falſe prophet, repreſenting the future ſtate of the church, are all very aptly termed *myſteries.* —For a particular account of the heathen myſteries, ſee Pref. ſect. 7.

Ver. 10.—1. *In the diſpenſation of the fulneſs of the times.* By this ſome underſtand the laſt diſpenſation of religion, in which all the former diſpenſations terminated; and which was erected when the time fixed for it by the prophets was fully come. The word οικονομια, properly ſignifies the plan which the maſter of a family, or his ſteward, hath eſtabliſhed for the management of the family. Alſo, it ſignifies a plan formed for the management of any ſort of buſineſs. In this paſſage, it ſignifies the plan which God hath formed for accompliſhing the ſalvation of believers, by gathering them together into one church, under Chriſt as their head or governor, chap. iii. 2.

2. *To gather together,* τα παντα, *all things.* Here, as in other paſſages of ſcripture, τα παντα is put for τȣς παντας, *all men,* ſee Eſſ. iv. 21. 2. The word ανακεφαλαιωσασθαι, properly ſig-

 nifies

Christ, as their head, (see Col. i. 18. note) *both Jews and gentiles ; I say, under him*,

der Christ, both *things in the heavens, and things upon the earth*,[3] EVEN *under* him;

11 *By whom, even we* Jews *have inherited* the promises that were made to the children of Abraham and of God, *having been predestinated* to the adoption of sons, (ver. 5.) not through obedience to the law, but through faith, *according to the* gracious *purpose of him, who effectually accomplisheth all his benevolent intentions*, by the most proper means, *according to the wise determination of his own will*,

11 (εν) *by* whom *even we have inherited, having been* predestinated (ver. 5. note 1.) according to the purpose of him, who *effectually* worketh all things *according to* the counsel of his own will;[1]

12 The inheritance is bestowed even on us Jews, not through the law but as a free gift through faith, chap. ii. 8. *That we should occasion praise* to God *for his goodness and truth, who, before* he came, *hoped in the Christ* for salvation.

12 that we should be to the praise of his glory, (ver. 6.) who *before hoped*[1] in *the* Christ.

13 *By whom ye* gentiles *also have inherited* the promises, (see Heb. vi. 12.) *having believed the word of truth, the good news of your salvation: By whom also after ye believed, ye were sealed*, as children and heirs, *with the Spirit promised* by the Father, (Joel ii. 28.

13 (Εν ῳ) *By* whom ye also HAVE INHERITED,[1] (from ver. 11. ακουσαντες, 45.) *having believed* the word of truth, the gospel of your salvation; (εν ῳ) *by* whom al-

nifies to recapitulate the principal matters contained in a discourse. Here it is used metaphorically, to denote the gathering together of believers of all nations into one church, of which Christ is the head.

3. *Both things in the heavens, and things upon the earth.* Because *the powers of heaven*, Luke xxi. 26. *denote the Jewish rulers* ; and *the shaking of the heaven and of the earth*, foretold by Haggai, is interpreted by St Paul, Heb. xii. 25. of the abolition of the Jewish and heathen religions, I am inclined, by *things in the heavens, and things upon the earth*, in this verse, to understand the Jews and the gentiles. According to this interpretation, the gathering of all things under Christ, means not only the forming of Jews and gentiles into one catholic church, but the bringing of them both into the heavenly country, through the mediation of Christ, as is evident from ver. 11.—13. Whitby and Chandler, by *things in heaven*, both in this passage, and Col. i. 20. understand *the angelical hosts ;* and by *things on earth, believers of all nations*; who, with the angels, shall at length be joined in one great society or church, for the purpose of worshipping God through all eternity, agreeably to Heb. xii. 22. Beza, by *things in the heavens*, understands the saints in heaven, who died before Christ came into the world, and who are not to be made perfect till the resurrection.

Ver. 11. *According to the counsel of his own will.* The apostle makes this observation, to convince the believing Jews, that God will bestow on them, and on the believing gentiles, the inheritance of heaven through faith, whether their unbelieving brethren are pleased or displeased therewith.

Ver. 12. Τυς προηλπικοτας εν τῳ Χριςῳ, *Who before hoped in the Christ.* Chandler's note here is good. He saith, " This is a proper characteristic, or distinguishing mark of the Jews. " They had the promises of the Messiah or Christ, and therefore hoped in him before the " time of his actual appearance. Thus we find it was the common character of the devout Jews, " that they *waited for the consolation of Israel*, Luke ii. 25. and that *they looked for redemp-* " *tion in Jerusalem*, ver. 38. that is, they hoped in the Messiah before the time of his appear- " ance." This circumstance, therefore, proves that the apostle is speaking of the Jews in this verse : For the gentiles had no hope in Christ before he actually came, Ephes. ii. 12.

Ver. 13.—1. *By whom ye also have inherited.* I have supplied the words *have inherited*

so, after *ye* believed, ye were sealed with *the Spirit of promise*, [2] *the Holy* SPIRIT,

Acts i. 4.) even *the holy Spirit*, whereby ye are more illustriously shewed to be the children of God, than the Jews by the seal of circumcision.

14 *Who* is the earnest of our inheritance, [1] (εις) until the redemption of the purchased PEOPLE, [2] *to* the praise of his glory. (Ver. 12.)

14 *The Holy Spirit is the earnest of our* title, who are Jews, to the eternal *inheritance*, as well as of your title who are gentiles, *until the deliverance of the* whole of the *purchased people* from the grave, and till they are introduced by Christ into heaven, *to the praise of his glory*, as Saviour.

15 *For this reason, I also having heard* [1] *of the faith* in the Lord Jesus, *which is*

15 *For this reason*, that all who believe, have an undoubted right to the inheritance, *I also having heard of the* uncorrupt *faith in the Lord Jesus, which subsists*

ted, from ver. 11. because that addition agrees better with the apostle's design, than the addition which our translators have taken from their translation of ver. 12. *Have trusted.*

2. *Ye were sealed with the spirit of promise.* This is an Hebraism, for *the promised spirit* See 2 Cor. i. 22. note 1.—In allusion to the custom of merchants in the Eastern countries, who marked their bales, or parcels, with seals, to distinguish them from the goods of others, Christ is said to have marked the gentiles as the children of God, by bestowing on them the gifts of the Spirit. Hence, when Peter rehearsed to the brethren in Jerusalem, how the holy Ghost fell on Cornelius and his company, as on the Jewish believers at the beginning, they replied, Acts xi. 18. *Then hath God also to the gentiles granted repentance unto life.*—Others are of opinion that the ordinary influences of the Spirit on the minds of believers are also included in this *sealing*, because thereby they acquire the image of God, and are prepared for eternal life. Accordingly, though the extraordinary gifts of the Spirit, whereby the believing Jews and gentiles in the first age, were sealed as heirs of the promises, have long ago been withdrawn, the ordinary influences of the Spirit of God still remain. And if they produce in any man a new nature, he is thereby marked or declared to be God's son; and that mark or seal is to him a stronger evidence of his title to the inheritance, than if he possessed the miraculous gifts: Nay than if an angel from heaven assured him of his title. How earnest then ought we to be in our endeavours to obtain this most excellent seal of the Spirit. See Ephes. iv. 30. where likewise we are said to be *sealed with the holy Spirit to the day of redemption.*

Chandler tells us, that the initiated into the mysteries of Diana, received from the priests a sacred seal or ring, with the figure of a he-goat; as the mark of their initiation. And it is well known that the servants in the temples of particular gods, and even the worshippers, had marks on their bodies by which they were distinguished. Perhaps in this passage the apostle alluded to these marks also. See Gal. vi. 17. note 2.

Ver. 14.—1. *Who is the earnest of our inheritance.* See 2 Cor. i. 22. note 2. At this passage Jerome exclaims, "Si arrhabo tantus, quanta erit possessio: If the earnest is so great, "how great must the possession be!" See Col. i. 12. where the inheritance here spoken of is called *the inheritance of the saints in light*: The inheritance belonging to the believing Jews.—Αρραβων, *earnest*, is a small part of the price of a thing, given as an evidence that the bargain is concluded; and as a pledge, that the whole price will be paid at the time agreed on.

2. *Until the redemption of the purchased people.* Believers of all nations are justly called *the purchased people*, because they are the church, which Christ hath purchased with his own blood, Acts xx. 28. Perhaps the apostle alludes to God's calling the Jews *his purchased people*. See 1 Pet. ii. 9. Tit. ii. 14. notes.—*The redemption* here spoken of, being the redemption of the bodies of Christ's purchased people from death by the resurrection, Rom. viii. 23. *the earnest of the Spirit* which is to remain in the church till that glorious event is accomplished, must be principally the ordinary influences of the Spirit, producing in believers that holiness which is necessary to their inheriting heaven. See ver. 13. note 2.

Ver. 15.—1. *Having heard of the faith in the Lord Jesus which is among you.* This does not

among you Ephesians, *and of the* sincere *love which ye bear to all the saints*, whether they be Jews or gentiles:

among you, and *of the love which is to* all the saints,[2]

16 *Do not cease* morning and evening, *to give thanks* to God *for you*, on account of your perseverance in the true faith of the gospel, and in love to all the saints; *making mention of you* by name, *in my* daily *prayers*, as sincere Christians;

16 *do not cease* (see 1 Thess. v. 17. note.) to give thanks for you,[1] making mention of you in my prayers;

17 Requesting *that the God, who is worshipped by our Lord Jesus Christ*, and who is *the author of* all the *perfection and happiness* that is in the universe, and more especially of that which we shall enjoy after death, (ver. 18.) *would give to you great natural wisdom, and revealed knowledge, for the* continued *acknowledgement of Jesus Christ*, as your Saviour.

17 That the God[1] of our Lord Jesus Christ, the Father of glory (Rom. i. 23. note 1.) *would* give *you* the Spirit (56) of wisdom and revelation,[2] (ev, 164.) *for the acknowledgment* of him;[3]

not imply that the Ephesians were strangers to the apostle. He wrote in the same terms to the Thessalonians who were his converts, 1 Thess. iii. 4. *For even when we were with you, we foretold you that we were to be afflicted, as also happened, as ye know.* 5. *For this reason also, no longer bearing my anxiety, I sent to know your faith, lest by some means the tempter may have tempted you, and our labour have become in vain.* 6. *But now when Timothy came to us from you, and gave us the good news of your faith and love.*—In like manner writing to Philemon his own convert, he saith, ver. 4. *I give thanks to my God, making mention of thee always in my prayers.* 5 *Hearing of thy love and faith, which thou hast towards the Lord Jesus, and to all the saints.* Wherefore as the apostle's hearing of the faith and love of the Thessalonians and of Philemon, does not mean that he was ignorant of these things, till they were reported to him, but that he had heard of their persevering in the true faith of the gospel, and in their love to the saints; so the faith of the Ephesians, which the apostle had heard of, was not their first faith, or conversion to Christianity, but their persevering in the true faith of the gospel concerning mens justification by faith, without the works of the law.

2. *And of the love which is to all the saints.* By praising the Ephesians for their love to all the saints, the apostle insinuated, that they were free from the narrow bigotted spirit, which prevailed in some other churches, where difference in opinion about the necessity of circumcision, had interrupted love. For the expression implies that the Jewish and gentile Christians in Ephesus, sincerely loved one another; being created in Christ Jesus, into one new man, or well agreeing church, chap. ii. 14.—16.

Ver. 16. *To give thanks for you.* By giving God thanks for the perseverance of the Ephesians, the apostle hath taught us that mens perseverance in the faith and practice of the gospel, is owing to the assistance and blessing of God.

Ver. 17.—1. *That the God of our Lord Jesus Christ.* In this expression the apostle follows his master: John xx. 17. *Say unto them, I ascend to my God and your God.*

2. *And revelation.* The apostle did not pray that God would give to all the Ephesians the knowledge of the doctrines of the gospel by an immediate revelation made to themselves; but that he would enable them to understand the revelation of these doctrines which was made to the apostles, and which they preached to the world.

3. *For the acknowledgment of him.* By *the acknowledgment of him*, Estius understands the acknowledgment of the Father; because in the two following verses, the Father alone is spoken of. According to this interpretation, the apostle prays that the Ephesians might always acknowledge and worship the true God. But the sense given in the commentary, seems more natural.

Ver. 18.

18 *ALSO*, the eyes of your understanding *enlightened*, (εις το) *in order* that ye may know what is the hope [1] of his calling, [2] and what the riches (52) of the glory of his inheritance, [3] *PREPARED* (εν, 164.) *for the saints;*

18 *Alſo*, I pray God to give to you gentiles, *the eyes of your underſtanding enlightened* by the diſcoveries of the goſpel, *in order that ye may know what* bleſſings are the objects of *the hope* which ye juſtly entertain, in conſequence *of his calling* you the ſeed of Abraham; (Rom. viii. 28. note) *and what* the variety and greatneſs of *the glories of his* heavenly *inheritance* are, which he hath *prepared for* all *the faithful:*

19 and what *the* exceeding greatneſs of his power (εις, 142.) *with relation to us* who believe, [1] according to the *inworking of the ſtrength of his force*, (ſee 2 Cor. iv. 17. note 2.)

19 *And what is the exceeding greatneſs of his power, with relation to us* Jews and gentiles *who believe*, in making us alive from our treſpaſſes and ſins, (chap. ii. 5.) and in raiſing us at the laſt day from the dead, to enjoy the glories of his inheritance, *by an exertion ſimilar to the inworking of the ſtrength of his force*,

20 which he *inwrought* (εν) in Chriſt, when he raiſed him from the dead, and ſet HIM at his own right hand in the heavenly PLACES, [1]

20 *Which he exerted in Chriſt, when he raiſed him from the dead, and ſet him at his own right hand in heaven*, to ſhew that he hath appointed him chief governor, next to himſelf, in the kingdom of the univerſe. (See chap. ii. 6. where *heavenly places* denote the Chriſtian church).

31 Far above all *government*, and power, and might, and *lordſhip*, [1] and every

21 *Far above all* (αρχης) *government, and* (εξουσιας) *power, and* (δυναμεως) *might, and* (κυριοτητος) *lordſhip* of angels and men, both good and bad, (1 Pet. iii. 22.)

Ver. 18.—1. *The hope.* Here *hope* is put for the objects of hope; as it is likewiſe, Col. i. 5. Titus ii. 13.

2. *His calling.* This ſome underſtand of the converſion of the Epheſians. But it makes no alteration in the ſenſe of the paſſage. For in conſequence of their converſion, the Epheſians had the hope, which God's *calling them his ſons*, authorized them to entertain.

3. *What the riches of the glory of his inheritance. Glory* here ſignifies, not merely the outward glory and magnificence of the inheritance of the ſaints, but the whole of the felicity of that inheritance.

Ver. 19. *His power with relation to us who believe.* That the apoſtle in this, hath the reſurrection of believers from the dead, in his view, is evident from ver. 20.—The reſurrection of the whole human kind from the dead, is an amazing inſtance of the infinite power of God. But having been exemplified in the reſurrection of Chriſt, it cannot be doubted.

Ver. 20. *And ſet him at his own right hand in the heavenly places.* This is a declaration by inſpiration, of the fact recorded, Mark xvi. 19. *He was received up into heaven, and ſat at the right hand of God.* In both paſſages there is an alluſion to Pſ. cx. 1. *Sit thou at my right hand, till I make thine enemies thy footſtool.* Wherefore *heavenly places* in this verſe, does not, as Locke ſuppoſes, ſignify *the church*, as in ch. i. 3. ii. 6. but *the habitation of God.* And ſince Chriſt ſat at the right hand of God after his reſurrection and aſcenſion, it implies that he was thus exalted in the human nature; and that in the human nature he exerciſes all the power belonging to his high dignity, agreeably to the deſcription given thereof, ver. 21.

Ver. 21.—1. *Far above all government, and power, and might, and lordſhip.* Chap. iii. 10. αρχαι and εξουσιαι, *governments and powers* denote *good angels.* But chap. vi. 12. the ſame names are given to *evil angels*: And Luke xii. 11. to *men.* The four different names given to angels in this verſe, intimate that there are different orders, and degrees of government,

and

and every name of authority *that is known, not only in this world, but also in that which is to come.* See Philip. ii. 9.

name [2] that is named, not only in this world, but also in that which is to come;[3]

22 *And subjected all things* in the universe *under his feet,* (1 Cor. xv. 27.) *and appointed him head* or supreme lord *over all things, for the* formation, enlargement, and preservation of the *church,*

22 *and subjected* all THINGS under his feet, [1] and (εδωκε, Eph. iv. 11.) *appointed him head* over all THINGS (τη, 25.) *for* the church,

23 *Which is his body, and the fulness of him who fill-*

23 which is his body, [1]

and subordination, among good and bad angels in the invisible world, as among men in the visible world.—Chandler observes, that αρχη, the first word, signifies empire of the largest extent; being used by Greek authors, to denote the empire of Alexander, after he had conquered the East; Ælian. Var. Hist. lib. 3. c. 29. and the empire of the Romans, Herodian, lib. 1. proem. And that κυριοτης the last word in the verse, signifies the lowest degree of power, power of the smallest extent: So that, as the same author farther observes, although we do not know precisely, what kind or degree of power is marked by these different names, when applied to good and bad angels, yet we perceive the meaning in general to be, that to our Lord, in his human nature, are subjected the highest, the intermediate, and the lowest orders of beings in the universe having power, whether among angels or men. I add, that according to this view of Christ's dominion,he is placed above every created nature, however excellent it may be. See Col. i. 16. note 3.

2. *And every name that is named. Name* is here, by an usual figure, put for the person who possesses the authority signified by that name

3. *But also in that which is to come.* The invisible world, in which the potentates, mentioned in the former part of the verse, rule, is called *the world to come,* because though it exists at present, it is to come, as to us.

Ver. 22.—1. *And subjected all things under his feet.* This is said in allusion to Ps. cx. 1. *till I make thine enemies thy footstool.* The Psalm is a prophecy, not only of Christ's exaltation to universal dominion in the human nature, 1 Cor. xv. 27. but also of the entire subjection of all his enemies, 1 Cor. xv. 25. For in ancient times, conquerors put their feet on the necks of their enemies, in token of their utter subjection, Josh. x. 23. 24.—Or, as the apostle, in the preceding verse, hath described Christ's dominion over angels and men, the *all things* in this verse may be the material fabric of the world, together with the brute creation mentioned Ps. viii. 6, 7, 8. as subjected to Christ. For the apostle seems to have had that passage in his eye. See the following note.

2. *And appointed him head over all things for the church.* As it is here declared that Christ is raised to universal dominion, for the noble purpose of *erecting and establishing the church,* that is, for uniting the angels who are in heaven, and all the good men who have lived, and are to live on earth, in one harmonious society, that they may worship and serve God, and be happy in one another's society, to all eternity, it was necessary for accomplishing this grand purpose, that the evil angels should be subjected to him; and even that the material fabric of the world with every thing it contains, should be under his direction, that he may order all the events befalling men, in such a manner as to promote their virtue, and prepare them for heaven.

Ver. 23.—1. *Which is his body.* The church is called *the body of Christ,* to signify that the members thereof are united to, and animated by him, that they are under his direction and the objects of his care, and that they are united to one another in love, after the manner of the members of the human body, which are governed by the head, and united to one another by mutual sympathy and care. See ch. ii. 16. and ch. v. 32. note.

2. *And*

And the fulness[2] of him who filleth all *with* all. [3]

eth all his members *with all* their ſpiritual gifts and graces, according to the place and office in his body, which he hath aſſigned them. See chap. iv. 10.

2. *And the fulneſs of him.* By calling the church, *το πληρωμα*, *the fulneſs of Chriſt*, the apoſtle inſinuates, that he who is univerſal Lord, would want a principal part of his ſubjects, if the church among men on earth, were not united and ſubjected to him, as its head.—For the meaning of *πληρωμα*, *fulneſs*, ſee Rom. xi. 12. note. Col. ii. 9. note 1.

3. *Who filleth all with all.* See Col. ii. 10. note 1. The gifts and graces, which Chriſt beſtows on his members, are called chap. iii. 19. *the fulneſs of God*, becauſe they all come from God. The perſons who were more eſpecially filled by Chriſt with his gifts, were his *apoſtles*, *prophets*, *evangeliſts*, &c. as mentioned ch. iv. 7.—12.—For explaining the expreſſions, *The body of Chriſt*, and, *the fulneſs of him who filleth all in all*, Chandler writes as follows, "I doubt not but that in theſe expreſſions the apoſtle had reſpect to the famous ſtatue "of Diana, who was the great goddeſs of the Epheſians. Her image was that of a woman, "and her body filled with the breaſts of a woman, to denote, as St Jerome on the place tells "us, *that ſhe was the nurſe, ſupporter and life of all living creatures:* Or as Macrobius in-"forms us, Saturnal. lib. 1. cap. 20. *ſhe repreſented the earth, or nature, by whoſe nouriſhment* "*the whole Univerſe is ſupported.* Now this gives a beautiful turn to the apoſtle's expreſſion. "The church of Chriſt is that *body*, that *πληρωμα* or *fulneſs* which he upholds and enriches by his "bounty. Diana, amongſt the Epheſians, was eſteemed the nurſe and ſupporter of all things: "And her many breaſts, denoted her various methods and ſources by which ſhe conveyed "her nouriſhment to the Univerſe.. Such a one, the apoſtle tells the Epheſians Chriſt really "was, for *he filleth all things with all things:* He filleth the church and all its members with "a rich variety of bleſſings. For as St John, who alſo lived long at Epheſus, tells us, in "the very ſame manner of expreſſion, *and from his fulneſs we have all received grace for* "*grace.*"

CHAP. II.

View and Illuſtration of the Doctrines in this Chapter.

THE apoſtle begins this chapter with obſerving, that even the Epheſians, though lying under the ſentence of death, on account of their treſpaſſes and ſins, Chriſt had filled with his gifts and graces, ver. 1.—Then deſcribes the character and behaviour of the Epheſians in their heathen ſtate, to make them ſenſible, that notwithſtanding the advantages which they pretended to have derived from the heathen myſteries, all the gentiles, not excepting the initiated themſelves, were deeply ſunk in the groſſeſt ignorance and wickedneſs, ver. 2.—Then ſpeaking in the name of the converted Jews, he acknowledged, that they likewiſe, before their converſion, had ſpent their life, after the manner of the gentiles, in fulfilling the luſts of their fleſh, and

their corrupt imaginations; ſo that they were naturally children of wrath, even as the gentiles, ver. 3.—Conſequently, they had not the leaſt reaſon to expect any favour from God. Neverthele ſs, from the great love which he bare to the Jewiſh nation, God had made them, and the gentiles, alive together by Chriſt, ver. 4, 5.—and had ſet them down together in the heavenly places of the Chriſtian church, wherein ſalvation is promiſed as a free gift to all, through faith, and had ſealed that promiſe to them by the gifts of the Spirit, ver. 6.—that future generations, knowing the exceeding greatneſs of God's grace, may be encouraged to expect pardon upon their repentance, ver. 7.—Then told the Epheſians, that the admiſſion, not of the gentiles only, but even of the Jews, into the Chriſtian church, and their having the promiſe of ſalvation through faith ſealed to them, were owing entirely to the unmerited benevolence of God, and not to their own good works, ſo that no one could boaſt of having merited ſalvation, ver. 8, 9.—At the ſame time, he told them expreſsly, that theſe great favours were beſtowed on them to fit them for good works, ver. 10.

The apoſtle having thus deſcribed the character and ſtate of both Jews and gentiles before their converſion, he deſired the gentiles to remember, that in their heathen ſtate, none of them, not even the initiated in the myſteries, had any knowledge of Chriſt the Saviour, or hope of the pardon of ſin, being aliens from the commonwealth of Iſrael, and ſtrangers from the covenants, and without hope of pardon, nay, without the knowledge of the true God, ver. 11, 12.—But now, by the pure favour of God, being ſeated in Chriſt's church, they enjoyed equal knowledge, and hopes, and privileges with the Jews, God's ancient people; for, though not circumciſed, God had brought them nigh to himſelf, and to the Jews, by the blood of Chriſt, ver. 13.—who is the author of peace both to Jews and gentiles, and hath made of both one church or fellowſhip, in which the true God is to be worſhipped; having thrown down the Jewiſh peculiarity, which was the partition wall that had hitherto ſeparated the Jews from the gentiles, ver. 14.—and by his death in the fleſh, hath taken away the cauſe of the enmity which ſubſiſted between them; even the Levitical ordinances, that he might create the two into one new man, body, or well agreeing ſociety under himſelf as head or governor, thus making peace between them, ver. 15.—alſo that he might reconcile both in one body or viſible church to God, having, through his croſs, ſlain the cauſe of their enmity to God, even the wicked affections and paſſions of both, ver. 16.—and this peace with God, Chriſt preached by his apoſtles to the gentiles, and to the Jews, ver. 17.—And therefore, through him, both have acceſs in the Chriſtian

an church, to worſhip the Father of the univerſe with hope of acceptance and pardon; a privilege much greater than any which the initiated in the heathen myſteries could claim, ver. 18.—Withal, that ſuch of the aſiarchs, or prieſts of Diana, as were now become members of the *fellowſhip of the myſtery of God's will* by faith, and all in the province of Aſia, who formerly were employed about the temple of that idol, might have no cauſe to regret their having forſaken her worſhip, the apoſtle aſſured them, that they were no longer ſtrangers to the covenants, and foreigners, as they had been, in the commonwealth of the true God; (ſee ver. 12.) but by the knowledge and belief of the myſtery of God's will, they were become joint citizens in that commonwealth with the ſaints, and *οικειοι*, *belonging to the houſe*, or viſible church of God, as conſtituent parts of that great fabric, which is conſtructed for the uſe, not of the inhabitants of Aſia alone, but of believers of all nations, the true *ſaints* of God, ver. 19.—For they were built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner ſtone, ver. 20.—by which the whole building, conſiſting of Jews and gentiles, being fitly joined together, groweth into an holy temple for the Lord Jeſus, to officiate in as high-prieſt, ver. 21.—And in regard the apoſtles and prophets, the foundations of the temple of God, were ſupernaturally fitted for their office, as is mentioned afterwards, (chap. iv. 7.—10.) this great temple of the Chriſtian viſible church, both in the manner in which it was built, and in the materials of which it is compoſed, as well as in its dimenſions, deſcribed chap. iii. 18. greatly excelled the temples at Epheſus and at Jeruſalem. Beſides, being reared, not for the purpoſe of a ritual worſhip, and far leſs for celebrating the impure rites of an idol, like thoſe performed in the temple of Diana, but for the holy ſpiritual worſhip of the true God, according to the Chriſtian manner, this temple greatly excelled the temples at Epheſus and at Jeruſalem in the uſe for which it was built. To conclude, the apoſtle informed the Epheſians and the Judaizers, that this great temple, the Chriſtian church, in which the believing Jews, alſo, were built as conſtituent parts, is rendered glorious, not like the temple at Epheſus, by the preſence of a lifeleſs image of an idol, vainly pretended to have fallen down from Jupiter, nor even like the ancient temple at Jeruſalem, by any outward viſible ſymbol of the preſence of the true God; but by his real, though inviſible preſence, filling every part of the fabric, with the gifts and graces of his Spirit, ver. 22. See chap. i. 23. ii. 1.

By this grand figure, the apoſtle hath taught us, that under the goſpel diſpenſation, the preſence of God is not any longer manifeſted in a material temple, as under the Moſaic diſpenſation; neither is his

worſhip limited to particular places and ſeaſons; nor does it conſiſt in ritual ſervices. But any ſociety of believers met for worſhipping God in ſpirit and in truth, is a real temple of God, becauſe, in that ſociety, prayers and praiſes are publicly offered to God. Nay, every individual believer is a temple, becauſe God is always inwardly worſhipped and praiſed by him. And with reſpect to the Epheſians in particular, ſince they were conſtituent parts of the great temple of God, the Chriſtian church, their honour as the keepers of this temple, and as worſhippers therein, was far greater than their honour as prieſts and worſhippers of Diana: Nay, greater than it would have been, had they become prieſts and worſhippers in the temple at Jeruſalem.

COMMENTARY.

CHAP. II. 1 *Even you* Epheſians *Chriſt hath filled* with his gifts and graces, and thereby hath made you alive, *who*, notwithſtanding your knowledge of the myſteries, *were dead in treſpaſſes and ſins,*

2 *In which* treſpaſſes and ſins, *before your converſion, ye lived after the courſe of the* heathen *world, according to* the will of the devil, *the leader of thoſe powerful ſpirits,* now in rebellion againſt God, *who have their reſidence in the air, and* the author *of the wicked*

NEW TRANSLATION.

CHAP. II. 1 *Even* you HE HATH FILLED,[1] who were dead in treſpaſſes and ſins; [2]

2 (εν αἱς) *in which formerly* ye walked according to the courſe of this world, [1] according to the prince of the power of the air, [2] AND *of the* ſpirit *which* now *in-*

Ver. 1—1. *Even you he hath filled.* I agree with Chandler in opinion, that this verſe is ſtrictly connected with the laſt clauſe of the laſt verſe of the preceding chapter; and that the words neceſſary to complete this verſe, are to be taken from that clauſe, and not from the following fifth verſe, as our tranſlators have done; *Even you he hath filled,* namely, with his ſpiritual gifts and influences, *who were dead.*

2. *Dead in treſpaſſes and ſins*; or, *Dead by treſpaſſes and ſins.* For νεκρȣς τοις παραπτωμασι και ταις ἁμαρτιαις, are datives of the cauſe, manner, or inſtrument, as the grammarians ſpeak. See Rom. vi. 10, 11. notes.—This clauſe Locke paraphraſes in the following words: "Ye "were ſo entirely under the power of ſin, that ye had no more power, nor hope, nor ability "to get out of it, than men dead and buried, have to get out of the grave."—According to Locke, therefore, *dead in treſpaſſes and ſins*, ſignifies that incapacity of living virtuouſly, into which wicked men bring themſelves by vicious habits; a ſenſe in which the word *dead* is uſed by our Lord, Matth. viii. 22. *Let the dead bury their dead;* and by heathen authors alſo. —The treſpaſſes and ſins in which the Epheſians, before their converſion, lay as perſons dead, were their idolatry, and the vices into which they were led by their idolatry.—The Epheſians were dead likewiſe by treſpaſſes and ſins, as they were lying under the ſentence of death for their treſpaſſes and ſins. But being filled by Chriſt with his gifts and graces, they were made ſpiritually alive, and were delivered from the ſentence of death.—*Treſpaſſes*, are thoſe ſins which are committed through headleſsneſs or ſurpriſe. Hence παραπτωμα, *treſpaſs*, or *lapſe*, is uſed to denote Adam and Eve's firſt tranſgreſſion, Rom. v. 17. But *ſins*, ſignify thoſe acts of diſobedience which are committed deliberately and habitually.—Here *ſins* ſignify that continued idolatry and wickedneſs to which the heathens univerſally were addicted; as is plain from the following ſecond verſe.

Ver. 2.—1. *According to the courſe of this world.* Κατα τον αιωνα τȣ κοσμȣ τȣτȣ. Chandler obſerves,

wardly worketh in the children of disobedience : [3]

dispofition, which now inwardly worketh in them, who disobey God by their idolatry and oppofition to the gofpel.

3 (εν οἱς) *with* whom alfo we all [1] had our converfation *formerly*, in the lufts of our flefh, *doing the inclinations* of the flefh, and of the *maginations*, [2] and were by

3 *With whom alfo, we all* of the Jewifh nation who believe, *had our converfation formerly*, in this refpect that like them we lived *in the lufts of the flefh, doing the inclinations of the flefh, and of* our corrupt *imaginations, and* by thefe wicked practices, *were naturally*

obferves, that the Greek word αιων, and the Latin word *ævum*, which correfponds to it, fignify *the life of man*; and by an eafy figure, *the manner of a man's living*. Here the word denotes thofe corrupt principles and practices which prevailed in the world, (See 1 John ii. 16. note 1.) and particularly the idolatry, and vices connected with idolatry, which then prevailed. In the Syriac verfion, this claufe is tranflated, *Juxta mundanitatem mundi hujus, According to the worldlinefs of this world.*

2. *According to the prince*, εξουσιας τȣ αερ☉, *of the power of the air. Power* being here put for thofe who exercife power, as it is likewife chap. i. 21. and Col. ii. 10. it fignifies thofe powerful evil fpirits, who according to Jude, ver. 6. are confined in our atmofphere, as in a prifon, *unto the judgment of the great day*. Their confinement, however, is not of fuch a nature as to hinder them from going to and fro on the earth. And therefore, being irreconcilable enemies of God and goodnefs, they ufe the liberty granted to them, in oppofing God, and in ruining men by their temptations, 1 Pet. v. 8. And that they may do this the more effectually, they have ranged themfelves under the direction of one chief, here called their *Prince*: but in other paffages *Satan*, and *the devil*.—Perhaps alfo he is called their *Prince*, becaufe he inftigated them to rebel againft God, and was their leader in that rebellion. See 1 John v. 19. note 2.

3. *And of the fpirit which now inwardly worketh in the children of difobedience.* See 2 Cor. iv. 4. note 2.—The words τȣ πνευματ☉, *of the fpirit*, being governed by the preceding word, τον αρχοντα, *the prince*, is fitly tranflated, *and of the fpirit*; that is, *the prince*, or author *of the fpirit*, which reigns in the children of difobedience; the author of that idolatry and wickednefs which prevails among the heathens. For the word *fpirit* in fcripture, often denotes *one's difpofitions* and actions.—The heathens are juftly called *children of difobedience*, becaufe their life was one continued courfe of difobedience to God.—Some, by *the children of difobedience*, underftand the unbelieving Jews, called *children of difobedience*, in allufion to Ifa. lxv. 2. *I have fpread out my hands all the day unto a rebellious people.* But I prefer the fenfe given in the commentary.

Ver. 3.—1. *With whom alfo we all had our converfation.* Or, εν οἱς, may be tranflated *after whom*, (Eff. iv. 174.) that is, *after whofe example*.—Here the apoftle fpeaks in name of the generality of the converted Jews, whofe former character and ftate he affirmeth to have been the fame in refpect of wickednefs and mifery, with the character and ftate of the children of difobedience; for εν οἱς, *with whom*, plainly refers to the heathens. But their having their converfation with the children of difobedience formerly, doth not imply that all the converted Jews lived among the heathens, and were guilty of idolatry. But that like the heathens, they practifed the vices mentioned in the fubfequent part of the verfe. Wherefore, the common tranflation, *among whom*, is wrong.—The apoftle gave this account of the former converfation of the converted Jews, Firft, to make the Ephefians fenfible, that the law of Mofes was not fuch an effectual inftitution, as the Judaizers reprefented it. Secondly, to convince the Jewifh believers themfelves, that they were equally dead in their trefpaffes and fins, as the gentiles; and equally needed to be made alive by the fpiritual gifts and graces with which Chrift filleth his members; confequently, that all owe their falvation to the *grace* or *mercy* of God, as the apoftle affirms, ver. 5.

2. *And of the imaginations.* Διανοιων. This word is ufed by the LXX. to denote the corrupt imaginations of the antediluvians, Gen. vi. 5. (και πας τις διανοειται) *And every imagination of*

liable to punishment, even as the rest of mankind, notwithstanding our profession of the Jewish religion.

*i*nature [3] children[4] of wrath, even as others.

4 *But God being exceedingly liberal in* the exercise of his *mercy, through his great love with which he loved us* his ancient people,

4 But God *being* rich in mercy, (δια) *through* his great love *with which* he loved us, [1]

5 *Even us* Jews, *who* like the gentiles *were* spiritually *dead through* the power of our *trespasses, he hath made alive together* with the gentiles *by Christ,* who hath filled us likewise with his spiritual gifts, (*through the mere favour of God, ye are saved* from the ignorance and wickedness of your former state).

5 even *us who were* dead in *trespasses, he hath made alive* together (τῳ Χριϛῳ, 25.) *by* Christ; [1] (by grace ye are saved;) [2]

of the thought of his heart, is only evil continually. Luke i. 51. *He hath scattered the proud,* διανοια, *in the imagination of their heart.*—Estius, by *the inclinations of the flesh,* understands gluttony, drunkenness, and fornication; and by *the inclinations of the imaginations,* ambition, revenge, covetousness, and whatever other evil appetite arises from sensual views of things. To the excessive wickedness of the Jews, the apostle hath borne testimony in other passages, particularly Rom. ii. 1. iii. 10.—19.

3. *And were by nature children of wrath. Nature* often signifies one's *birth* and *education,* Gal. ii. 15. *We who are Jews by nature.*—Also mens natural *reason* and *conscience.* Rom. ii. 14. *The gentiles who have not a law, do by nature the things of the law, these,* &c.—Also the general sense and practice of mankind, 1 Cor. xi. 14. *Doth not even nature itself teach you, that if a man have long hair,* &c.—Also the original constitution of any thing, Gal. iv. 8. *Who are not gods by nature.*—Also a disposition formed by custom or habit. Thus Demetrius Phalerius said of the Lacedemonians, Φυσει εϐραχυλογυν οἱ Λακωνες, *The Lacedemonians by nature speak shortly.*—In the passage under consideration, *nature* is that *second corrupt dead nature,* which men form in themselves by habitually indulging vicious inclinations; for the apostle speaks of mens being *by nature children of wrath,* as the effect of having their conversation in the lusts of the flesh.

4. *Children of wrath.* This is the same kind of Hebraism as, *son of death, son of perdition;* and signifies, *liable to wrath;* or naturally the objects of God's displeasure on account of their wicked works.

Ver. 4. *Through his great love with which he loved us.* To *love with love,* is the Hebrew superlative. Ess. iv. 27. Wherefore, *to love with great love,* is to love without bounds.

Ver. 5.—1. *He hath made alive together by Christ.* Συνεζωοποιησε τῳ Χριϛῳ. See ver. 22. where συνοικοδομεισθε denotes the building together of the Jews and gentiles. The common translation of this clause is, *He hath quickened together with Christ,* which Grotius hath adopted, because the apostle, after speaking of God's raising Christ from the dead, Col. ii. 12. describeth his raising those at the last day, together with Christ, who were dead through trespasses, as follows, ver 13. *You who were dead through trespasses and the uncircumcision of your flesh,* συνεζωοποιησε συν αυτῳ, *he hath made alive together with him.* For from this he infers, that the expression, Ephes. ii. 5. συνεζωοποιησε τῳ Χριϛῳ, may be translated, *He hath made alive together with Christ,* namely from the dead at the last day; the preterite tense, *He hath made alive,* being used to shew the certainty of our resurrection. And *the ages to come,* mentioned ver. 7. he thinks, means the ages after the resurrection, in which the redeemed will contemplate with joy, the display of the divine perfections which is made in their salvation. But this interpretation is liable to two objections. 1. The making alive of the Jews, of which the apostle speaks, Eph. ii. 5. relates to their being made alive from the spiritual death described ver. 1, 2. Consequently it is the making alive of their spirits of which he speaks, and not of their bodies: This making alive of the Jews, Christ accomplished by enlightening their understanding, invigorating their mental powers, subduing their passions, and directing their affections to right objects.—

6 And hath raised US up together, and (εκαθισεν, transitive) *hath set us down together in the* heavenly PLACES (εν) *by* Christ Jesus;[1] (see ver. 5. note.)

6 *And hath raised us* Jews *up, together* with the gentiles, from the dead state in which we were, by reason of sin, before our conversion, *and hath set us down together in the heavenly places,* that is in the Christian church, (see chap. i. 3. note 2.) where the pardon of sin is offered to believers of all nations, and will hereafter set us down together in heaven *by Christ Jesus.*

7 *that he might shew* (εν τοις) *to the ages which* ARE *to come*[1] the exceeding riches of his grace, *by his goodness*[2] towards us, (εν) through Christ Jesus.

7 This God hath done, *That he might shew to the ages which are to come, the exceeding greatness of his benevolence, by his goodness towards us,* in making us spiritually alive, and pardoning us *through Christ Jesus:* So that in every age, all who believe and repent of their sins, may expect pardon.

8 For by grace *ye are* saved[1] through faith; (και τουτο) and *this* AFFAIR[2] IS not of yourselves; IT IS the gift of God;

8 *For* as I said, ver. 5. *By the mere favour of God, ye* Jews and gentiles *are saved through faith; and this salvation is no work of yours; it is the free gift of God,* who might have suffered the human race to perish.

objects.—2. The common translation represents the Jews as made alive with Christ. But it is certain that Christ never was spiritually dead, and therefore the Jewish converts could not be said to be made alive with him from that death.—Guyse, who adopts the common translation, being sensible of this objection, saith in his note on ver. 1. that Christ's being quickened, "may be understood, not only of his body's being quickened and raised from the grave, but "likewise of his discharge, as the surety of his people, from the guilt and punishment of their "sins." But this sense of being made alive together with Christ, cannot be admitted here, as the apostle evidently speaks of the Jews being made alive from the spiritual death, in the present life. I am therefore of opinion, that the apostle's meaning in this passage, is, that God had made the Jewish converts alive, not *with*, but *by* Christ; Χριστω being the dative of the instrument, which though often, is not always marked by the preposition εν. See Ess. iv. 176. —Besides, if the apostle had meant to say, *made alive with Christ,* he would have added the preposition συν, as he hath done Col. ii. 13. See also Ephes. ii. 20. where the preposition επι is repeated: Εποικοδομηθεντες επι τω θεμελιω.

2. *By grace ye are saved.* The Clermont and St German MSS. and Vulgate, have here, ου τη χαριτι, *By whose grace ye are saved.*

Ver. 6. *Hath raised us up together, and hath set us down together, in the heavenly places by Christ Jesus.* Some understand this of the resurrection of believers from the dead, and of their introduction into heaven in the person of Christ, as their head and representative.—Others understand it of the resurrection of believers themselves at the last day. See ver. 5. note 1.

Ver. 7.—1. *That he might shew to the ages which are to come,* &c. This sentiment the apostle expresses more fully, 1 Tim. i. 16. see note 3. on that verse.

2. *The exceeding riches of his grace, by his goodness,* &c. The great blessings bestowed on Jews and gentiles by Christ, are not the external privileges of the gospel only, but the blessings of pardon, justification, and eternal life, promised to all who believe.

Ver. 8.—1. *By grace ye are saved.* Here as in ver. 5. the discourse being directed to the Ephesians in general, that circumstance as well as the connection, leads us, by the Ephesians *being saved,* to understand their being delivered from the ignorance and wickedness of their former state; in which sense the word *saved,* is used likewise, Rom. xi. 26. 2 Tim. i. 9.—It is equally true of our eternal salvation, that it is not of ourselves but *by grace.* For we do not merit salvation: It is the gift of God.

2. *And this affair is not of yourselves.* The relative τουτο, as Chandler observes, being in the neuter gender, cannot stand for πιστις *faith,* which is feminine; but it has the whole sentence

9 Salvation is the gift of God through faith, and *not by works* meriting it, done previous to mens converſion; *ſo that no one can boaſt* that his ſalvation is of himſelf meritoriouſly.

9 not *by* works, (ἱνα, 175.) *ſo that* [1] *no one can* boaſt.

10 Though we cannot ſave ourſelves meritoriouſly by good works, *yet we* who believe, *are God's workmanſhip, formed* (ver. 15.) *through Chriſt Jeſus, to do good works: For which God before prepared us*, by the knowledge of the goſpel, and the influences of his Spirit, *that we ſhould live in the conſtant performance of them.*

10 (Γαρ, 98.) *Yet* we are his workmanſhip, [1] created (εν, 167.) *through* Chriſt Jeſus (επι) unto good works, *for which God before prepared us*, [2] that we ſhould walk in them,

11 *Wherefore*, to ſtrengthen your ſenſe of God's goodneſs in ſaving you, and of the obligation he hath thereby laid on you to do good works, ye Epheſians

11 Wherefore, remember, that ye *WERE formerly* gentiles *by* the fleſh, who

ſentence which goes before, as its antecedent. To ſhew this, I have ſupplied το πραγμα, *this affair*, namely, *your ſalvation through faith, is not of yourſelves; it is the gift of God.* See ver. 9.—Or, though τουτο ſhould be made to refer to πιστις, the meaning may be, that an opportunity of believing on Chriſt, was beſtowed on the Epheſians by God, who ſent the apoſtle to preach Chriſt to them, and aſſiſted them by his Spirit to believe on him. In like manner St Paul ſaid to the Philippians, ch. i. 29. *Unto you* εχαρισθη, *it hath been graciouſly given for Chriſt's ſake, not only to believe on him, but alſo to ſuffer for him:* An opportunity hath been given you, both to believe and ſuffer, and grace to enable you to do both.—Some ancient MSS. inſtead of ὑμων, *yourſelves*, have here, ἡμων, *us*, which Mill thinks the true reading.

Ver. 9. *So that no one can boaſt.* The tranſlation of ἱνα in our bibles, repreſents God as appointing our ſalvation to be by faith, merely to prevent mens boaſting, which certainly is an end unworthy of God in ſo great an affair. I therefore think ἱνα ſhould be tranſlated *ſo that*, denoting the event ſimply.

Ver. 10.—1. *Yet we are his* (ποιημα *factura*, Eſtius) *workmanſhip, created through Chriſt Jeſus unto good works.* Believers are called *God's workmanſhip, created through Chriſt Jeſus unto good works*, becauſe through the preaching of the goſpel, and the influences of Chriſt's Spirit accompanying it, men are made alive from the ſpiritual death, and enabled to do good works.—This creation of believers through Chriſt Jeſus unto good works, Taylor in his key prefixed to Romans, No. 99. underſtands of the formation of believers into one body or church under the government of Chriſt, becauſe in the Chriſtian church believers enjoy the greateſt advantages for performing good works; and becauſe this formation of the church, is termed ver. 15. *a creation* of Jews and gentiles into one new man under Chriſt. The ſame account he gives of *the making men alive* mentioned ver. 5.—Others however with more reaſon, think that one's enjoying in the Chriſtian church great advantages for becoming alive, and for doing good works, is not the whole of what the apoſtle means by being *made alive*, and by being *created unto good works*, but that theſe phraſes denote the operation of the Holy Spirit in making men alive, and in enabling them to do good works, by means of the advantages which they enjoy in the Chriſtian church.

2. *For which God before prepared us.* This is the literal tranſlation of οἱς προητοιμασεν ὁ Θεος. So that the rendering in our bibles, namely, *which God hath before ordained*, is utterly wrong.—If the preparation here ſpoken of, is thought to have happened before the believing Jews and gentiles heard the goſpel, it may ſignify that operation of God upon the minds of thoſe who are ſincere in their religion, by which he inclines them to do good works.

Ver. 11

are called uncircumcision,[1] by that which is called circumcision *made with hands*[2] *on the flesh.*

should *remember, that ye were formerly gentiles by natural descent, who are called uncircumcised* and unholy, *by that* nation *which is called circumcised* with a circumcision *made with* mens *hands on the flesh,* and which esteems itself holy on that account, and entitled to the promises.

12 *And* that *ye were at that time* without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, (see Rom. ix. 4.) *not having* hope, and without God in the world:[1]

12 *And that ye were at that time without* the knowledge of *Christ, being* by your idolatry *alienated from the Jewish nation,* which alone had the knowledge of his coming, and of the blessings he was to bestow, *and unacquainted with the covenants,* namely, that made with Abraham, and that made with the Israelites at Sinai, *which promised* and prefigured Christ's coming to bestow *these blessings:* So that *ye had no* sure *hope* of the pardon of sin, nor of a blessed immortality; *and were without* the knowledge and worship of *God,* while *in the* heathen *world.*

13 But now in Christ Jesus, ye who *formerly* were far off, are *brought* nigh[1] (ev, 167.) *through* the blood of Christ.

13 *But now in the Christian church, ye who formerly,* after ye had attained the knowledge of the true God, *were* obliged to worship in the outward court of the temple, *far off* from the symbol of the divine presence, *are brought nigh* to God, and to the Israelites in your acts of worship, *through the death of Christ,* whereby ye are entitled to all the privileges of the people of God.

14 For he is our peace,[1] who hath made both one,[2]

14 *For he is* the author of *our good agreement, who,* by dying for the gentiles as well as for the Jews, *hath*

Ver. 11.—1. *Called uncircumcision,* that is *uncircumcised persons.* By the same figure of speech *made the righteousness of God,* 2 Cor. v. 21. signifies, *made righteous persons in the sight of God.* See Ess. iv. 17.

2. *Circumcision made with hands on the flesh.* By this description of circumcision, the apostle puts his readers in mind of the inward circumcision, the circumcision of the heart made by the Spirit of God, of which the outward circumcision was only an emblem, Rom. ii. 29. and insinuated that the Jews had no reason to boast of the outward circumcision, unless it was accompanied with the circumcision of the heart.

Ver. 12. *Without God in the world.* In their heathen state, the Ephesians had not the true God for the object of their worship, and were ignorant both of his perfections and of his commandments.

Ver. 13. *Who were formerly far off, are brought nigh;* in allusion to Isa. lvii. 19. *Peace, peace to him that is far off, and to him that is nigh, saith the Lord.*—Luke xviii. 10. *Two men went up into the temple to pray.*—13. *And the publican standing afar off,* &c. See also Psal. cxlviii. 14.

Ver. 14.—1. *He is our peace,* that is, the author of our peace; the effect being put for the cause, 1 Thess. ii. 20. *Ye are our glory and joy,* that is, the cause of our glory and joy.

2. *Who hath made both one.* The union of the Jews and gentiles, so as to make them one people, was foretold by Ezekiel, ch. xxxvii. 22. under the idea of making Judah and idolatrous Israel one nation, which was to be governed by David their king: ver. 24. *David my servant shall be king over them, and they all shall have one shepherd.* Hence our Lord says,

made both one people of God, *and hath broken down* the law of Moses, by which, as by *the middle wall of separation* in the temple, the Jews were fenced in as the people of God, and all others were excluded from that honour.

and hath broken down the middle wall of *separation*;[3]

15 *And hath abolished by his* death in the *flesh*, the cause of *the enmity* between the Jews and gentiles, *even the commandments of the law, concerning* the *ordinances* of circumcision, sacrifices, meats, washings, and holy days; which being founded in the mere pleasure of God, might be abolished when he saw fit. These ordinances Jesus abolished, *that he might create* Jews

15 AND *hath* abolished (εν) *by* his flesh[1] the enmity,[2] EVEN the law of *the* commandments[3] (εν, 168.) *concerning* ordinances,[4] *that the two he might create* (εν εαυτω, 175.) *under himself, into* one new man, *making* peace:

John x. 26. *Other sheep I have, which are not of this fold;* are not Jews.—And they *shall hear my voice, and there shall be one fold and one shepherd.*

3. *And hath broken down the middle wall of separation.* Because the Jews were separated from all other nations and made the people of God exclusively, by the law of Moses, the apostle calls that law, *The middle wall of separation*, in allusion to the wall called *Chel*, which separated the court of Israel from the court of the gentiles. Farther, he observes, that God hath broken down that wall; hath abolished the law of Moses with its rites which could be performed no where but in the temple of Jerusalem: And that by prescribing, under the gospel, a spiritual form of worship which may be performed every where, he hath joined Jews and gentiles in one church, and made them all one people of God. Now this happy union could not have taken place, if the law of Moses had been continued. For the worship of God being limited by Moses to the temple at Jerusalem, the greatest part of the gentiles could not come to Jerusalem to worship with the Jews.

Ver. 15. 1.—*And hath abolished,* (εν τη σαρκι αυτου), *by his flesh. His flesh* may signify either *his coming in the flesh*, or *his death in the flesh.* I understand it of the latter, because in other passages, we are told that an end was put to the law of Moses, by Christ's death. See ver. 16.

2. *The enmity*, or cause of the enmity. The enmity which subsisted between the Jews and gentiles, did not lie wholly with the Jews; for the rites of Moses were as odious to the gentiles, as the rites of heathenism were to the Jews. Esther iii. 8. *Their laws are diverse from all people, neither keep they the king's laws*, &c.—Tacitus Hist. Lib. v. c. 4. *Moses appointed them new rites, contrary to those of all other mortals; and they account as prophane, every thing held sacred by us.*—This enmity, between the Jews and gentiles, was so great, that the Jews not only excluded the gentiles from their temple, and from their houses, but they would not enter the house of any heathen, or converse with him familiarly. So Peter told Cornelius, Acts x. 28.

3. *Even the law of the commandments concerning ordinances.* Τον νομον των εντολων εν δογμασι. According to Estius, who is followed by Bengelius, this clause should be translated, *hath abolished the law of the commandments by precepts*, namely, the precepts of the gospel. See Estius's note on Colos. ii. 14. But as δογμα comes from a word which signifies *to seem good, or to be agreeable to one's own inclination*, it properly denotes an injunction founded in the mere pleasure of the person who enjoins it. Accordingly, it is used to denote Augustus's decree concerning the taxing, Luke ii. 1. In like manner, mens obeying the arbitrary injunctions of the Pythagorean philosophy, is called *dogmatizing*, Col. ii. 20. Wherefore the ritual ordinances of Moses, being founded in the pleasure of God, are fitly called *ordinances*, δογματα. But this name cannot be applied with propriety to the precepts of the gospel, which are all founded in the nature and reason of things.—In the Syriac version the preposition εν is translated *with*, so as to give the following sense: *Hath abolished the law of the commandments, together with the ordinances which it enjoined.*

4. *Concerning ordinances.* The ordinances of the law being designed to keep the Jews separated

(see ver. 16. note 2. and Col. ii. 14.)

and gentiles *under himself* as head, (chap. i. 23.) *into one new man* or church animated by new principles; thus *making peace* between them:

16 and *might* reconcile both in one body [1] *to God*, (δια, 113.) *through* the cross, having slain the enmity [2] *by it*.

16 *And* that he *might reconcile both in one body*, or visible church, *to God, through the cross, having slain the* cause of their *enmity* to God *by it;* that is, slain the sinful passions both of the Jews and gentiles, which were the cause of their enmity to God; by his death on the cross.

17 And *coming he brought good tidings of* peace to you *the far* off, and to *us the* nigh.

17 *And* to accomplish our reconciliation to God, *coming* by his apostles, *he brought good tidings of peace* with God, *to you* gentiles *who were far off* from God, *and to us* Jews *who were nigh* to him as his people by profession.

parated from the rest of mankind, that they might preserve the oracles of God concerning Christ; designed also to prefigure the blessings which God was to bestow on all nations through Christ's death, they were wisely appointed to continue only till Christ came and died as a sacrifice for sin. After his death there was no longer any occasion to continue the ordinances and figures of the law, which were the cause of the enmity that had so long subsisted between the Jews and gentiles. Wherefore, they were all fitly abolished at Christ's death, agreeably to Daniel's phrophesy, ix. 24. *Seventy weeks are determined upon thy people—to make reconciliation for iniquity*, &c. Hence, in allusion to Daniel's prophesy, and to the other prophesies relating to himself, our Lord, before he expired, cried with a loud voice, *It is finished.* And the apostle Paul, rightly understanding the influence of Christ's death in abolishing the Mosaic institutions, so far as they had a relation to religion, told the Colossians, chap. ii. 14. *Christ hath blotted out the hand writing of ordinances* with his blood, and in its blotted out state, *nailed it to his cross*, that all might see that it was blotted out. See Colos. ii. 14. note 5. So that from the time of Christ's death, the law had no influence, either to make, or to continue, men the people of God.—But though the death of Christ abolished the law of Moses, as the law of God's temporal dominion over the Jews, it remained in its full force as the municipal law of Judea, the gospel making no alteration in the laws of any country, which were not contrary to piety or morality. The Jews therefore, after the death of Christ, were still bound as before, to observe the institutions of Moses, as the law of their state. Hence the apostle told the Corinthians, 1 Cor. vii. 18. *Hath any uncircumcised one been called. Let him not be uncircumcised.* See Pref. to the Galat. sect. 4. No. 5. penult paragraph.

Ver. 16.—1. *Reconcile both in one body.* The Latins also used the word *corpus, body*, to denote a number of men united together by a common interest, and governed by the same laws. Cicero De officiis, lib. 1. *Totum corpus Reipublicæ, The whole body of the Commonwealth.*

2. *To God,—having slain the enmity by it.* The reconciliation described in this verse, being the reconciliation of Jews and gentiles to God, *The enmity* which is said to have been *slain* by the cross of Christ, is that which subsisted between God and them, through the corruption of their nature. But the creation of the two into one new man, mentioned ver. 15. being the uniting of Jews and gentiles into one visible church, *the enmity* spoken of in that verse as abolished, was the hatred which the Jews and gentiles bare to one another, on account of the rites of worship peculiar to each. Hence the propriety of the expressions used by the apostle. In the one case it is, *having abolished the enmity*, the law of Moses the cause of the enmity; and in the other, *having slain the enmity*, namely, mens lusts and sinful passions, the cause of their enmity to God. In other passages of scripture likewise, these great effects are ascribed to the cross of Christ; and particularly our sinful passions, are with much propriety said to be

18 *Therefore, through him*, as our high prieſt, *we* Jews and gentiles *have introduction*, (chap. iii. 12.) *both of us, by one Spirit, to the Father* of the univerſe, to worſhip with the hope of being accepted.

18 (Ὁτι, 255.) *Therefore*, through him, we *have introduction*, [1] *both of us*, (εν) by one Spirit *to* the Father.

19 *Well then*, being formed into one church with the Jews, *ye* Epheſians *are not now ſtrangers* to the covenants of promiſe, *nor ſojourners* (ſee ver. 12.) among the people of God; *but ye are joint citizens* in the city of God *with the Jews, and belonging to the temple of God*, as conſtituent parts thereof;

19 *Well then*, ye are (ουκετι, 193.) *not now* ſtrangers and *ſojourners, but joint* citizens [1] with the ſaints, (και οικειοι) and *belonging to the houſe* of God:

20 *Being built* equally with the Jews, *upon the foun-*

20 *Being built* [1] upon the

crucified with Chriſt, Rom. vi. 6. Gal. vi. 14. For of all the arguments that can be offered to perſuade ſinners to return to God, thoſe furniſhed by the death of Chriſt are the moſt powerful. It is the greateſt expreſſion of the love of God to ſinners: as a propitiation for ſin, it gives penitent believers the ſure hope of pardon: and as connected with Chriſt's reſurrection, it is a certain proof and pledge of our reſurrection to a never ending life, and of our being admitted into the heavenly country, which Chriſt has gone to prepare for his people. See Gal. vi. 14. notes 1, 2.

Ver. 17. *And coming, he brought good tidings of peace.* This is a pleonaſm, which ſignifies ſimply that Chriſt brought good tidings of peace. For although Chriſt came to the Jews, he did not come, or go to the gentiles; being a miniſter of the circumciſion only, Rom. xv. 8. Nevertheleſs he may be ſaid to have done what he did by his apoſtles. In like manner, he is ſaid to have gone and preached to the antediluvians by his Spirit, becauſe he preached to them by his prophet Noah, whom he inſpired for that purpoſe, 1 Pet. iii. 19.

Ver 18. *Through him we have introduction, both of us, by one Spirit to the Father*; that is, through the merit of Chriſt's death, both Jews and gentiles have liberty to worſhip the Father, by the ſame ſpiritual form of worſhip, and by the aſſiſtance of the one Spirit of God.—Προσαγωγην, *Adductionem*, ſive *introductionem*; *Introduction*. Perhaps this is an alluſion to the manners of earthly courts, where none have acceſs to the prince, unleſs introduced by ſome of his ſervants or friends.

Ver. 19.—1. *Not now ſtrangers and ſojourners, but joint citizens with the ſaints.* The church, as Chandler obſerves, is here compared to a city which hath its peculiar privileges, immunities, and laws; and where the inhabitants are all engaged in one common intereſt, and live under the protection of the ſame head, or governor. To ſhew theſe things, the church, in its perfect ſtate, is called *the city of the living God*, and *the heavenly Jeruſalem*, Heb. xii. 22.—*and new Jeruſalem*, Rev. xxi. 2. *and Jeruſalem which is above*, Galat. iv. 26. Of this grand city or community, all who believe, are equally free, of whatever nation or country they may be. So that they are no more παροικοι, *dwellers* or *ſojourners* in that city, who have no right to its immunities; but they are fellow citizens with the ancient people of God, and equally with them entitled to all its privileges.

2. *And belonging to the houſe of God.* The word οικειοι, ſignifies *of*, or *belonging to a houſe* or family, as members or ſervants, Gal. vi. 10. in which ſenſe our tranſlators ſeem to have underſtood the word here. But as the temple is called, Micah iv. 2. *The houſe of the God of Jacob*; and as, Matth. xxiii. 38. *your οικος houſe*, ſignifies *your temple*, (ſee 1 Tim. iii. 15. note 1.) the word οικειοι, in this paſſage, may ſignify *belonging to the temple or viſible church of God*, as conſtituent parts thereof; as is evident from the ſubſequent verſe.

Ver. 20.—1. *Being built upon the foundation.* This being mentioned, to prove that the Epheſians *belonged to the temple of God*, the apoſtle's meaning in that expreſſion is, that they belonged to it as conſtituent parts For their being *built on the foundation of the apoſtles*, &c. was no proof that they belonged to the temple of God, either as ſervants or worſhippers; but it

foundation [2] of the apoſtles and prophets, [3] Jeſus Chriſt himſelf being the *bottom* corner-STONE; [4]

dation of the doctrine *of the apoſtles and prophets,* (ſee chap. iii. 5.) *Jeſus Chriſt himſelf being the bottom corner-ſtone,* by which the two ſides of the building are united, and on which the whole corner reſts:

21 *By which* (πασα for ὁλη) *the whole building being aptly joined* together,[1] groweth (εις ναον ἁγιον) *into* an holy temple[2] *for* the Lord:

21 *By which* chief corner-ſtone, *the whole building being fitly joined together,* as the walls of an houſe by the corner-ſtone in the foundation, *groweth,* by the acceſſion of new converts, *into an holy temple for the Lord* Jeſus to officiate in as high prieſt.

it was a clear proof that they were conſtituent parts of it. And if they were conſtituent parts of that temple, it was certainly a greater honour to the Epheſians, than their being either prieſts or worſhippers in the houſe or temple of Diana, becauſe thereby they were become an habitation of God by the Spirit, ver. 22.—*Being built.* Some tranſlate the original word εποικοδομηθεντες, *being built together.* But this is not the ſignification of the prepoſition επι here, as is plain from ver. 22. where a different prepoſition, namely συν, is compounded with the word οικοδομηθεντες, to expreſs that idea.

2. *Upon the foundation of the apoſtles.* The apoſtles, and ſuperior Chriſtian prophets, are called *the foundation* of the church or temple of God, becauſe they were inſpired to declare the doctrines of the goſpel, by the faith of which, Jews and gentiles were made one great temple, in which God will be worſhipped to all eternity.—In like manner, the city of the living God, *new Jeruſalem,* which is the church of God in its perfect ſtate in the world to come, is ſaid, Rev. xxi. 14. to be *built on the foundation of the twelve apoſtles of the Lamb.*

3. *And prophets.* The Jewiſh prophets may be called the *foundation* of the church or temple of God, becauſe they preached, in an obſcure manner, moſt of the doctrines of the goſpel. Nevertheleſs, as the prophets are here mentioned after the apoſtles, I rather think the ſuperior *Chriſtian prophets* are meant, to whom, by a peculiar inſpiration, the true meaning of the writings of Moſes and the prophets was made known.

4. *Jeſus Chriſt himſelf being,* ακρογωνιαιου, *the bottom corner-ſtone. The ſtone placed in the outward angle,* by which the two ſides of a building are united. This ſtone may be placed either at the top, or at the bottom of the building. But the latter, I think, is here meant; becauſe in the following verſe, the building is ſaid to be fitly joined together by this ſtone, and to *grow* into an holy temple for the Lord. Accordingly, we are told, 1 Cor. iii. 11. *Other foundation no man can lay, than what is laid, which is Jeſus the Chriſt.* See 1 Pet. ii. 6. note 2. Jeſus Chriſt is alſo *the head of the corner;* the top corner-ſtone; for ſo he hath called himſelf, Matth. xxi. 42.—Among the Hebrews, thoſe who poſſeſſed chief authority in the ſtate, and were its principal ſupports, were called *corners,* Iſa. xix. 13. margin.

Ver. 21.—1. *Being aptly joined together.* The enmity which ſubſiſted between the Jews and gentiles, was ſo great, and of ſo long a ſtanding, and their principles and manners were ſo oppoſite, that their union into one harmonious religious ſociety, ſeemed altogether improbable before it happened. Nevertheleſs, this happy union Chriſt accompliſhed, through that change which he wrought in the diſpoſitions of both, by means of the goſpel.

2. *Groweth into an holy temple for the Lord.* The apoſtle's meaning is, that all believers being united into one church under Chriſt as their head or governor, make one living temple in which God is worſhipped; which temple is gradually increaſing by the addition of new members. Of this temple Chriſt is not only the head, but the high prieſt or mediator, who preſents to his Father the prayers and praiſes which are offered in it. It is therefore ſaid to *grow into an holy temple, for the Lord* Chriſt to officiate in as its high prieſt.

That St Paul in this paſſage had the temple of Diana at Epheſus in his eye, and meant to contraſt the Chriſtian church, as the temple of God, therewith, Lord Shafteſbury ſeems to have underſtood. For Miſcell. ii. c. 2. ſpeaking of the temple of Diana at Epheſus, he thus writes in a note: "The magnificence and beauty of that temple, is well known to all who "have formed any idea of the ancient Grecian arts, and workmanſhip. It ſeems to me to

"be

22 *In which* temple, *ye* Jews *alſo are builded together with the gentiles, to be an habitation for God,* not by any viſible ſymbol of his preſence, as anciently, but *by the* indwelling of the *Spirit,* who is beſtowed on you, in the plenitude of his gifts, both ordinary and extraordinary.

22 (Ἐν ᾧ) In *which* ye alſo are builded together *with THE GENTILES,* (εις κατοικητηριον) for an habitation of God (εν) *by* the Spirit.

" be remarkable in our learned and elegant apoſtle, that though an enemy to this mechanical " ſpirit of religion in the *Epheſians,* yet according to his known character, he accommodates " himſelf to their humour, and the natural turn of their *enthuſiaſm,* by writing to his con- " verts in a kind of architect ſtyle, and almoſt with a perpetual alluſion to *building,* and to " that *majeſty, order,* and *beauty,* of which their temple was a maſterpiece." His Lordſhip however is miſtaken in ſuppoſing, that St Paul, in this noble figurative paſſage, accommodated himſelf to the peculiar enthuſiaſm of the Epheſians. For before this, in writing to the Corinthians, he affirmed that their body was a temple of the holy Ghoſt, 1 Cor. vi. 19. and ch. iii. 11. 12. he repreſented the Chriſtian church as a temple of God.—ver. 16. *Know ye not that ye are the temple of God.*—ver. 17. *Which temple ye are.*—Nor is this doctrine peculiar to Paul. It was taught by Peter likewiſe. For he repreſents Chriſtians *as living ſtones,* built upon Chriſt, ſo as to be *a ſpiritual temple.* Nay it was taught long before by Ezekiel, who hath given a prophetical deſcription of the Chriſtian church, under the figure of a great temple, chap. xl. 1.

Wherefore, although the apoſtle in this noble deſcription, alluded to the temple of Diana, it was not for the purpoſe of accommodating himſelf to the peculiar enthuſiaſm of the Epheſians, but to deſtroy that enthuſiaſm. The whole inhabitants of Epheſus, gloried exceedingly in the honour which their city derived, from its being adorned with ſo magnificent a ſtructure; and were intoxicated with the ſplendour of the worſhip which was performed therein. The apoſtle therefore, to leſſen their admiration of that famous temple, and to wean them from the worſhip of the lifeleſs image of an idol, with great propriety ſhewed them, That the Chriſtian church is a temple much more magnificent and beautiful, being built, not upon the foundation of wooden piles driven deep into the earth, like the temple of Diana, ſee chap. iii. 17. note, but upon the more ſure foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the bottom corner ſtone: That this great temple is built not of ſtones, and other dead materials, but of living men, whoſe minds are purified by faith: And that it is dedicated, not to any idol, but to the living and true God, who fills every part of it with his preſence, ch. iii. 19. and is worſhipped in it, not by impure rites, like thoſe performed in the temple of Diana, but by holy affections and virtuous actions, produced in the worſhippers by the operation of the Spirit.

CHAP.

CHAP. III.

View and Illuſtration of the Diſcoveries contained in this Chapter.

THE apoſtle having formerly ſhewed, that the gentiles, though uncircumciſed, are predeſtinated to the adoption of ſons unto God, chap. i. 5. and have redemption through Chriſt's blood, chap. i. 7. and as the ſons of God, are heirs of heaven, chap. i. 11. and made into one church with the Jews, ſo as to grow together into an holy temple for the Lord to officiate in, ch. ii. 21. He, in this chapter, informed the Epheſians, that his doctrine concerning the gentiles was ſo offenſive to the Jews, that it had occaſioned his impriſonment, firſt at Cæſarea, and then at Rome, ver. 1.—But he aſſured them, and all in the province of Aſia, who were not acquainted with his apoſtolic commiſſion, ver. 2.—That by revelation God had made that doctrine known to him, as he had before told them in few words, chap. i. 8. 9. And to recommend it to the Epheſians, and the other brethren in Aſia, he termed it *The myſtery*, ver. 3.—and *The myſtery of Chriſt*, ver. 4.—and obſerved, that in other generations, it was not made known to the ſons of men, as it is now made known to his holy apoſtles, and prophets, by the Spirit, ver. 5.—The ſhort account of which myſtery is this, that the gentiles are joint heirs with the Jews, and a joint body, and joint partakers of God's promiſe concerning Chriſt, that is, of all the bleſſings promiſed to the ſpiritual ſeed of Abraham through Chriſt, ver. 6.—which therefore he terms, *the unſearchable riches of Chriſt*, ver. 8.—Theſe riches the apoſtle was appointed, not to conceal but to preach, that all men might know, what a grand, and honourable, and advantageous ſociety *the fellowſhip of the myſtery of God, and of Chriſt* is, which is now eſtabliſhed by the building of the Chriſtian church, ver. 9.—Nay, he aſſured the Epheſians, that the angelical hoſts themſelves, have acquired a more comprehenſive idea than formerly, of the multiform wiſdom of God, through *the fellowſhip of the myſtery*, or church, ver. 10.—as it is now conſtituted, according to the arrangement, which from the beginning God had made of the diſpenſations of religion, to prepare the world for the coming of Chriſt Jeſus, ver. 11.—Next, as one of the chief privileges which all the members of the fellowſhip of the myſtery of Chriſt enjoy in the preſent conſtitution of the church, the apoſtle mentioned liberty of praying

to God through the mediation of Chriſt, and acceſs to his preſence at all times, with aſſurance of being heard, ver. 12.

But, as the apoſtle was now in bonds for maintaining the before mentioned doctrine concerning the gentiles, he intreated the Epheſians not to be diſcouraged on account of his ſufferings for them, which were their glory, ver. 13.—and told them, that his prayer to God was, that Chriſt, the head of the fellowſhip of the myſtery, might dwell in the hearts of the Epheſians through faith; and that, as conſtituent parts of the temple of God, being rooted and founded in the love of Chriſt, they might be able to comprehend with all the ſaints, the different dimenſions of that great fabric, the church, which is the temple of God, compoſed of believers of all nations, ver. 14.—18.—And, as conſtituent parts of the temple of God, be themſelves filled with all the fulneſs of God, ver. 19.—To conclude, the honourableneſs of the fellowſhip of the myſtery, and the ineſtimable worth of the unſearchable riches of Chriſt, which belong to the members of that fellowſhip, together with the grandeur of the ſpiritual temple of which they are the conſtituent parts, making a ſtrong impreſſion on the apoſtle's mind, he ended his account of theſe ſubjects with a ſublime doxology to God, the original founder of that noble fellowſhip, who, by the power with which he now worketh in the members thereof, hath ſhewn himſelf able and willing, through Chriſt, to beſtow on them in the life to come, bleſſings, exceeding abundantly beyond all that they can aſk or conceive. For which reaſon, the apoſtle devoutly prayed, that glory might be aſcribed to him in the church, for Chriſt Jeſus the head of the church, and the diſpenſer of all the bleſſings belonging to the Chriſtian fellowſhip; and that during all the ſucceſſions of eternal ages, ver. 20, 21.

COMMENTARY.

CHAP. III. 1 *For the ſake of this* doctrine, that the gentiles are predeſtinated to the adoption of ſons, (chap. i. 5,) and are made one church with the Jews, *I Paul am* now *a priſoner belonging to Chriſt Jeſus, on account of you gentiles.*

NEW TRANSLATION.

CHAP. III. 1 (Τȣτȣ χαριν) For *the ſake of this,* I Paul, *AM a* priſoner (τȣ Χριϛȣ, 24.) *belonging to Chriſt Jeſus* (ὑπερ, 309.) *on account of* you gentiles, [1]

Ver. 1. *On account of you gentiles.* The apoſtle mentions his impriſonment for preaching the privileges of the gentiles, to convince the Epheſians that he firmly believed what he preached concerning the gentiles.—From the account which Luke hath given, Acts xxi. 28. of Paul's impriſonment, it appears to have been occaſioned by his doctrine concerning the freedom of the gentiles from the law of Moſes.

Ver. 2.

2 (Ειγε, 144.) *seeing* ye have heard [1] of the dispensation of the grace of God, [2] which was given *me on your account*:

2 Ye cannot doubt of my being imprisoned for you gentiles, *seeing ye have heard of the grace of God, which was given me on your account*, to preach the gospel to you, without requiring you to obey the law of Moses:

3 *That* by revelation, he made known *to* me the mystery, [1] as I wrote *before* in few words. [2]

3 *That by revelation, God made known to me the great secret* concerning the gentiles, (see ver. 6.) *as I wrote before in few words.*

4 (Προς ὁ) *By which,* when ye read, [1] ye may *per-*

4 *By which, when ye read* it, together with what I now write, *ye may perceive* more perfectly, than even

Ver 2.—1. *Seeing ye have heard of the dispensation.* If the particle ειγε, in this passage i translated *siquidem, seeing*, as I have done, and as it will bear to be translated. (See chap. iv. 21.) What the apostle says, will apply to the Ephesians, who no doubt were well acquainted with Paul's apostolical commission. The same address he used in writing to the Galatians, who were his converts, and well acquainted with his history, Gal. i. 13. *For ye have heard of my conversation in times past.*

2. *Of the dispensation of the grace of God.* For the meaning of the word οικονομια, see chap. i. 10. note 1. Because in scripture, *grace* sometimes signifies *the apostolic office*, Rom. i. 5. note 1. some are of opinion that, *the dispensation of the grace of God* in this place, means, *the apostolic office* which was bestowed on Paul for the purpose of converting the gentiles. But, as in the subsequent verse, he explains himself, by saying, that by revelation God made known to him the mystery, I rather think, *the dispensation of the grace of God* which was given him on account of the gentiles, denotes *the knowledge* of the gracious plan, which God was pleased to contrive for the salvation of the gentiles.

Ver. 3.—1. *By revelation he made known to me the mystery.* That the gentiles were made joint heirs with the Jews, of the inheritance promised to Abraham and to his seed; and one body or church with the Jews, and partakers of his promise concerning Christ by faith without being circumcised, is called *a mystery* for the reasons mentioned, chap. i. 9. note 2.—From what St Paul says here and in other passages concerning the revelation which was made to him of this mystery, Locke in his preface to the Ephesians infers, that although the other apostles knew the freedom of the gentiles from the law of Moses, all of them, except Paul, were ignorant that the Jews were freed from it; and that the law itself was abrogated. But in this certainly Locke was mistaken. For Paul himself expresly affirms, chap. iii. 5. that the mystery of which he speaks *was revealed to the holy apostles and prophets by the Spirit.* Besides, what is said, Acts xxi. 20. on which chiefly he builds his opinion, does not imply that James thought the observance of the law necessary to the Jews, as a condition of their salvation; but he thought it necessary to their enjoying the privileges of Jewish citizens; in which opinion Paul agreed with him. And therefore, to shew that he never taught the Jews, to forsake the law of Moses, as the municipal law of Judea, he performed the rites which James advised him to perform. See Pref. to Galat. sect. 4. No. 4. end. Whereas, if he had thought they were recommended to him, for the purpose of shewing their necessity to salvation, he would not have complied; as may be known from his behaviour in the case of Titus, whose circumcision he would not consent to, because as he told the Galatians, chap. ii. 5. it would have been a renouncing of the truth of the gospel, most injurious to the gentiles.

2. *As I wrote before in few words.* Προεγραψα εν ολιγῳ. The apostle does not mean, that he had written of the mystery in few words; for the greatest part of the preceding chapters is taken up in explaining that mystery; but his meaning is, that he had written before, namely chap. i. 9. 10, in few words concerning the discovery of the mystery to him by revelation. See chap. i. 9. note.

Ver. 4.—1. *By which when ye read.* The apostle's meaning is, that by reading what he had formerly written, and what he was now writing, concerning his having received the knowledge

by my former preaching, how well founded and how complete, *my knowledge of the myſtery of Chriſt*, reſpecting the gentiles, is;

5 *Which* myſtery, *in former times was not made known to the ſons of men, in the full, particular, and clear manner, in which it is now revealed to the holy apoſtles, and prophets* of Chriſt, *by* the inſpiration of *the Spirit.* (See Col. i. 26. note 2.)

6 Namely, *that the gentiles*, without obedience to the law of Moſes, *ſhould*, by faith, *be joint heirs* with the Jews of the heavenly inheritance, *and a joint body* or church with them, *and joint partakers of God's promiſe, concerning* the bleſſing of the nations in *Chriſt, through the goſpel;*

7 *Of which* goſpel, *I was made a miniſter* by Chriſt himſelf who appeared to me for that purpoſe, and holding rank as an apoſtle, *according to the gifts of inſpiration and miracles which were beſtowed on me; and* having ſucceſs in my miniſtry, *according to the inworking of God's power*, ſtrengthening and directing me in the uſe of theſe gifts, for converting the gentiles:

ceive my knowledge [2] (ἐν, 166.) *of* the myſtery of Chriſt,

5 which in other *generations*, was not made known [1] *to* the ſons of men, as it is now revealed *to* his holy apoſtles and prophets, by the Spirit;

6 That the gentiles ſhould be *joint* heirs, *and* (συσσωμα) *a joint body, and joint partakers* of his promiſe (ἐν, 168.) *concerning* Chriſt, (δια) *through* the goſpel;

7 *of which* I was made a miniſter, according to the gift of the grace of God (1 Cor. xv. 10.) *which was* given *to* me, AND *according to the inworking* of his power:

of the myſtery of God's will by revelation, the Epheſians might perceive, that his knowledge thereof was well founded, and complete.—This paſſage may have been deſigned more eſpecially for ſome in the province of Aſia, who were not perſonally acquainted with the apoſtle. For during his long abode at Epheſus, *all who dwelt in Aſia* by coming to Epheſus, *heard the word of God, both Jews and Greeks,* Acts xix. 10. Theſe, on their return home, no doubt preached the goſpel, and converted many. To theſe, as well as to the inhabitants of Epheſus, this epiſtle was ſent, chap. i. 1. And, as many of them may have been in a great meaſure ignorant of Paul's hiſtory, the reading of what he hath written here, concerning his vocation and inſpiration as an apoſtle, muſt have been of great uſe to ſuch, in making them underſtand his authority and knowledge in the goſpel.—The commendation which the apoſtle gives here of the diſcoveries made in this epiſtle, Goodwin, vol. 1. p. 7. thinks was intended to make the Epheſians ſenſible, that it was a book of divine knowledge incomparably more valuable, than any of the curious books which they had burnt after their converſion.

2. *Knowledge of the myſtery of Chriſt.* Paul's knowledge of the myſtery of Chriſt is matter of perpetual joy to the whole Chriſtian world, which has derived much of its knowledge and hopes from the revelations made to him.

Ver. 5. *Which in other generations, was not made known,* &c. That the gentiles were to be bleſſed in Abraham and in his ſeed, was made known anciently in the covenant with him. But after what manner they were to be bleſſed in Abraham's ſeed, was not made known, either by Moſes, or by the prophets. The generality of Jews thought the nations were to be bleſſed in Abraham's ſeed, by their ſubjection to the law of Moſes; an idea they were led to entertain, by paſſages in the prophets, where the reception of the gentiles into the church of God, is foretold under the images of their *coming to the light of the Jews,* and of their being *converted to them,* Iſ. lx. 3. 5. and of their joining the Iſraelites in worſhipping God, according to the rites of Moſes. But none of the Jews imagined that the gentiles were to be made partakers of the unſearchable riches of the Chriſt, merely by faith, and that the middle wall of partition was to be broken down. The apoſtle, therefore, had good reaſon to affirm, that the myſtery of Chriſt, was not formerly made known, as it was now revealed to him and to the other holy apoſtles and prophets of Chriſt.

8 Unto me, *I say*, who am lefs than the leaft [1] of all *the* faints, *was* this grace (ver. 7.) given, *to preach to the* gentiles the unfearchable riches of Chrift; [2]

8 *Unto me I fay, who* becaufe I was a blafphemer, a perfecutor, and injurious, (1 Tim. i. 13.) *am lefs* worthy of fuch an honour, *than the meaneft believer, was this grace* of infpiration and miracles *given*, to enable me *to preach to the gentiles, the unfearchable riches of Chrift;*

9 And to make all MEN fee [1] what *the fellowfhip* [2] is of the myftery, which *was hid from the ages* [3] by God, who created all things[4] by Jefus Chrift:

9 *And to make all men fee, what the* nature and advantage of the *fellowfhip is, of the myftery*, (fee ver. 6.) *which was hid from the Jews* under the Mofaic difpenfation, *by God who created all things by Jefus Chrift*, and now offers to fave all men through him.

Ver. 8.—1. *Who am lefs than the leaft.* Εμοι ελαχιςοτερω. This is a comparative, formed from the fuperlative ελαχιςος, the force of which it is difficult to exprefs in the Englifh language.—Paul fpeaks of himfelf in this humble manner, compared with the other apoftles and minifters of the word, called *the faints*, Eph. iv. 12. note 2. on account of his having been formerly a blafphemer of Chrift, a perfecutor of his difciples, and exceedingly injurious in fo acting, as he himfelf tells us, 1 Tim. i. 13.

2. *To preach to the gentiles, the unfearchable riches of Chrift:* Thofe unfearchable perfections, Col. ii. 9. whereby Chrift is qualified to be the Saviour of the world, and to beftow on all who believe, the greateft fpiritual bleffings, which are the only true riches, becaufe they render the poffeffors perfectly happy. See ver. 18, 19.—Here, as Chandler obferves, St Paul tacitly contrafts himfelf as an apoftle, with the priefts of Diana. They, as all the inhabitants of Ephefus, were νεωκοροι, *Keepers of the temple of Diana*, Acts xix. 35. He was, διακονος, *A minifter of the gofpel.* They had the cuftody of the treafures belonging to the goddefs, which were depofited in her temple. To him, who was the leaft of all the faints employed in preaching the gofpel, the unfearchable riches of Chrift were intrufted; a treafure infinitely more precious than the riches amaffed in Diana's temple. The priefts of Diana were held in high efteem, becaufe they had the knowledge of the myfteries of that goddefs intrufted to them, by tradition from their predeceffors, with ftrict injunctions to conceal them from all but the initiated. Whereas to Paul, was committed the knowledge of *the myftery of God's will;* the knowledge of the great bleffings which God wills to beftow on mankind through Chrift, called with great propriety the unfearchable riches of Chrift. And that knowledge was entrufted to him, as a myftagogue, not to be concealed, but to be publifhed; that all men, as is obferved ver. 9. may become fenfible of the advantages of the fellowfhip of the myftery of God and of Chrift, and be induced to enter into a fellowfhip wherein fuch great bleffings may be obtained.

Ver. 9.—1. *And to make all men fee.* Φωτισαι παντας, literally, *to fhow light to all*, fo as to make them fee.

2. *What the fellowfhip is of the myftery:* Τις ἡ κοινωνια. This word (tranflated by Scapula, *communitas, confortium, focietas,*) was ufed by the Greeks, to denote their religious focieties or fellowfhips. See chap. v. 11. note 1.—Many ancient MSS. and verfions, read in this place οικονομια, *the difpenfation.* It feems the tranfcribers of this epiftle, not obferving that the apoftle was contrafting the difcoveries made in the gofpel, with the difcoveries in the heathen myfteries, and the Chriftian church with the heathen fellowfhips, were at a lofs to know what he meant by *the fellowfhip of the myftery;* and fubftituted the word *difpenfation* in its place.

3. *Hid from the ages.* So the original phrafe απο των αιωνων, ought to be tranflated, as is plain from Col. i. 26. where *generations* are alfo mentioned. *The myftery hid*, απο των αιωνων, και απο των γενεων, *from ages and generations.* See ver. 5. note.

4. *Created all things by Jefus Chrift.* Here the context leads us, by *the creation of all things*, to underftand the formation of all the difpenfations of religion by Chrift. Chandler, however, is of opinion, that the creation of the heavens and the earth is included in the general expreffion, *all things*, and that it adds a dignity to the fentiment, as it reprefents our Saviour

10 These things I am appointed to preach to the gentiles, *that now to the different orders of angels in heaven*, whose greatest happiness consists in contemplating God's works, *the infinitely various wisdom of God may be made known through the* constitution and consummation of the *church*,

10 *That* now, *to the governments* and *to the* powers in *the* heavenly *REGIONS*, [1] *the manifold* [2] *wisdom of God, may be made known through the church*, [3]

11 Now gathered from among both Jews and gentiles, *agreeably to the arrangement of the dispensations of religion, which he made* to prepare the world *for* the coming of *Christ Jesus our Lord*.

11 according to the *disposition of the ages* [1] (ἡν εποιησεν εν Χριστω) *which he made for Christ Jesus our Lord*:

as the author of the natural and moral creation, under the direction, and by the power of God his Father. The parallel passage, Col. i. 16. confirms this opinion.

Ver. 10.—1. *To the governments and to the powers in the heavenly regions.* These according to Locke and others, were the Jewish chief priests, and scribes, and Pharisees, who being members of the Jewish church, might be said to be in heavenly places, with as much propriety at the members of the Christian church are said to be in heavenly places, Ephes. i. 3. But to shew that Locke's interpretation is not well founded, we need only observe, that it does not accord with what follows in the verse. For surely the manifold wisdom of God was not made known to the Jewish rulers by the Christian church, which they believed to be no church of God, and endeavoured to destroy. Wherefore, I have no doubt that the *governments* and *powers* to whom the manifold wisdom of God was made known by the Christian church, were the different orders of angels in heaven, whose knowledge of God's dispensations must be as gradual as these dispensations themselves, consequently their knowledge of the manifold wisdom of God, must have been greatly increased by the constitution of the Christian church.

2. *Manifold wisdom of God.* The apostle calls the wisdom of God, πολυποικιλος, *manifold*, on account of the manifold varieties in which it displays itself. Estius translates this, *Multivaria, very various.* The Syriac, *Plena varietatibus, Full of varieties.*

3. *May be made known through the church.* Though the angels, who, as the apostle Peter observes, 1 Pet. i. 12. *desire to look into* the types and figures of the law, may have had a general idea of the divine purposes respecting mankind, from the ancient revelations, yet the actual execution of God's purposes, in the coming of his Son, in his death and resurrection, and in the constitution of the Christian church, by the union of the Jews and gentiles therein through faith, must, as Paul here affirms, when explained in the preaching of the apostles, have increased the knowledge of the heavenly powers, by affording them new proofs of the wisdom of God, which is infinitely various, and which hath illustriously displayed itself, in bringing these great events to pass.

Ver. 11. *According to the disposition of the ages.* The words in the original, κατα προθεσιν των αιωνων, will not bear the translation given of them in the English Bible. For, as Chandler observes, the Greek word προθεσις, properly denotes the manner or order in which a person places any thing, either in his intention, or in his execution. In the latter sense it is used, Heb. ix. 2. to denote the placing of the shew-bread in due order in the tabernacle. In the verse under consideration, it signifies both intention and execution.—Αιων, *Age*, is a word of various signification. Here, in the plural, it denotes the dispensations of religion under which mankind have been placed; namely the *Patriarchal*, in which a Saviour was promised; the *Mosaical*, in which he was typified; and the *Christian*, in which he was manifested in the flesh, and preached to the world, as come. All these *ages* or dispensations, the apostle saith, God planned and brought to pass for the sake of Christ Jesus; that is, to prepare mankind for his reception.—Rom. xvi. 25. Tit. i. 2. (see the note on that verse,) χρονοι αιωνιοι, signifies the ages of the law, or Mosaic dispensation. And Eph. iii. 9. Col. i. 26. αιωνες, signifies *the Jews* living under that dispensation.

Ver. 12.

12 *By* whom we have *liberty of speech*, (see Eph. ii. 18. note) and *introduction* with confidence *through* the faith of him.[1]

12 *By whose mediation, we* gentiles *have liberty to address God in prayer* as our Father, without any servile dread, *and introduction* into his presence, *with full assurance* of being heard *through believing on him.*

13 Wherefore, (αιτουμαι) I *request* that ye faint not[1] at my *afflictions* (ὑπερ) for you, which[2] *are* your glory.

13 *Wherefore, I request that ye* gentiles, *may not be discouraged at the afflictions which I am suffering for asserting your title to the riches of Christ; which* afflictions *are honourable for you,* as they prove my firm persuasion of what I assert concerning you.

14 For *the sake of this*, I bow my knees *to* the Father of our Lord Jesus Christ,[1]

14 *That ye may be kept from fainting, I often bow my knees to* God, who is greatly endeared to us, by his being *the Father of our Lord Jesus Christ.*

15 *From* whom the whole family[1] in heaven, and *upon* earth is named,[2]

15 *From whom,* as their Father likewise, *the whole family* of good angels *in heaven, and* of good men *upon earth, is denominated* the family of God.

Ver. 12. Εν πεποιθησει. *With confidence through the faith of him.* On this clause Estius remarks, that if *confidence*, or assurance of acceptance, is the effect of our faith, as the apostle here affirms, it cannot be the essence of faith, as some ignorantly and dangerously contend.

Ver. 13.—1. *That ye faint not.* The word εκκακειν, translated *faint*, comes, as Beza observes, from χαζειν, *cedere, to give way, to draw back;* and signifies to behave as a coward in time of battle, by deserting one's place or post.

2. *My afflictions for you,* ἡτις, *which are your glory.* The relative, ἡτις, being placed between two nouns, θλιψεσι and δοξα, the one in the plural, and the other in the singular number, it may, according to the idiom both of the Hebrew and Greek languages, be made to agree with either. Here, it agrees with δοξα, which is in the singular number.

Ver. 14. *Of our Lord Jesus Christ.* These words are wanting in the Alexr. MS. and in some of the ancient versions. And Jerome in his commentary tells us, that they were wanting in the Geeek copies and were added by the Latins.—Mill acknowledges that they were wanting in some of the Greek copies before Jerome's time, but not in all; for they are in the most ancient Clermont MS. and in the Vulgate version; and that their meaning is agreeable to the apostle's doctrine, in this and in his other epistles, concerning the dominion of Christ.—I add that the doubted words are in the first Syriac version, and that they make no alteration in the sense of the following verse; which according to the propriety of the Greek language may be understood of *the Father*, because the relative εξ ὁυ, may refer to him and not to the nearest antecedent, *our Lord Jesus Christ.* See Ess. iv. 63.

Ver. 15.—1. *The whole family.* The word πατρια, *family*, signifies a number of people sprung from one father, and living together in one place. Here it signifies all rational creatures, called *the family of God*, because they derive their being from him, and are supported by him.

2. *In heaven and upon earth is named.* The Father of our Lord Jesus Christ being here declared the Father of all the intelligent beings in the universe, the heathen divinities are expressly excluded from having any hand in the creation, and preservation either of angels, or of men.—Farther, the Father of our Lord Jesus Christ, being the maker and governor of all rational beings, he is the object of their worship; and on that account, is infinitely greater than Diana, the idol of the Ephesians, whose highest praise was, *that all Asia and the world worshipped her*, Acts xix. 20. as their mother and protectress, Ephes. i. 23. note 3.—Some think the apostle in this passage, condemns likewise the fables of the Simonians and Valentinians, concerning the origin of things.

16 *Praying, that suitably to the greatness of his goodness, he would grant you, to be mightily strengthened, through his Spirit in the inward man* (see Rom. vii. 17. note 1.) endowing you with the knowledge of your privileges as believers, (chap. i. 18.) and with courage to maintain them.

16 PRAYING, That according to the riches of his glory, he would grant you to be *mightily* strengthened *through* his Spirit (εις, 141.) in the *inward* man:

17 *That Christ*, who hath procured you these great privileges, *may dwell*, not personally, but *through faith in your hearts;* that is, may be ever in your thoughts, through the strength of your faith and love, directing all your actions: *and* as parts of the temple of God, *being firmly rooted and founded in* the *love* of Christ, ver. 19.

17 that Christ may dwell[1] (δια) *through* faith in your hearts; AND *being* rooted and *founded*[2] in love,

18 *That ye may be thoroughly able to comprehend, with all the saints, what is the breadth, and length* of that great temple the Christian church which covers the whole earth, *and depth* of its foundation in the love of God and of Christ, *and height* of its structure reaching to heaven, whereby it is capable of containing, not only believers of all nations, but the angelical hosts also: and is so firmly built that it never will be destroyed.

18 *that ye may be thoroughly able* to comprehend, with all *the* saints, what is the breadth, and length, and depth, and height;[1]

Ver. 17.—1. *That Christ may dwell through faith in your hearts.* The apostle had called the church *the temple of God*, chap. ii. 21. Here he represents every individual believer as the habitation of Christ, who came from heaven that he might rule in the hearts of men. And surely, the indwelling of Christ in our hearts by the faith of his doctrines and promises, is a much greater honour, than that which the temple of Ephesus was said to possess, through the residence of an image of Diana, falsely reported to have fallen down from Jupiter, Acts xix. 35. also a better preservative from evil, than the votaries of that idol pretended to possess, by carrying about her shrine, mentioned Acts xix. 24.

2. *Rooted and founded in love.* Τεθεμελιωμενοι, *founded*, is here used in its literal signification, agreeably to the apostle's representation of the Christian church as the temple of God, built not of stones, but of men who believe and obey the gospel. See ver. 18. note.

Ver. 18. *What is the breadth, and length, and depth, and height.* These are properties of a building and are applied to the Christian church as a temple, in allusion, as Chandler observes, to the temple of Diana, which Pliny, Nat. Hist. lib. xxxvi. c. 14. tells us, being built on marshy ground, uncommon pains were taken to secure a proper foundation for it. Its length was 425 feet, and its breadth 220: It was supported by 107 pillars, each of them 60 feet high: It was built at the expence of all Asia: And 250 years were spent in finishing it. With this magnificent fabric, the apostle here, as in chap. ii. 20.—22. tacitly compared the vastly nobler fabric of the Christian church, whose dimensions are unspeakably greater, being composed of believers of all nations; whose foundations are stronger, being built on the unchangeable foundation of the love of God; whose contrivance is more exquisite, being the production, not of human art, but of the divine wisdom; and which is rendered august by the inhabitation of the fulness of God.—It deserves to be remarked, that the apostle speaking of this magnificent temple, mentions all the different dimensions of a building, *breadth*, and *length* and *height* and *depth*, namely of the foundations, to give us as grand an idea of the beauty, capaciousness, and strength of the catholic church, as possible.

Ver. 19.—1. *And to know the love of Christ which surpasseth knowledge.* This prayer doth

19 and to know the love of Christ, which *surpasseth* knowledge; [1] *ALSO*, that ye *may* be filled (εις, 143.) with all the fulness of God. [2]

19 *And* in particular, that ye may be able *to know the* greatness of the *love of Christ*, on which (ver. 17.) this temple is founded; *which* love *surpasseth knowledge; also* I pray, (from ver. 14.) *that ye may be filled with all the fulness* of the presence *of God*, by means of these spiritual gifts with which he fills his people, chap. i. 23.

20 (Δε) Now, *to* him *who* is able to do exceeding abundantly *beyond* all that we ask or *conceive*, according to the power *which strongly worketh* in us, [1]

20 *Now to him who is able* to make you gentiles partakers at present, of all his promises, and *to do* for you in the life to come, *far beyond all that we ask or conceive, agreeably to his power which strongly worketh in us*, (see chap. i. 19.) by his gifts, both ordinary and extraordinary;

21 *to* him BE glory *by* the church (εν, 167.) *for* Christ

21 I say, *to him* who is able and willing to do all this for you, *be the highest* praise ascribed by the church,

doth not imply any contradiction. For though the love of Christ is so great that it cannot be comprehended by the understanding of men, the apostle, with great propriety, prayed that the Ephesians might be made to know as much of it, as the limitedness of their faculties permitted them to know, in order to their being sensible of the wisdom and power of God in gathering the Christian church, not only from among the Jews, but from among the idolatrous gentiles also; and in bestowing on the members of that church such unspeakable privileges.

2. *Also that ye may be filled with all the fullness of God.* Having told the Ephesians, chap. ii. 21. 22. That Jews and gentiles are formed into *an holy temple, for an habitation of God, by the Spirit*, he prayed that this great temple, might be filled with all the fulness of the presence of the true God, inhabiting every part of it by the gifts and graces of his Spirit, chap. iv. 6. For in that respect, the Christian church far exceeded the temple at Ephesus, which had nothing in it pretending to divinity, but the lifeless image of an idol, placed in a corner of it. The apostle's idea, stript of the metaphor in which it is clothed, besides the particulars mentioned in the view, signifies that in the first age, believers were fitted for the worship and service of God, by the operations of the Spirit, both ordinary and extraordinary: And that in all ages, men are fitted for the society of God by having the principles of religion, and the habits of virtue, wrought in them through the influence of the Spirit of God.

Ver. 20. *The power which strongly worketh in us.* The change which the Ephesians had already experienced, not only in their views of things, but in their temper and disposition, through the strong working of the power of God in them, was a sufficient foundation on which to build their hope of receiving all the blessings promised to them in the gospel; and particularly, the blessing of a glorious resurrection to an eternal life of happiness with God in heaven.

Ver. 21.—1. *To him be glory in the church for Christ Jesus.* The mediation of Christ being to end when he delivers up the kingdom to the Father, the *glory* to be ascribed to God by the church through all eternity, is not to be given *through the mediation of Christ*, but it is to be given *for Christ*, that is, for his having saved the church by his death, his resurrection and his government as mediator. Wherefore the proper translation of this clause, is not *by* or *through Christ*, but *for Christ*.

This sublime doxology is to be considered, not only as a strong expression of the apostle's admiration of God's goodness to men, but also as a means of strengthening the faith of the Ephesians. For lest the great blessings, which the apostle had taught them to expect, might seem too much for sinful creatures to receive, and more than God would be willing to bestow

on

for *Christ Jesus* his unspeakable gift, *throughout all the endless successions of ages. Amen.*

Jesus,[1] throughout all *the endless successions of ages.*[2] Amen.

on them, he ends the doctrinal part of his epistle in which these blessings are described, with a doxology to God as both able and willing to bestow on believers, blessings far more and greater than they are able to ask, or even to conceive.

2. *Throughout all the endless successions of ages.* Εις πασας τας γενεας τȣ αιωνος των αιωνων, literally *throughout all the generations of the age of ages.* Blackwell, in his Sacred Classics, vol. i. c. 2. saith, "The variety and emphasis of the elegant and sublime repetitions in the "20th and 21st verses of this chapter, cannot be reached in any translation," and adds, "that "it is equal to that celebrated passage in Thucydides, where he describes in a select variety of "synonimous words, the utter overthrow of Nicias and all his forces in Sicily, in the fol-"lowing manner: *In all respects they were entirely defeated, and they suffered no small mischief "in any particular, but they were cut off with an universal destruction, both army and fleet; "there was nothing but what perished.*"

CHAP. IV.

View and Illustration of the Precepts delivered in this Chapter, as founded on the foregoing Discoveries.

THE great discoveries in the foregoing part of this epistle, to which the apostle hath given the appellation of *the mystery of God*, and *of Christ*, were set forth by him, not merely for the purpose of weaning the Ephesians from the vain mysteries of their idol gods, and of fixing them in the belief and profession of the gospel; but also, for giving them an elevation of sentiment and affection becoming those whose minds were enlightened with the knowledge of the mystery of God's will; and, at the same time, for leading them to a right behaviour, in all the relations of life wherein they were placed. Accordingly, as a proper introduction to the excellent summary of morality contained in the remaining chapters of this epistle, the apostle, from the consideration of the great privileges which the Ephesians enjoyed in the Christian fellowship, earnestly besought them to live in a manner worthy of the *calling* by which they were called, that is, of the honourable appellations bestowed on them by God since their admission into the Christian fellowship, ver. 1.—And first of all, he commanded them to assist each other when in distress from a principle of love, ver. 2.—and to live together in peace, because the disciples

disciples of Christ, the initiated into the mystery of God, make one body or society, are animated by one Spirit, have one hope of their calling, one Lord, one faith, one baptism, and worship one God, the Supreme ruler of the universe, ver. 3.—6. Whereas, none of the heathen fellowships had any such bonds of union, leading them to consult each others interests.—Next, he informed them, that for the right instruction and government of this well united body, or fellowship, various supernatural gifts were distributed to the different members thereof, by Christ the head of the fellowship, ver. 7.—And from Psal. lxviii. proved, that the power of distributing these gifts to men, was conferred on Christ as the reward of his death, ver. 8.—and in confutation of the unbelieving Jews, who affirmed that the Christ was never to die, John xii. 34. he told them, that the expression in the Psalm, *He ascended on high*, implies Messiah's descent from heaven and death on earth, ver. 9, 10.—Then observed, that by these gifts some were fitted to be Apostles, some Prophets, some Evangelists, and some Pastors and Teachers, ver. 11.—in order that they might build the church of Christ, ver. 12.—Wherefore, the fellowship of the mystery of God, was a much more excellent and better regulated society than any of the heathen fellowships, on account of the extraordinary endowments possessed by its directors and teachers. But, lest the Ephesians might think that the miraculous gifts, with which Christ had endowed the directors and teachers in his fellowship, were always to remain, the apostle told them, they were to continue only till the doctrines and precepts of the gospel were so well understood, and the church had arrived at such maturity, that it could subsist by its own vigour without any supernatural aid, ver. 13, 14.—In the mean time, he commanded the whole teachers of the Christian fellowship, to speak to the people the true doctrines of the gospel from love, that they might adhere closely to Christ the head of the body or fellowship, by holding the doctrine delivered to them by those teachers whom he had inspired and authorized, ver. 15, 16.

Having thus explained the bonds by which the members of the fellowship of the mystery of God are united, the principles by which they are actuated, the supernatural gifts with which many of them were endowed, especially those who were appointed to instruct and direct the whole body, and the duty of those who were appointed by Christ instructors, St Paul, as an inspired apostle, or mystagogue of the mystery of God, in the name, and by the authority of Christ the head of the fellowship, commanded the Ephesians to relinquish the vices which prevailed among the idolatrous gentiles; and in particular, no longer to walk as the other gentiles walked, in the foolishness of their minds. For although the gentiles boasted that their mysteries were the only true wisdom, and the only effectual support of the

ſoul, they were in reality fooliſhneſs, and led thoſe who were guided by them into every kind of ſenſuality, ver. 17.—19.—contrary both to the doctrine and to the example of Chriſt, ver. 20, 21.—Likewiſe, he commanded them to lay aſide all their former luſts, and to be renewed in their mind after the image of God, which he told them, conſiſts in righteouſneſs and true holineſs; an idea of God, very different from the repreſentations of the heathen gods given in the myſteries, ver. 22.—24.—And particularly, to abſtain from lying, anger, theft, and obſcene diſcourſe, becauſe theſe vices grieved the Spirit of God, who had ſealed, or marked them as perſons belonging to the fellowſhip of Chriſt, and who were to be ſaved, ver. 25.—30.—Then a ſecond time prohibited anger in all its modes, and enjoined kindneſs, and forgiveneſs of injuries, after the example of Chriſt their head, ver. 31, 32.

COMMENTARY.

CHAP. IV. 1 *Now I* who am *a priſoner for* preaching the doctrine of *the Lord* concerning you gentiles, *beſeech you,* by the authority I have acquired through ſuffering for you, *to walk ſuitably to the* honourable *appellations by which ye are called,* chap. ii. 19. 1 John iii. 1.

2 *With the greateſt humility, and meekneſs, and with long ſuffering, ſupport one another* under the miſeries of life, by doing every good office in your power to each other, *from* a principle of unfeigned *love.*

3 *Carefully endeavour to preſerve the unity* which ſhould ſubſiſt among perſons animated by the ſame *ſpirit:* and do this *by the bond of a peaceable diſpoſition.*

4 To this unity ye are bound by many ſtrong ties. For *there is one body* or church which comprehends you all, *and one Spirit* which animates that body by his gifts; *as alſo, ye have been called to one hope* of the ſame bleſſings, *by your calling.*

New Translation.

CHAP. IV. 1 (Ουν) *Now,* I the priſoner (εν, 164.) *for* the Lord, beſeech you, *to walk* worthy of the *calling by which* ye are called. [1]

2 With all *humbleneſs of mind,* and meekneſs, AND with long-ſuffering, (ανεχομενοι, 15.) *ſupport* one another in love.

3 *Carefully endeavour to preſerve* the unity of the Spirit [1] (εν) *by* the bond of peace.

4 There is one body, and one Spirit, *as alſo ye have been* called (εν, 163.) *to* one hope of your calling;

Ver. 1. *Walk worthy of the calling* (ης ſupply δια) *by which ye are called.* This *calling,* ſignifies thoſe honourable appellations which God had beſtowed on the Epheſians, by admitting them into his church. Of theſe the following were the chief: *Children of Abraham and of God; The true Iſrael of God; Heirs of heaven; Fellow citizens with the ſaints.* For theſe honourable appellations implying the greateſt dignity of character, were ſtrong incitements to the Epheſians, to walk in a manner becoming the dignity to which they were raiſed.—If the common tranſlation of this clauſe is thought more agreeable to the uſe of the word *called,* in ver. 4. *The vocation wherewith the Epheſians were called* will mean, Their being called to the knowledge and belief of the goſpel: a ſenſe of the word *calling* which may be admitted; the apoſtle's exhortation being equally well ſupported by that ſignification, as by the other.

Ver. 3. *Unity of the Spirit.* This is not ſo much an unity of ſentiment as of affection. For it appears from ver. 4. that this unity is founded on the relation which ſubſiſts among

perſons.

5 one Lord, (1 Cor. viii. 6.) one faith, one baptifm,

5 Ye all ferve *one Lord;* have *one* and the fame objects of *faith;* and have profeffed that faith by *one* form of *baptifm*.

6 one God and Father of all, who IS (επι) *over* all, and (δια, 119.) *with* all, and (εν) in you all. [1]

6 Ye worfhip *one God and Father of all,* whether ye be Jews or gentiles, *who is over all* as fupreme ruler, *and* is *with all* taking care of them by his providence, *and in you all* who believe by his vital energy and graces.

7 But *to* every one of us is given grace, [1] according to the meafure of the gift of Chrift.

7 *But*, though we are all equal in thefe refpects, *to every one of us are given functions fuitable to the nature of the gifts beftowed on us by Chrift*, and each fhould exercife his own function, without envying others.

8 (Διο, James iv. 6. 1 Pet. ii. 6.) *For* he faith, *He* afcended *on* high, [1] he *took*

8 Thefe gifts are beftowed by Chrift: *For the Pfalmift faith, he afcended into heaven, he took* thofe wicked fpirits, who had held mankind in *captivity*, *captive*,

perfons, who are members of one body, church or fociety, of which Chrift is the head; who worfhip one and the fame God by the fame religious rites; who enjoy the gifts and affiftances of one and the fame Spirit of God; and who have all an equal right to the fame fpiritual privileges. Thefe, as well as their common wants, ought to endear Chriftians to one another, and beget in them the fame temper of virtue. In this fenfe, they who are *joined to the Lord* by faith, are faid to be *one Spirit* with him, 1 Cor. vi. 17.

Ver. 6. *Who is over all*, &c. Malachy ufed the fame argument to perfuade the Jews to unanimity and love: Chap. ii. 10. *Have we not all one Father? Hath not one God created us?* &c.—Waterland, Defence, pag. 10. tells us, the ancients underftood this verfe of the whole Trinity, in the following manner: *Over all*, as Father; *Through all*, by the Word; and *In all*, by the Holy Ghoft.

Ver. 7. *Is given grace.* Here *grace* fignifies a particular function; becaufe being given *according to the meafure of the gift of Chrift*, it muft be different from that gift; confequently muft be the function in the church, for which fuch a fpiritual gift was beftowed. Befides, in other paffages, *grace* is ufed for a particular function, Rom. i. 5.—The ftations, and offices of men, being thus appointed by Chrift, and all their talents being his gifts, every one ought to be content with his own ftation and gifts, without envying or obftructing thofe of others.

Ver. 8.—1. *For he faith, He afcended on high*, &c. This is a quotation from Pf. lxviii. 18. and is part of a prediction of Meffiah's afcenfion into heaven, which begins thus: *The chariots of God twenty thoufand thoufands of angels: The Lord among them,* as *in Sinai.* Meffiah's triumphal chariot, in which he was to enter heaven, was to be infinitely more magnificent, than thofe in which victorious generals ride in triumph. It was to be compofed *of angels, ten thoufands of angels.* Thus the angels who carried up Elijah, 2 Kings ii. 2. are, on account of their fhining appearance, metaphorically called, *a chariot of fire, and horfes of fire.*—The next verfe of the Pfalm informs us, that after Chrift's exaltation to the government of the world, evil angels fhall be taken captive: ver. 18. *Thou haft afcended on high, Thou haft taken captivity captive.* This is explained, Col. ii. 15. *Having fpoiled principalities and powers, he made a fhew of them openly, triumphing over them by it*, that is by the crofs. By dying on the crofs, Chrift having fpoiled all the different orders of evil angels of their ufurped dominion over mankind, he expofed them after his afcenfion, in that fpoiled condition to the derifion and contempt of the good angels. This however, is not to be underftood literally, but as a figure of fpeech, importing the utter fubjection of evil fpirits to Chrift, after his afcenfion, according to 1 Peter iii. 23. *Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being fubjected to him.* Peirce fays, the *leading captivity captive*, is to be underftood of the good angels, who he thinks were fpoiled of their power in the government of the world, after Chrift's afcenfion. But why they fhould be called *captivity*; and the depriving them of their office, fhould be termed a *leading them captive*, I do not underftand.—See the tranflation and interpretation given above of this paffage, fupported, Col. ii. 15. note 2. towards the end.

and gave spiritual *gifts*, not to the Jews only, but *to men* of all nations.

9 *Now*, because the Jews deny that Jesus is the Christ, on account of his humiliation and death, (John xii. 34.) I observe that *this expression, he ascended* on high, *can have no meaning*, applied to the Christ, *unless that he also first descended into the lower parts of the earth ;* that is, became man, and was put to death, and was buried.

10 *He who descended, is the same who also ascended* into heaven, and is now exalted *far above all* the inhabitants of *the heavens, that he might fill all*, whether Jews or gentiles, with the gifts, (ver. 8.) necessary to the functions he has assigned them.

captivity captive, and gave gifts [2] *to* men. (See Col. ii. 15.)

9 (Το δε) Now, *this* EXPRESSION, *He* ascended, what is it, *unless* that *also he had descended* first into the lower parts of the earth ? [1] (see John iii. 13.)

10 He *who* descended is the same *who also* ascended *far* above all *the* heavens, [1] that he might fill (τα παντα, 20.) *all.*[2]

2. *And gave gifts to men.* In our bibles it is, *Thou hast received gifts for men ;* and in the LXX. Ελαβες δοματα εν ανθρωποις. But in the Chaldee paraphrase and in the Syriac and Arabic versions, this clause of the Psalm is translated as the apostle hath done; and their translation is equally literal with the other. For the Hebrew word *lakachta*, signifies both *to receive*, and *to give.* Thus Elijah said to the widow of Zarephath: 1 Kings xvii. 10. *Fetch me a little water, that I may drink.* In the Hebrew text it is, *Receive me a little water :* that is, *give me a little water.* And, as the Hebrew preposition in the Psalm is often used as the sign of the dative case, the Hebrew text from which this quotation is made, will easily bear the apostle's translation, *And gave gifts to men.* Besides, that translation is very well confirmed by the 19th verse of the Psalm, where God is thanked for these gifts.—It is supposed, that there is an allusion here to the custom of kings, who after victories and on other great occasions, distributed gifts among their subjects. Thus, when David brought up the ark : 1 Chron. xvi. 3. *He dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.* In like manner, at the dedication of the temple, Solomon feasted all who came to that solemnity during seven days, 2 Kings viii. 65.—Messiah, after his triumphal entry into heaven, distributed to his subjects the gifts of his Spirit, whereby, as is observed, ver. 2. some were made apostles, some prophets, some evangelists, &c.—Peter likewise agrees with Paul, in his interpretation and application of Ps. lxviii. 18. *Therefore, being by the right hand of God exalted, and having received of the Father, the promise of the holy Ghost, he hath shed forth this, which ye now see and hear,* Acts ii. 33.

Ver. 9. *Unless that he also descended first into the lower parts of the earth.* Because the Psalmist, Ps. cxxxix. 15. speaks of his own conception, as a thing *done in the lowest parts of the earth*, Beza conjectures, that the expression, *descended first into the lower parts of the earth*, signifies Messiah's conception in the womb of his mother. But it is more natural to understand it of his coming down from heaven to the earth, his taking on him the human nature, his living in the lowest condition, and his dying an ignominious death; even as its opposite, *he ascended on high*, denotes his resurrection and glorious ascension into heaven, his sitting at the right hand of God, and his having *angels and authorities and powers subjected to him*, 1 Peter iii. 22. Some commentators suppose, that by Messiah's descending first into the lower parts of the earth, is meant his descending into the grave, before he ascended up on high, because *the lower parts of the earth* signifies *the grave :* Psal. lxiii. 9. *Those who seek my soul to destroy it, shall go into the lower parts of the earth.*

Ver. 10.—1. *Far above all the heavens.* This is an expression similar to that found Heb. vii. 26. *Made higher than the heavens ;* consequently means Messiah's exaltation above all the angelical hosts inhabiting the heavens. See Philip. ii. 9, 10, 11.

2. *That he might fill all.* Ἱνα πληρωσῃ τα παντα. St Bernard translates this, *that he might fulfil all things*, all the things foretold concerning himself. But as the apostle adds in the next verse, *And he appointed some apostles*, &c. it is more natural, by τα παντα, to understand the apostles, prophets, evangelists, and pastors, whom Christ filled with supernatural gifts, to fit them for their several offices in the church.

11 And he (εδωκε) *appointed* some, *indeed*, apostles; [1] and some, prophets; [2] and some, evangelists; [3] and some, pastors [4] and teachers; [5]

11 *And he appointed, some indeed apostles, and some prophets, and some evangelists, and some pastors, and teachers*, and bestowed on them the supernatural gifts of inspiration, prophecy, miracles, languages, and interpretation of languages; and on some the power of communicating these gifts to others,

12 (Προς, 289.) for the *sake of fitting* [1] the saints [2] (εις, 142, 2.) for the work

12 *To enable them to fit the saints*, even the believing Jews and gentiles, *for the* ordinary *work of the ministry, in order to the building of the body of Christ*

Ver. 11.—1. *He appointed some, apostles.* The office of an *apostle*, was to declare in an infallible manner, the whole gospel doctrine. Now to qualify them for this high office, Christ gave them the inspiration, called *The word of wisdom*, 1 Cor. xii. 8. see the note on that verse.

2. *And some, prophets.* The office of the superior Christian *prophets*, was to explain infallibly, the true meaning of the oracles contained in the writings of Moses and the prophets To qualify the prophets for this office, Christ gave them the inspiration, called *The word of knowledge*, 1 Cor. xii. 8. see the note there.

3. *And some, evangelists.* Their office was to preach the gospel to the different gentile nations. To fit them for this, Christ gave them the gift of *tongues*, whereby they were enabled to preach to every nation in its own language: also the gift of *miracles*, for the confirmation of their doctrine; and the gift of *faith*, to enable them to encounter dangers. See 1 Cor. xii. 9. notes.—In this verse, the apostle does not mention all the spiritual men, but those only who were employed by Christ as teachers.

4. *And some, pastors*, called *bishops*, Acts xx. 28. Their office was, to discharge the ordinary duties of the ministry, in particular churches called *their flocks*. To fit them for this office, Christ bestowed even on them the gifts of *miracles* and *tongues*; also the gift of *prudence*, to enable them to govern their particular churches in a proper manner.

5. *And teachers*, whose office was to instruct the young and ignorant in the first principles of the Christian religion. And as they are mentioned both here and 1 Cor. xii. 28. among those who had supernatural gifts bestowed on them by Christ, they likewise must have been fitted for their work, by such gifts as were necessary to the right discharging thereof.—The things which the pastors and teachers uttered by inspiration, for the edification of the church, are called Διδαχη, *Doctrine*, 1 Cor. xiv. 6. 26. and the delivering of these things in inspired discourses, is called Διδασκαλια, *Teaching*, Rom. xii. 7.

Ver. 12.—1. *For the sake of fitting.* Καταρτιζειν, from which καταρτισμον is derived, properly signifies to place the parts of any machine or body in their proper order, and to unite them in such a manner as to render the machine or body complete. Hence it is used to denote the reducing of a disjointed member to its due place. See 2 Cor. xiii. 9. note.—In the metaphorical sense, καταρτισμος, signifies the fitting of a person by proper instruction, for discharging any office or duty.

2. *The saints.* Before the introduction of the gospel dispensation, the Jews being the only nation of the world who knew and worshipped the true God, were called by God himself, *his saints*, to distinguish them from the worshippers of false Gods and of images. But after the Jewish œconomy was abolished, and the gospel was put in its place, the name of *saints*, by which the Jews formerly had been distinguished from the heathens, was transferred to all, whether Jews or gentiles, who worshipped the true God in the Christian church. Wherefore, when Paul tells the Ephesians, that God appointed in the church, some apostles, some prophets, and some evangelists, for the sake of fitting the saints for the work of the ministry, and for the building of the body of Christ, his meaning is, that the different orders of inspired teachers which he mentions, were appointed, and supernaturally endowed by God, for the purpose of giving the believing Jews and gentiles, such a complete knowledge of the gospel, as should qualify them for preaching it to unbelievers, and for building the body of Christ, by converting them. Accordingly, after the apostles and other inspired teachers were dead, their disciples spread the knowledge of the gospel every where. Yet they were not the only saints who have been fitted for the work of the ministry by the

apostles.

which is the church, by converting unbelievers in every age.

of the miniſtry,[3] (εις, 147.) *in order to the building of* the body of Chriſt:

13 Theſe ſupernaturally endowed teachers are to continue in the church, *until*, being fully inſtructed by their diſcourſes and writings, *we all* who compoſe the church, *come through one faith and knowledge of the Son of God, to perfect manhood* as a church, *even to the meaſure of the ſtature, which when full grown it ought to have:* ſo that the church, thus inſtructed and enlarged, is able to direct and defend itſelf, without ſupernatural aids.

13 Till we all come (εις την ἑνοτητα) *to* the unity of the faith, and of the knowledge of the Son of God, *to* a perfect man, [1] EVEN *to* the meaſure of the ſtature of the fullneſs of Chriſt: (See 1 Cor. xii. 12.)

14 So *that* having recourſe at all times to their writings, *we may no longer be children,* who having no ſure guide, are *toſſed* like a ſhip by waves, *and whirled about with every wind of doctrine, by the cunning arts of falſe teachers, and by craftineſs formed into a ſubtle ſcheme of deceit:*

14 That we *may no longer be* children, toſſed *and whirled* about with every wind of doctrine, [1] by the ſleight of men, [2] AND *by craftineſs,* [3] FORMED *into a ſubtle method of deceit:* [4]

apoſtles. All, in every age and country, who have devoted themſelves to that work, have been fitted for it by them, in as much as, from their writings alone, they derive their knowledge of the goſpel, by the preaching of which they build the body of Chriſt.

3. *For the work of the miniſtry.* Commentators obſerve, that the word διακονια, tranſlated *miniſtry*, is uſed to denote the miniſtry of an apoſtle, Acts i. 17.—and of a prophet, Acts xiii. 1, 2.—and of an evangeliſt, 2 Tim. iv. 5. 11.—and of an ordinary paſtor or teacher, Acts vi. 4. Accordingly we are told, 1 Cor. xii. 5. *There are diverſities of miniſtries.*—Here διακονια ſignifies the ordinary miniſtry of the word.

Ver. 13. *To a perfect man.* The apoſtle having repreſented the Chriſtian church, under the idea of Chriſt's body, ver. 4. he here ſpeaks of it as in a ſtate of childhood, whilſt its members were few in number, and imperfect in knowledge; and told the Epheſians, that the ſupernaturally endowed teachers were to continue in the church, till it was ſo enlarged, and ſo well inſtructed in the doctrine of the goſpel, as to be able to direct and defend itſelf without any ſupernatural aid. This advanced ſtate of the church, the apoſtle termed *perfect manhood;* and *the meaſure of the ſtature of the fulneſs of Chriſt;* at which when the church arrived, the ſupernatural gifts of the Spirit were to be removed as no longer neceſſary.

Ver. 14.—1. *Toſſed and whirled about with every wind of doctrine.* The apoſtle elegantly compares the efficacy of falſe doctrine upon minds not fully inſtructed, to the force of a ſtorm upon ſhips without a helm, which are moved to and fro, as it happens to drive them.

2. *By the ſleight of men.* Εν τῃ κυβειᾳ των ανθρωπων. Beza tranſlates this, *in aleatoria ludificatione hominum.* Chandler ſays it may be tranſlated, *by the diceing of men.* The deceitful arts of falſe teachers, are here compared to the arts of gameſters, who by uſing falſe dice, cheat thoſe with whom they play.—The men, whoſe baſe arts the apoſtle deſcribed in this paſſage, were the unbelieving Jews, and the heathen philoſophers, who oppoſed the goſpel by ſophiſtry and calumny: alſo ſuch falſe teachers as aroſe in the church itſelf, and corrupted the doctrines of the goſpel for worldly purpoſes; whilſt at the ſame time, they aſſumed the appearance of great diſintereſtedneſs and piety.

3. *And by craftineſs.* Πανουργια, *craftineſs*, ſignifies the doing of things by trick, and ſleight of hand.

4. *A ſubtle method.* Μεθοδειαν. We find this word, Eph. vi. 11. where it denotes the wiles and ſubtle contrivances of the devil, in order to deceive and ruin men. Properly, the word ſignifies a regular plan of proceeding in any affair. Here it is uſed for a regular plan of deceit, formed for upholding the common people in their ignorance and oppoſition to the goſpel.

Ver. 15.

15 But THAT, ſpeaking the truth in love, [1] *we may make all the* MEMBERS *grow* [2] *in him who* is the head, EVEN Chriſt.

15 *But that,* as faithful miniſters, *teaching the truth* of the goſpel *from love* to our people, we may make *all the members* of the body, *increaſe in him who is the head,* or chief teacher and director, *even Chriſt.*

16 (Εξ 'ε, 161.) *By* whom the whole body *being aptly* joined together, and compacted [1] *through the ſervice of every joint, He maketh increaſe of the body in meaſure according to the inworking of each particular part, to the building of himſelf by love.*

16 *By whom the whole body* of his diſciples, *being aptly joined together* into one harmonious church, *and firmly knit, through the exerciſe of the gifts proper to each* individual, *he maketh his body to grow, in proportion to the inward operation of each particular part,* ſo as *to build himſelf, by* the *love* his members have for each other leading them to exerciſe their gifts for the good of the whole.

17 *Wherefore, this* (λεγω, 55.) *I command* and teſtify *by* the Lord, that ye *no longer* walk, as *the* other gentiles walk in the *fooliſhneſs* [1] of their mind;

17 *Wherefore,* the inſpired teachers being appointed for the building of the church, *this I,* one of theſe teachers, *command and teſtify by* authority from *the Lord* to be your duty, *that ye no longer walk, as the other gentiles walk, who* practice idolatry *agreeably to the fooliſh imaginations of their own minds* and reaſonings, which they vainly call wiſdom. See Rom. i. 22.

18 *Being darkened in* the underſtanding, *they are* alienated from the life of God, through the ignorance *which*

18 And *being darkened in the underſtanding,* and incapable of diſtinguiſhing truth from error, *they are alienated from the life enjoined by God:* And all this,

Ver. 15.—1. *But that ſpeaking the truth in love.* Αληθευοντες δε εν αγαπῃ. As ſpeaking truth to one another in common converſation, is enjoined ver. 25. this muſt be a direction to the miniſters of the goſpel, to teach their people true doctrine.

2. *We may make all the members grow.* Αυξησωμεν, from the obſolete verb αυξεω, hath a tranſitive ſignification in this paſſage, as its ſubſtitute αυξανω hath, 1 Cor. iii. 6, 7.

Ver. 16. *By whom the whole body being aptly joined together,* &c. See the parallel paſſage, Col. ii. 19. The apoſtle's meaning is, that as the human body is formed by the union of all the members to each other under the head, and by the fitneſs of each member for its own office and place in the body, ſo the church is formed by the union of its members under Chriſt the head.—Farther, as the human body increaſes, till it arrives at maturity, by the energy of every part in performing its proper function, and by the ſympathy of every part with the whole; ſo the body, or church of Chriſt, grows to maturity, by the proper exerciſe of the gifts and graces of individuals for the benefit of the whole.—By comparing the church to the human body, the apoſtle teaches, That there ought to be no envy nor ill will among Chriſtians, on account of the gifts which individuals poſſeſs, ver. 3. That every one ſhould pay to others that reſpect and obedience which they owe to them on account of their ſtation and office, ver. 11. That no teacher ſhould pervert the doctrine of the goſpel, ver. 15. And that each, by employing his gifts and graces properly, ſhould extend the knowledge and influence of the Chriſtian religion, to the utmoſt of his power, ver. 16. See 1 Cor. xii. Illuſtration, at the cloſe.

Ver. 17. *As the other gentiles walk in,* ματαιοτητι, *the fooliſhneſs of their mind.* This ſenſe the adjective ματαιος hath, 1 Pet. i. 18. Ματαιας αναστροφης, *Fooliſh behaviour.* The expreſſion comprehends, not only idolatry, Acts xiv. 15. which the legiſlators and philoſophers pretended to juſtify upon political principles, but all the vices flowing from, or connected with idolatry, and of which the apoſtle hath given a particular account, Rom. i. 24.—Now as idolatry was no where practiſed with greater ſplendor, or with more allurements than at Epheſus; and as it was nowhere more ingeniouſly defended; and its influence in corrupting the human mind was nowhere more conſpicuous, it was highly proper to ſet before the Epheſians, a picture of their ancient manners, with an expreſs injunction to relinquiſh them.

Ver. 19

through the ignorance of God *which is in them, and through the fearedness of their conscience.* (See Rom. xi. 7. note 3.)

19 *Who having no feeling,* of the pain which finful actions ought to excite in the finner himfelf, nor of the pain which they occafion to others, *have given themfelves up by lafcivioufnefs, to the working of all uncleannefs with eagernefs.*

20 *But ye* Ephefians *have not fo learned* the gofpel of *Chrift,* as to think thefe things allowable.

21 *Since indeed ye have heard* from us *his precepts, and have been taught concerning his manner of life,* exactly *as the truth* of thefe things *is in Jefus.*

22 *I alfo command with refpect to* the whole of *your former converfation* in heathenifm, *that ye put off* as an unclean garment, *your old nature,* (Rom. vii. 17. note 1.) *which is corrupted by the deceitful lufts* of the flefh, which ye habitually indulged while ignorant of God.

23 *And that ye be renewed in all the faculties of your mind,* by acquiring an enlightened underftanding, a rectified will, and holy affections.

is in them, AND *through the hardnefs* of their heart:

19 Who, being *without* feeling, [1] have given themfelves *up by lafcivioufnefs, to the working of all* uncleannefs with greedinefs. [2]

20 But ye have not fo learned Chrift; [1]

21 (Ει γε, 134.) *Since, indeed,* ye have heard him and have been taught (εν, 168.) *concerning* him, as the truth is in Jefus.

22 *ALSO I COMMAND,* (from ver. 17.) *with refpect to* the former converfation, that ye *put off* the old man, which is *corrupted* (κατα, 229.) *by* the deceitful [1] lufts;

23 And *that YE* be renewed in the fpirit (56.) of your mind;

Ver. 19.—1. *Who being without feeling.* Απηλγηκοτες, literally, *being void of forrow*; hardened againft all impreffions of grief on account of their wicked actions.—Some MSS. read απηλπικοτης, *hoping for nothing.* Thefe wicked men, difbelieving the refurrection of the body, and the immortality of the foul, have no hope of any happinefs after this life; and therefore they have given themfelves up to work uncleannefs, &c. But though this reading gives a good fenfe, Mill rejects it as unfupported.—The Syriac verfion renders it *Quæ abfcinderunt fpem fuam.* And the Vulgate, *Qui defperantes.*—Chandler fays this word denotes men who are in the laft and worft ftate of wickednefs; men fo abandoned as to have no remorfe of confcience for the iniquities they have committed: fo that, as it is expreffed in the fubfequent claufe, they have given themfelves up to the working of all kinds of uncleannefs with greedinefs.

2. *Work all uncleannefs with greedinefs.* Εν πλεονεξια. This word is commonly ufed to denote *covetoufnefs,* becaufe the more the covetous man poffeffes, the more he defires. It is the cafe likewife with thofe who are under the power of other bad paffions, efpecially *luft,* which the more it is gratified, the more craving it becomes. Hence this word is ufed, 2 Pet. ii. 14. to denote *inordinate defire* in general, but efpecially *luft.* See Eph. v. 3. note 1. 1 Cor. v. 11. note 2. 2 Cor. ii. 11. note 1.

Ver. 20. *So learned Chrift.* As in other paffages *Jefus* fignifies *the gofpel* or doctrine of Jefus, fo here *Chrift* has the fame fignification. From this paffage it appears, that very early fome preachers of the gofpel neglected inculcating the duties of morality.—Some commentators think this verfe fhould be pointed and tranflated in the following manner: Ὑμεις δε ουκ ὁυτως· εμαθετε Χριστον. *But ye* are *not fo* difpofed: *ye have learned Chrift.*—Of this abrupt, but emphatical manner of expreffion, we have a fimilar example, Luke xxii. 26. Ὑμεις δε ουκ ὁυτως, αλλα, &c. *But ye* fhall *not* be *fo*: *but he that is greateft among you, let him be as the younger.*

Ver. 22. *Deceitful lufts.* The lufts of the flefh are juftly called *deceitful,* becaufe they deceive men into the belief that they are harmlefs, notwithftanding they will be their deftruction at laft.

Ver. 24.

24 and that ye put on the new man, [1] which (κατα) after God is created in righteoufnefs and true holinefs.

24 *And that ye put on* as a fplendid robe, *the new nature, which after* the image of *God is created in righteoufnefs, and true holinefs,* in oppofition to the holinefs which is only ceremonial, and in appearance.

25 Wherefore, putting *off* lying, fpeak *the truth every one* (μετα, 243.) *to* his neighbour; for we are members one of another.

25 Being thus renewed, your actions fhould be the actions of renewed perfons. *Wherefore, putting off lying,* which many of your philofophers think allowable in certain cafes, (See Whitby's note) *fpeak every one the truth to his neighbour: for we are members one of another.*

26 Be *angry, but do not fin.* [1] Let not the fun go down *on* your wrath; [2]

26 *Be angry,* when it is proper: *but do not fin,* either in the degree or duration of your anger. *Let not your wrath outlive the day,* left it grow into confirmed malice.

27 neither give (τοπον) *fpace* to the devil. [1]

27 *Neither,* by immoderate anger long continued, *give time and opportunity to the devil,* to tempt you to commit fin in your anger.

Ver. 24. *And that ye put on the new man.* The difpofitions of the mind are in fcripture compared to clothes for two reafons: Firft, becaufe they render perfons beautiful or ugly, according to their nature: Secondly, becaufe they may be put off or on at pleafure.—Chandler fays, the apoftle in the exhortation, *Put off the old man and put on the new,* did not allude to the cuftom of exchanging clothes, practifed in the firft ages at baptifm; fee Gal. iii. 27. note: But that, the allufion is, either to the ancient theatrical reprefentations, in which the actors affumed, and then laid afide, the characters and diftinctive dreffes of the perfons introduced into the play: or, to the feftivals of Bacchus, in which the Ephefians ran about the ftreets difguifed in mafks, finging fongs in honour of Bacchus, and committing many diforders and violences.

Ver 26.—1. *Be angry, but do not fin.* Anger like all the other natural paffions, is given for wife purpofes; fuch as, 1. to make us exert ourfelves vigoroufly in repelling the fudden affaults of enemies, robbers and thieves.—2. Being the ftrongeft expreffion of difpleafure, it is exercifed with propriety towards children, fervants, and other inferiors, to make them fenfible of their faults, and to reftrain them from committing the like faults in future. The anger of fuperiors in fuch cafes, if it is not exceffive or too long continued, is not only allowable but commendable, efpecially if more gentle methods have been ufed to reclaim the offenders without effect. But if anger is excited by trivial or flight provocations, or if it hurries the angry perfon to violent actions, or if it is long continued in, it is finful, as the apoftle hath infinuated in his precept econcerning it.

2. *Let not the fun go down on your wrath.* As the Jewifh day ended at fun-fetting, the meaning of the expreffion is, that wrath muft not be long continued in, for the reafon mentioned in the commentary.

Ver. 27. *Neither give fpace to the devil.* Διαβολος fignifies any falfe accufer. Thus, 1 Tim. iii. 11. *The women in like manner muft be grave,* μη διαβολους, *not flanderers.* In this fenfe the Syriac tranflator took the word in the verfe under confideration, *Ut ne detis locum calumniatori.* So likewife did Erafmus. According to their tranflation, the apoftle's meaning is, Give no occafion to infidels to fpeak evil of the holy religion which ye profefs.

28 *Let him who stole steal no more, but rather let him labour, working with his hands,* which he formerly employed in stealing, *something useful to society, that he may have* to maintain himself, and to *distribute to him who hath* really *need,* and so be under no temptation to steal.

28 Let him *who* stole stea no more;[1] but rather let him labour, working with HIS hands[2] *that* which is good, that he may have to *distribute* to him *who hath need.*

29 And with respect to the right ordering of your words, *let no rotten speech come out of your mouth, but if any thing ye have to say be good for increasing the knowledge, the good disposition, or the joy of others, speak it, that your discourse may afford profit, or at least innocent pleasure, to them who hear it.*

29 Let no *rotten speech*[1] *come* out of your mouth. but *if any*[2] *SPEECH be good for* the use of *edification,*[3] *SPEAK IT,* that it may minister *pleasure to* the hearers. (See chap. v. 4.)

30 *And do not* by rotten speech, or wicked actions, *displease the holy Spirit of God,* so as to banish him from you, *with whose gifts and graces, ye are marked, as persons to be redeemed* from eternal death, *until the day of redemption.*

30 And grieve[1] not the holy Spirit of God, (εν ῳ) *with whom ye* are sealed (εις) *until* the day of redemption. (See chap. i. 13, 14. notes)

Ver. 28.—1. *Let him who stole steal no more.* Stealing is a vice most pernicious to the thief himself. For the thief finding it more easy to supply his necessities by stealing, than by working, falls into an habit of idleness, which, among the lower classes of mankind, is an inlet to all manner of wickedness. Next, The ease with which the thief gets, disposes him to squander thoughtlessly, his unjust gain, in the gratification of his lusts. Hence such persons are commonly addicted to lewdness and drunkenness.—To society stealing is absolutely ruinous, as by rendering property precarious, it discourages honest industry. For which reason, in all civilized countries, it is punished with death.

2. *Working with his hands.* The same command the apostle gave to the Thessalonians, 2d epist. iii. 11. *We hear that there are some who still walk disorderly, not working at all.* 12. *Now them who are such, we command and beseech by our Lord Jesus Christ, that with quietness they work and eat their own bread.*

Ver. 29.—1. *Let no rotten speech come out of your mouth.* That is, speech offensive to the hearers, or which tends to corrupt their mind. This is the kind of speech called *obscenity and double meanings,* Eph. v. 4. Wherefore, obscene discourse of every kind, is chiefly intended in this prohibition. The character of *rotten speech* however is applicable likewise, to flattery, calumny, railing, boasting, tattling, commendations of vice, and profane jestings on religion, and its ministers; because all such speech, is not only offensive to virtuous ears, but tends to corrupt them to whom it is addressed, by lessening their abhorrence of vice. (See Tillotson, ser. 160.) In the parallel passage, Col. iv. 6. the apostle commands that our discourse be *seasoned with salt* to preserve it from putrefaction.

2. *But if any.* L'Enfant is of opinion, that ει τις here is put for ὁστις, *whatever.* But that supposition does not remove the ellipsis; for to complete the sentence, the words, *Let that go forth from your mouth,* must be supplied.

3. *Use of edification.* In the Greek it is, *the edification of use.* But it is an hypallage of the same kind with If. i. 3. *The ox knoweth his owner, and the ass his master's crib,* for, knoweth the master of his crib.

Ver. 30. *And grieve not the Holy Spirit of God.* Some are of opinion, that the grief of the Holy Spirit here mentioned, is that which he feels, when the pious persons with whom he dwells, are hurt with the obscene speech and other vices of the wicked. But I understand the apostle as declaring, that the holy Spirit is himself grieved or displeased with the behaviour of wicked men, without regard to the effect which it hath on the good.—Grief is ascribed to the holy Spirit metaphorically; for he is incapable of pain or disquiet of any kind. But he acts on the occasion mentioned, as men do who are grieved. The expression conveys a strong idea of the love

31 Let all bitterneſs, and *anger*, and *wrath*, [1] and clamour, and evil ſpeaking, be *taken away from among you*, with all malice: (ſee Col. iii. 8.)

31 In particular, *let all peeviſhneſs of temper, and anger, and wrath, and* that *reviling and evil ſpeaking*, which often takes place even after anger hath ſubſided, *be taken away from among you, with every degree of ill will* towards others. For theſe things are diſpleaſing to the Spirit.

32 *But* be ye *to one another kind*, tender-hearted [1] forgiving (ἑαυτοις, 65. 2.) *each other*, even as God for Chriſt's ſake hath forgiven you. (See Col. iii. 12, 13.)

32 *But, be ye to one another kind, and tender hearted*, eſpecially when any one of you is in diſtreſs; *forgiving one another* the injuries done you, *after the example of God, who, for Chriſt's ſake, hath forgiven you* much greater offences committed againſt himſelf.

love which the Spirit bears to men, and of his deſire to promote their ſalvation. See Philip. ii. 13. note 1. for an account of his operation.

Ver. 31. *Anger and wrath* (θυμος) *anger*, is the paſſion begun; but (οργη) *wrath*, is the paſſion carried to its heighth, accompanied with a deſire of puniſhment, and leading the enraged perſon to revile, and even to curſe his adverſary.

Ver. 32. *Tender hearted.* Ευσπλαγχνοι, literally *having good bowels.* (See Eſſ. iv. 34.) This precept is very different from that of Epictetus, who ſpeaks to this purpoſe, 'If one is in affliction, thou may ſay to him, Thou haſt pity on him, but take care not to feel any pity.'

CHAP. V.

View and Illuſtration of the Precepts in this Chapter.

BECAUSE the characters and actions of the heathen deities, according to the notions which were entertained of them were vitious in the extreme, and had a moſt pernicious influence in corrupting the manners of their worſhippers, the apoſtle, in different parts of this epiſtle, but in a more ſolemn manner in the beginning of this chapter, held up to the Epheſians the characters of *God* and of *Chriſt*, as truly venerable and worthy of imitation. For he commanded the Epheſians, now become the children of God through faith, chap. i. 5. to be imitators of God, as his beloved children, and to walk in love to one another, after the example of Chriſt the head of their fellowſhip, who had loved them ſo exceedingly, as to give himſelf a ſacrifice for their ſins, ver. 1, 2.—Next, He ordered them to avoid whoring; a vice which the heathens practiſed withont reſtraint; and to abſtain from obſcene diſcourſe; becauſe the perſons guilty of theſe impurities, are ſo odious to God, that they ſhall have no inheritance in the kingdom of Chriſt and of God, ver. 3, 4, 5.—And becauſe the heathens pretended to juſtify theſe practices, by the example of their falſe deities, the apoſtle cautioned

the Ephesians against being deceived with false speeches; and told them, that God had declared his disapprobation of such enormities, by his judgments brought on the nations who were guilty of them, ver. 6.—The Ephesians therefore were not now to be partakers with the heathens in these vices, ver. 7.—Because, though formerly such of them as were initiated in the mysteries, thought themselves enlightened, they were really in darkness as to matters of religion and morality. Whereas, being truly enlightened by the gospel, it became them to walk as persons rightly instructed, ver. 8.—Withal to lead them to a proper behaviour, he pointed out to them the virtues, which are the natural fruits of minds well enlightened, ver. 9, 10.—And forbade them to join in any of the fellowships of the heathen mysteries, which he justly termed, *the unfruitful works of darkness*, because they produced no fruit to those who continued in them, except eternal death, ver. 11.—He added, that the things done in the mysteries during the darkness of the night, were so abominable, that it was an offence against modesty so much as to mention them, ver. 12.—Besides, the gospel expressly condemns these base actions; by which its excellent nature is clearly manifested, ver. 13, 14.—Next, He ordered the Ephesian brethren to walk correctly, that they might not by an unseasonable ostentation of their religion, provoke their persecutors to put them to death, ver. 15.—But rather, by their prudent conduct, to prolong their lives, ver. 16.—Yet they were not to conciliate the good will of their heathen neighbours, by becoming, like them, madmen, running about the streets in the frantic manner of the Bacchanalians, ver. 17.—Nor like them, drinking to excess, which would lead them to all manner of dissoluteness, ver 18.—Nor singing lewd songs in their social meetings, on pretence of their being inspired. But when filled with the Spirit in these meetings, they were to sing psalms, and hymns, and spiritual odes, ver. 19.—Especially hymns of thanksgiving, addressed, through Jesus Christ, to the true God, the real author, of all the good things mankind enjoy, ver. 20.

With respect to relative duties, the apostle in a general manner exhorted the Ephesians, to be subject to one another in the fear of God: that is, to perform to each other from a principle of piety, all the duties of social life, according to their different stations, and according to the relations and subordinations in which they stood to each other, ver. 21.—Then proceeding to particulars, in the natural order of these relations, he began with the duties of wives and husbands, which he illustrated by the example of Christ and the church; and on that occasion explained a very deep mystery relating to Christ and the church, couched in the formation of Eve, and in her marriage with Adam, ver. 22.—30.

CHAP.

NEW TRANSLATION.	COMMENTARY.
CHAP. V. 1 Be ye, therefore, *imitators* of God, as *children beloved;*	CHAP. V. 1. *Be ye therefore*, in reſpect of this forgiving diſpoſition, *imitators*, not of the heathen deities, but *of* the true *God, as children beloved* of him on account of your conſtant care to imitate him in all his moral perfections.
2 and walk in love, *even as* Chriſt *loved* us, and *gave* himſelf for us, an offering and a ſacrifice [1] to God, (εις) for a ſweet ſmelling ſavour. [2]	2 *And* that ye may be imitators of Chriſt alſo, *live in the exerciſe of love* towards all men, *even as Chriſt* our head *loved us, and gave himſelf* to die *for us, an offering and ſacrifice to God highly acceptable*, to obtain for us the pardon of ſin.
3 But *whoredom*, and all uncleanneſs, (η, 195.) *and* covetouſneſs, [1] let *them not even be* named [2] among you, as *it* becometh ſaints.	3 What I recommend, is not carnal love, but that benevolence which leads men to do good offices to others: *Therefore whoredom, and all uncleanneſs, and covetouſneſs, let them not even be mentioned among you* with approbation, *as it becometh ſaints.*

Ver. 2.—1. *An offering and a ſacrifice;* that is, both a peace-offering and a ſin-offering.—Chriſt's love in dying for us, is a ſtrong reaſon for our loving one another; becauſe, if we do not love one another, we are deſtitute of that diſpoſition which rendered Chriſt ſo acceptable to his Father; and do not deſerve to be called his diſciples, nor to ſhare in the inheritance of God's children.

2. *For a ſweet ſmelling ſavour.* This epithet was given to the *ſin-offering*, Levit. iv. 31 as well as to the *burnt-offering*, Gen. viii. 21. It denotes the acceptableneſs of theſe offerings to God. For in the warm eaſtern climes, nothing is more refreſhing than fragrant odours. And as in the highly figurative language of the ancient Hebrews, *ſmelling* is uſed to denote one's perceiving a moral quality in another, God is ſaid to *ſmell a ſweet ſavour* from ſacrifice, to ſignify that he perceived with pleaſure, the good diſpoſition which the offerer expreſſed by ſuch an act of worſhip. Wherefore, when the apoſtle tells us, that *Chriſt gave himſelf for us, an offering and a ſacrifice to God, for a ſweet ſmelling ſavour*, he teacheth us, that Chriſt's ſacrifice for us was highly acceptable to God, not only as a ſignal inſtance of obedience to his Father's will, and a great expreſſion of his love to mankind, but alſo on account of its happy influence in eſtabliſhing the moral government of God.

Ver. 3.—1. *All uncleanneſs and covetouſneſs.* Becauſe πλεονεξια, *covetouſneſs*, is placed between *uncleanneſs* in this verſe, and *obſcenity* in the next, ſome commentators think, that in this paſſage it denotes the luſts of the fleſh carried to the greateſt exceſs. And it muſt be acknowledged, that πλεονεξια is uſed in ſcripture for all thoſe inordinate deſires which are never ſatisfied with the enjoyment of their objects. See Epheſ. iv. 19. note 2.—However, as an unſatiable deſire of money is ſometimes the parent of whoredom and uncleanneſs, *covetouſneſs* in this paſſage, may be underſtood in its ordinary acceptation. See ver. 5. of this chapter.—The influence of covetouſneſs to lead men into all kinds of vice, was acknowledged even by the heathens.

> *Inde fere ſcelerum ca[illegible],—Sæva cupido*
> *Indomiti cenſus,—Sed quæ reverentia legum?*
> *Quis metus, aut pudor eſt unquam properantis avari?*
>
> JUVEN. Sat. xiv. lin. 173.

2. *Let them not even be named among you.* If the ſimple naming of the vices here mentioned had been unlawful, certainly the apoſtle would not, contrary to his own precept, have introduced

4 *Alſo obſcenity, and buffoonry, and ſpeech which may be turned into an obſcene meaning, are things moſt improper* for Chriſtians. *But*, in your ſocial meetings, *thankſgiving* to God, (ver. 19. 20.) for the benefits he hath beſtowed on you, *is more proper.*

4 *Alſo* (αισχροτης) *obſcenity, and* fooliſh talking;[1] *and double meanings*[2] ARE *things not proper;*[3] but *thankſgiving rather* IS PROPER.[4]

5 *For this ye know*, by the light of the goſpel, (ver. 8.) *that no fornicator, nor unclean perſon,* nor *covetous man, who*, becauſe he truſts in his riches, *is* really *an idolater, hath inheritance in the country which Chriſt hath gone to prepare for us, and* over which *God* will reign for ever.

5 For this ye know, that no *fornicator*,[1] nor unclean perſon, nor covetous man,[2] who is an idolater, hath *inheritance* in the kingdom of Chriſt,[3] and of God. (1 Cor. vi. 9, 10. xv. 24.)

introduced their names into this letter, to be read by Chriſtians in all ages. We muſt therefore, by the word *naming*, underſtand a *naming with approbation and delight;* in which ſenſe it is uſed likewiſe, 1 Cor. v. 1. note 2.

Ver. 4.—1. *And fooliſh talking.* Μωρολογια, is that kind of ſpeech by which one's neighbour is rendered ridiculous and contemptible, called in our language *buffoonry*, and in Latin *ſcurrilitas, ſcurrilis jocus.*—In the preceding verſe, the apoſtle prohibited impure action: in this verſe, he cautioned the Epheſians againſt obſcene language.

2. *And double meanings.* The word ευτραπελια, denotes *artfully turned diſcourſe;* and is uſed either in a good or a bad ſenſe. In the good ſenſe, it denotes *urbanity* or *complaiſance* in diſcourſe. Here it is uſed in the bad ſenſe, for ſuch artfully turned diſcourſe, as in chaſte expreſſions, conveys lewd meanings.

3. *Are things not proper.* Τα ȣκ ανηκοντα, *things not to be borne:* But the phraſe *not proper*, is equally ſtrong, as it ſignifies *things moſt improper* in Chriſtians.

4. *But thankſgiving rather is proper.* By *thankſgiving*, the apoſtle means diſcourſes concerning the order and harmony of God's works of creation, the deliverances wrought for us, and the benefits conferred on us by the providence of God; the great bleſſing of redemption from ſin and miſery, and the gift of eternal life conſequent thereon, with whatever is neceſſary to prepare us for theſe bleſſings. Diſcourſes on theſe ſubjects will naturally produce thankſgiving to God from the hearers, and give them unſpeakably more delight than can be derived from obſcene diſcourſe, however artfully turned. According to this interpretation, *thankſgiving*, the effect, ſtands for ſuch diſcourſes as are the cauſes of thankſgiving. See the parallel paſſage, Col. iii. 15. 17.—Some critics are of opinion, that ευχαριϛια here, means *innocently pleaſant diſcourſe.* See chap. iv. 29.

Ver. 5.—1. *No fornicator, nor unclean perſon.* In this and his other epiſtles, the apoſtle in the moſt expreſs manner condemned fornication, and uncleanneſs of all ſorts, becauſe the heathens avowedly practiſed theſe things even in their temples, as acts of worſhip which rendered them acceptable to their gods. See Rom. i. 27. note 1. How different from heatheniſm is the goſpel, which teaches that they who continue in theſe vices, ſhall for ever be excluded from the preſence and kingdom of God!

2. *Nor covetous man, who is an idolater.* The covetous man is he whoſe chief care is to amaſs money, whether he ſpends it on his luſts, or hoards it. Such a perſon is juſtly reckoned *an idolater*, becauſe inſtead of truſting in God for the ſupport of his life, and for his enjoyments, his whole dependence is on his riches; they are the objects of his ſtrongeſt affection, and all his cares are employed about them. See the parallel paſſage, Col. iii. 5.

3. *Hath inheritance in the kingdom of Chriſt, and of God. The kingdom*, even after Chriſt hath delivered it up to the Father, 1 Cor. xv. 24. is called *his kingdom*, as well as *the kingdom of God*, becauſe it was erected and eſtabliſhed by him, and becauſe, though he does not any longer govern it, he will poſſeſs the chief pre-eminence in it under God for ever.

Ver. 6.

6 Let no *one* deceive you (κενοις λογοις. 1 Theſſ. ii. 1. note 1.) with *falſe ſpeeches;* for *on account* of theſe things *the wrath of God cometh*[1] upon the children of diſobedience. (Col. iii. 6.)

6 *Let no one,* no legiſlator, philoſopher, or teacher, *deceive you with falſe ſpeeches,* importing that our prohibitions of fornication and uncleanneſs, are mere ceremonial precepts derived from the law of Moſes. *For on account of theſe crimes, the wrath* (ſee chap. iv. 31. note) *of God* hath come, and *will come on the heathen nations.*

7 *Wherefore, be not joint partakers* with them.

7 *Wherefore be not joint partakers with them* in their crimes, leſt ye ſhare alſo with them in their puniſhment.

8 For ye were *formerly* darkneſs, (1 John i. 5. note 3.) but now *YE ARE* light in the Lord: (ſee ver. 13. note) Walk as children of light;[1]

8 *For ye were formerly,* when heathens, *darkneſs* itſelf, notwithſtanding the light ye pretended to derive from your boaſted myſteries. *But now ye are* truly *enlightened by Chriſt: behave as perſons enlightened.*

9 (Γαρ, 97.) *Now,* the fruit of the Spirit[1] *CONSISTS* in all goodneſs, and righteouſneſs, and truth; (Gal. v. 22.)

9 *Now the fruit of the ſpirit,* by which ye are enlightened, *conſiſts in doing all good offices* to your neighbours, *and* in righteouſneſs in your dealings, *and truth* in your ſpeech.

10 (Δοκιμαζοντες, Eſſ. iv. 16.) *Approve* what is *well pleaſing to* the Lord.

10 In the whole of your behaviour, ſhew that ye *approve what is acceptable to the Lord* Chriſt.

11 And have no fellowſhip[1] with the unfruitful

11 *And have no fellowſhip with* thoſe who celebrate the heathen myſteries, which being tranſacted in the

Ver. 6. *The wrath of God cometh.* The word *cometh,* being the preſent of the indicative, which is ſometimes put for the future, ſee Eſſ. iv. 12. the apoſtle's meaning may be, that ſevere puniſhment will come on the children of diſobedience at the day of judgment. Or his meaning may be, that the wrath of God hath already come, and will come on the children of diſobedience; conſequently he had in his eye the puniſhment already inflicted on the Sodomites, the Canaanites, the Aſſyrians, and the Babylonians, who as nations have all been deſtroyed on account of their enormous ſenſualities, as well as that deſtruction which the apoſtle knew was in the courſe of providence, yet to come on ſuch nations as diſobeyed God by their idolatry and licentiouſneſs.

Ver. 8. *Children of light.—Children of diſobedience,* ver. 6. and *children of light* in this verſe, are Hebraiſms. For the Hebrews denominated perſons, *children* of the qualities which they were ſuppoſed to poſſeſs in an eminent degree; becauſe it is uſual for children to poſſeſs the diſpoſitions of their parents.

Ver. 9. *Now the fruit of the Spirit.* The goſpel is often called *the Spirit,* ſee Gal. iii. 3. note. Some MSS. together with the Syriac and Vulgate verſions, read here, *But the fruit of the light,* which Eſtius, Grotius, and Mill, think the true reading, becauſe their is no mention made of the Spirit, either in what goes before, or in what follows. The common reading, they ſuppoſe hath been taken from Gal. v. 22. See the note there.

Ver. 11.—1. *Have no fellowſhip.* Μη συγκοινωνειτε. Chandler obſerves, that the Greeks uſed this word to denote "a participation in their religious rites and myſteries." Wherefore, by

darkneſs of night, are really *the unfruitful works of darkneſs*, as they bring no fruit to the initiated, except eternal death: *But rather even reprove them.*

works [2] of darkneſs, [3] but rather *even* reprove [4] THEM.

12 *For the impure and wicked actions which are ſecretly done* in the myſteries *by the initiated*, are ſo abominable, that *it is baſe even to mention them.*

12 For *the things which are ſecretly done by them*, [1] *it is baſe even to mention.*

13 *Now all theſe reprovable actions*, which are practiſed in celebrating the myſteries, *are made manifeſt* as ſinful *by the goſpel: and* ſeeing *every thing which diſcovers the true nature of actions, is light*, the goſpel, which diſcovers the evil nature of the actions performed in the myſteries, is light.

13 *Now* all things (ελεγχομενα) *to be reproved* are made manifeſt by the light; [1] (γαρ, 97.) *and every thing* (το φανερȣμενον, mid. voice.) *which maketh* manifeſt is light.

14 *Becauſe* the goſpel ſheweth the true nature of every human action, *it ſaith* to all the gentiles, and even to the initiated in the myſteries, *awake thou who ſleepeſt in the darkneſs* of heatheniſh ignorance, *and ariſe from the dead* ſtate in which thou lieſt through treſpaſſes and ſins; *and Chriſt will ſhine upon thee* with the light of truth, whereby all thy faculties ſhall be enlivened.

14 Wherefore, *it* [1] ſaith, Awake thou *who* ſleepeſt, (Rom. xiii. 11.) and ariſe from the dead, (Eph. ii. 1.) and Chriſt *will ſhine* [2] *upon thee.*

by this precept the Epheſians were forbidden to enter into any of the heathen fellowſhips; a ſenſe of the precept which is confirmed by the following verſe.

2. *Unfruitful works;* that is, works which produced no good, either to thoſe who wrought them, or to ſociety.

3. *Works of darkneſs.* The apoſtle calls the heathen myſteries *works of darkneſs*, becauſe the impure actions which the initiated performed in them, under the notion of religious rites, were done in the night time; and by the ſecrecy in which they were acted, were acknowledged by the perpetrators to be evil.

4. *But rather even reprove them.* The word ελεγχω, ſignifies *to reprove*, 1 Tim. v. 20.—*to confute*, 2 Tim. iv. 2.—*to convict*, John viii. 46.—and *to convince*, becauſe the effect of reproof and confutation properly adminiſtered, is *to convince.*—The apoſtle wiſhed the Epheſians to uſe their ſuperior knowledge derived from the goſpel, in ſhewing the initiated the abſurdity of the myſteries, and the ſinfulneſs of the things done in them.

Ver. 12. *It is baſe even to mention.* The initiated were taken engaged not to divulge the myſteries. Here the apoſtle inſinuates, that the engagement was prudent, becauſe it was baſe even to mention the things that were done in theſe myſteries.

Ver. 13. *Every thing which maketh manifeſt is light.* By this obſervation the apoſtle hath ſhewed how abſurdly the heathens gave to their myſteries the apellation of *light*, and to the initiated the appellation of *enlightened perſons.* For if theſe myſteries had been really *light*, they would have made the evil actions of the initiated, eſpecially thoſe which were done in the myſteries themſelves, manifeſt in their true colours. The honourable appellation of *light* belonged only to the goſpel, the myſtery of Chriſt, and of *enlightened perſons* to the initiated into that excellent myſtery. See 1 John i. 5. note 3.

Ver. 14.—1. *Wherefore, it ſaith, Awake*, &c. The apoſtle doth not here quote any ſaying recorded in the Jewiſh ſcriptures; but by a rhetorical figure, he introduces the goſpel as addreſſing an exhortation to the gentiles, to awake out of the lethargy of ſin.—A remarkable inſtance of this kind of perſonification, ſee Rom. x. 6. note 1.

2. *And Chriſt will ſhine upon thee.* In this ſpeech which the apoſtle attributes to the goſpel, there is an alluſion to Iſa. lx. 1. *Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee.*—Επιφαυσει is the future of επιφωσκω.

Ver. 16.

15 See then that ye walk *accurately*, not as (ασοφοι) *unwise* but as *wise MEN*: (See Col. iv. 5.)

15 *See then that ye*, upon whom Chriſt now ſhines, *walk accurately* according to his precepts: *not as unwiſe* men, provoking your heathen neighbours by imprudent rebukes, (ver. 11.) *but as wiſe men*, avoiding their vices, and endeavouring to reclaim them by the influence of your example:

16 *Gaining time*, [1] becauſe the days are evil. (See Col. iv. 5.)

16 *Prolonging* your *time* in the world through this prudent conduct. *For the days* in which ye live, *are full of trouble*, Gen. xlvii. 9.

17 (Δια τȣτο) *For this, do not become* (αφρονες) *mad men*; [1] *but underſtand ye* what the will of the Lord is.

17 Yet *for the ſake of gaining time, do not become madmen*, by joining the votaries of Bacchus in their frantic rites; *but underſtand ye what the will of Chriſt is;* that he does not allow you to partake in theſe impurities.

18 And be not drunk with wine[1] (εν ᾡ) *by which cometh diſſoluteneſs*; [2] but be *ye filled* (εν, 162.) with the Spirit. [3]

18 *And be not drunk with wine*, as the heathens are when they celebrate the feaſts of Bacchus their God of wine, *by which* drunkenneſs *cometh diſſoluteneſs* of manners, (whoredoms, brawlings, riots.) *But* when ye propoſe to be joyful, *be ye filled with the Spirit:* with theſe grand diſcoveries which by the Spirit are made to you in the goſpel.

Ver. 16.—1. *Gaining time*. Εξαγοραζομενοι, literally, *buying time*, as debtors do, who by giving ſome valuable conſideration to their creditors, obtain farther time for paying their debts. That the ſenſe given in the commentary is the true meaning of the precept, appears from the parallel paſſage, Col. iv. 5. *Walk in wiſdom towards them that are without*, *buying*, that is, *gaining time*. The word is uſed in this ſenſe, Dan. ii. 8. Επ' αληθειας οιδα εγω ὁτι καιρον ὑμεις εξαγοραζετε, *I know of certainty that ye would gain the time*.—Others underſtand this phraſe of recovering the time we have loſt through negligence, by a careful improvement of what remains.

Ver. 17. *Madmen*. So the word αφρονες properly ſignifies; being compounded of *α privative* and φρην, *mind* or *reaſon;* perſons deprived of their reaſon.

Ver. 18.—1. *Be not drunk with wine*. Here the apoſtle condemns the Bacchanalian rites, of which the heathens were immoderately fond. In the worſhip of Bacchus, his votaries made themſelves mad with wine, as Ovid informs us, Metam. lib. iii. ver. 536. *Eſt mota inſania vino:* And in their madneſs they ran about the ſtreets and fields committing all ſorts of extravagancies.

2. *By which cometh diſſoluteneſs*. The word ασωτια ſignifies entire diſſoluteneſs of mind and manners. Compare in the original, Luke xv. 13. with ver. 30. of that chapter. Literally this word denotes, ſuch a courſe of life as is void of counſel and good intention, like the behaviour of perſons who are continually drunk. See Prov. xxiii. 29. where the pernicious effects of drunkenneſs are admirably deſcribed.

3. *But be ye filled with the Spirit*. Chandler underſtands this, of the ſpiritual gifts beſtowed on the firſt Chriſtians, which, as appears from other paſſages of ſcripture, might be invited and ſtrengthened by temperance and purity of behaviour, ſee 1 Theſſ. v. 19. note. But I prefer the ſenſe given in the commentary, becauſe the great diſcoveries made in the goſpel through the inſpiration of the Spirit, may very properly be called *the Spirit*; eſpecially as in other paſſages the goſpel itſelf is called *The Spirit*. Farther, the joy ariſing from theſe diſcoveries, is, to well diſpoſed minds, unſpeakably more delightful exhilarating and permanent, than that which is produced by the fumes of wine.—The antitheſis found in this paſſage is beautiful.

19 Instead of singing lewd songs, like the heathens in the festivals of their gods, *repeat to one another*, in the seasons of your joy, the *Psalms* of David, *and* those *hymns and spiritual songs* which are dictated to you by the Spirit, *singing* them, *and making melody in your heart*, by accompanying them with devout affections, a melody most pleasing *to the Lord*.

19 (Λαλȣντες ἑαυτοις, 65, 2.) *Speak to one another* in psalms, and hymns, and spiritual songs,[1] singing and making melody in your heart to the Lord.[2] (See Col. iii. 16.)

20 *Give thanks at all times for all things* in your lot, whether they be prosperous or adverse, *through the mediation of our Lord Jesus Christ, to God the* only real *Father* of all the happiness that is in the universe.

20 *Give* thanks *at all times* for all things, in the name of our Lord Jesus Christ, *to* God, *even* the Father.[1]

21 With respect to relative duties, my exhortation in general is, *Be subject to one another*, in the various relations wherein ye stand to one another: and do it *from a regard to the authority of God* who hath appointed these relations.

21 *Be subject* to one another[1] in the fear of God.

ful. The lewd votaries of Bacchus fill themselves with wine: but be ye filled with the Spirit. In which precept there is this remarkable propriety, that our Lord had represented the discoveries that were to be made through the inspiration of the Spirit bestowed on his apostles, by *rivers of living waters* of which he commanded believers to drink plentifully, John vii. 37.—39.

Ver. 19.—1. *Speak to one another in psalms and hymns and spiritual songs.* Estius says, ψαλμοι, *psalms*, in prophane authors denote songs in general, especially those which were sung with the harp: and that ὑμνοι, *hymns*, are those which were sung in honour of the gods. Beza thinks, *psalms* in this passage, denote those poetical compositions in which David uttered his own complaints and prayers; also those metrical historical narrations by which he instructed the people: and that *hymns* are his other compositions in which he celebrated the praises of God.—By ᾠδαι πνευματικαι, *spiritual odes*, Estius understands those songs which were dictated to the spiritual men, by the holy Ghost, 1 Cor. xiv. 26. and which after being uttered in the church, were committed to memory, or perhaps to writing by others. Of this kind were the songs of Elizabeth, of Mary, and of Zacharias, recorded by Luke, chap. i. 42. 46. 67.—The same author is of opinion, that in this passage the Ephesians were directed to sing alternately; a custom which was early practised in the church: and that the apostle recommended it to them, to sing psalms and hymns and spiritual songs, not only in their assemblies for worship, but in their houses; mentioning as an example, Paul and Silas singing the praises of God in the prison of Philippi, so as to be heard by their fellow prisoners.

2. *To the Lord*, that is, *to the Father*, as is plain from the following verse.

Ver. 20. *Give thanks—for all things—to God even the Father*. In the festivals of Ceres and Bacchus, the heathens used to sing hymns in honour of these supposed divinities, in which they thanked and praised them for their benefits to mankind, as if all the blessings men enjoy, were derived from these idols. Hence, they dignified Bacchus with the appellation of *Liber Pater*. In opposition to this idolatrous practice, which was founded in error, the apostle, as Chandler observes, commanded the Ephesians to ascribe all the blessings which mankind enjoy, to the true God, who is the only real *Father* or original author of these blessings.—Barrow's translation of περι παντων, is, *for all men*. And without doubt it is the duty of the devout worshippers of God, to give him thanks for all the blessings he hath bestowed on their fellow creatures, it being a very proper expression of that benevolence which they owe to all men. Yet I think the common translation of the clause, more truly represents the apostle's meaning in this passage. See 1 Thess. v. 18. note.

Ver. 21. *Be subject to one another*. It is natural to suppose that some of the Ephesian believers

22 Wives, *be subject to* your own husbands, as *to* the Lord. [1] (1 Cor. xiv. 34.)

22 In particular, *wives be subject to your own husbands, in the same manner that ye are subject to the Lord* Christ.

23 For the husband is the head of the wife, even as Christ IS the head of the church (*και*, 207.) *because* he is the saviour of the body.

23 *For the husband is the head of the wife*, and is entitled to direct her, because he nourishes and cherishes her, (ver. 29.) *even as Christ is the head of the church*, and is entitled to govern it, *because he is the saviour of the body.* He bestows all blessings on the church.

24 (Αλλα, 79.) Therefore, as the church is subject *to* Christ, so *also* LET the wives BE to their own husbands in every thing.

24 *Therefore, as the church is subject to Christ* in every thing, because he is its head and saviour, *so also let wives be subject to their own husbands, in every thing* pertaining to the management of the family, because he supports it.

25 Husbands, Love your *own* wives, [1] even as Christ also loved the church, and gave himself for *her ;*

25 On the other hand, *husbands love your own wives,* and not other women, cherishing and nourishing them, (ver. 29.) *even as Christ also loved* his spouse *the church*, *and gave himself* to die *for her*;

26 that he might sanctify *her, having cleansed HER with a bath* [1] *of water, AND with* the word. [2]

26 *That he might sanctify her*, and fit her for becoming his spouse, *having cleansed her* emblematically by baptism, as brides are wont to be cleansed *with a bath of water, and with the word* from the superstitions of Judaism and heathenism.

lievers had infidel wives, or children, or slaves; as on the other hand, some believing wives, or children, or slaves, may have had infidel husbands, or parents, or masters. Wherefore, as the apostle in treating of relative duties, hath enjoined them universally, he intimated to the Ephesians that these duties were to be performed from a regard to the will of God, with equal fidelity towards their heathen relations, as towards those who were Christians.

Ver. 22. *A to the Lord.* This expression implies, that in all civil affairs, and more especially in the management of the common family, the husband stands in the same relation to his wife, as Christ does to his church. First, as Christ is the head or governor of the church, so the husband is the head or governor of the wife. And therefore in guiding the house, the wife ought to conduct herself according to the will of her husband. Next, the husband's authority over the wife, like Christ's authority over the church, is founded in the love which he bears to her, the protection which he affords her, and the provision which he makes for her of all the necessaries and conveniencies of life. This sentiment the apostle expresses more fully in the following 23d and 24th verses.—The apostle's reasoning in this passage plainly implies, that if a husband refuses to his wife that love and friendship and protection, which her relation to him as his wife entitles her to, he thereby vacates the obligation on which her submission to him is founded.

Ver. 25. *Husbands love your own wives, even as Christ also loved the church.* In what follows, we are told that Christ gave himself for the church, that he might sanctify her. Wherefore, if husbands are to love their wives, as Christ loved the church, they must endeavour to promote their faith and piety, and not separate from them because they are of a different religion. On the contrary, by affectionately performing every duty towards the unbelieving or wicked party, they may hope to gain them to the ways of God. See 1 Cor. vii. 14. 16. where this argument is pressed.

Ver. 26.—1. *Having cleansed her*, λȣτρω, *with a bath.* In this sense Josephus uses the word λȣτρον, Bell viii. 6. § 3. where speaking of the hot and cold springs near the castle Machærus, he says, that *being mixed, they make* λȣτρον ἡδιϛον, *a most pleasant bath.*

2. *With the word.* In other passages of scripture likewise, *the word*, that is, the truths

 contained

27 Christ thus cleanses the church, *that* at the day of judgment, (Rev. xix. 7.) *he may present her to himself, glorious,* not with attire but with the beauty of holiness, *a church, not having spot, or wrinkle, or any imperfection, but that she may be* perfectly amiable, both in mind and body, being *holy, and without* any *blemish.*

27 That he might present *her* to himself, *glorious,*[1] *a church* not having spot, or wrinkle, or any such thing;[2] but that *she might* be holy, and without blemish.

28 Since Christ loves the church as his own body, *so ought husbands to love their own wives as their own bodies,* on account of their affectionate services. *He who loveth his wife, loveth himself:* He promotes his own happiness.

28 So ought *husbands* to love their *own* wives, as their own bodies:[1] He *who* loveth his *own* wife loveth himself.[2]

29 The wife being a part of the husband's person, he ought to love her as himself. *For no man* in his right wits, *ever yet hated his own body, but nourisheth* it with food, *and cherisheth it* with clothing, *as even the Lord,* by his powerful government, nourishes and defends *the church,*

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, *as even* the Lord the church:

30 This he does, *because* he can say of his church, what Adam said of Eve, that *we are members of his body,* being *of his flesh, and of his bones.*

30 (῞Οτι, 254.) *Because* we are members of his body, of his flesh, and of his bones. (See ver. 32. note.)

31 *For this reason,* that the woman is of the man's flesh and of his bones, *shall a man leave his father and his mother, and shall be closely united to his wife, and* by this *union, the two shall become one person,* loving one another entirely, and having the same inclinations, and the same interests.

31 (*Αντι τουτου*) For this *reason*[1] shall a man leave his father and mother, and shall be *glued* to his wife, and *the* two shall *become* one flesh.

contained in the word, are represented as the great means of cleansing men from sin. Tit. iii. 5. 1 Pet. i. 23.—In this sentiment our Lord led the way to his apostles, John xv. 3. xvii. 14. 17. 19.

Ver. 27.—1. *That he might present her to himself glorious,* &c. Other brides recommend themselves, by adorning their bodies with glorious or splendid apparel, Ps. xlv. 13. But Christ by his own blood, and by his word, having purified the mind of the church, hath thereby rendered her most beautiful, and a fit object of his affection.—This presentation of the church without spot or wrinkle, will happen at the general judgment. Hence the apostle tells the Corinthians: *I have fitted you for one husband, that I might present you as a chaste virgin to Christ,* 2 Cor. xi. 2.

2. *Not having spot or wrinkle,* &c. In this description, may not the perfection of the bodies of the saints be included, as well as the perfection of their minds. On this Doddridge observes, that the object of the gospel is to bring all the millions of which the church consists, to such a state of virtue and glory, that when Christ shall survey it, there shall not be one having spot or wrinkle or any such thing, to impair its beauty or offend his sight. What a grand idea is this!

Ver. 28.—1. *As their own bodies.* This is an allusion to the formation of Eve from a part of Adam's body, and an explication of the instruction God intended to convey to mankind by forming Eve in that manner.

2. *He who loveth his own wife, loveth himself.* The husband whose love leads him, after Christ's

32 This *mystery*[1] *is great*, but I speak (εις, 142.) concerning Christ, and (εις) *concerning* the church.

32 *This* close union of the first man with the first woman, on account of her being formed of his bones and flesh, *is a great secret. But* in so saying, *I speak* of these things as they are emblems *of Christ, and of the church.*

Christ's example, not only to protect and cherish his wife, by giving her the necessaries and conveniencies of life, but also to *cleanse her*; that is, to form her mind and assist her in making progress in virtue, really loves himself, and promotes his own happiness in the best manner. For his wife being thus loved and cared for, will be strengthened for performing her duty: And her mind being improved, her conversation will give him the greater pleasure. Withal, having an high esteem of her husband, she will submit to the hardships of her inferior station, with cheerfulness.—The apostle urged the Ephesians to love their wives, because the Asiatic nations being extremely addicted to whoredom, many of them held their wives in little estimation.

Ver. 32. *This mystery is great, but I speak concerning Christ, and concerning the Church.* In the Vulgate version, the first clause is thus translated: *Sacramentum hoc magnum est.* And it is the sole foundation on which the Papists have set up marriage as a *sacrament*.—The apostle calls the formation of Eve from Adam's body, and his marriage with her, and the intimate union established between them by that marriage, a *great mystery*, because it contained an important emblematical meaning, concerning the regeneration of believers and their union with Christ, which hitherto had been kept secret, but which he had discovered in the 30th verse. For there, in allusion to what Adam said concerning Eve, *This now is bone of my bones, and flesh of my flesh*, the apostle says concerning Christ and believers, *We are bone of his bones, and flesh of his flesh*, that is, we are parts of his body the church; and by this application of Adam's words concerning Eve, to Christ and to his church, he insinuates, First, That the formation of Eve, of a rib taken out of Adam's body, was a figure of the regeneration of believers by the breaking of Christ's body, mentioned ver. 25. Secondly, That Adam's love to Eve on account of her being formed of his body, was a figure of Christ's love to believers because they are become his body, as is observed ver. 30. Thirdly, That Adam's marriage with Eve, was a figure of the eternal union of Christ with believers in heaven, mentioned ver. 27. For he left his Father to be united to his church.

In giving this emblematical representation of these ancient facts, the apostle has not exceeded the bounds of probability. In the first age, neither the art of writing, nor any permanent method of conveying instruction being invented, it was necessary to make such striking actions and events as could not easily be forgotten, emblems of the instruction intended to be perpetuated. See Ess. v. pag. 44. On this supposition, Adam, in whom the human race began, was a natural image of Christ, in whom the human race was to be restored; and his deep sleep, the opening of his side, and the formation of Eve of a rib taken out of his side, were fit emblems of Christ's death, of the opening of his side on the cross, and of the regeneration of believers by his death. The love which Adam expressed towards Eve, and his union with her by marriage, were lively images of Christ's love to believers, and of his eternal union with them in one society after their resurrection. And Eve herself, who was formed of a rib taken from Adam's side, was a natural image of believers, who are regenerated both in their body and in their mind, by the breaking of Christ's side on the cross. Thus the circumstances which accompanied the formation of Eve, being fit emblems of the formation of the church, we may suppose they were brought to pass to prefigure that great event; and by prefiguring it, to shew that it was decreed of God from the very beginning.

The aptness, however, of these images, is not the only reason for supposing that the formation of Eve, and her marriage with Adam in paradise, were emblems of the regeneration of believers by the death of Christ, and of their eternal union with him in heaven. The singular manner in which Eve was formed, and the declaration at her marriage with Adam, *Therefore shall a man leave his father and his mother, and cleave to his wife, and they shall be one flesh*, strongly lead to that conclusion. Eve was not formed of the dust of the earth, as all other living things were made, (not excepting Adam himself,) but of a rib taken from Adam's side while

33 *Therefore also, let* the consideration of what God himself said at Adam's marriage with Eve, lead *every one of you in particular, so to love his wife as himself,* avoiding every thing in speech and behaviour towards her, which is tyrannical, harsh, and bitter; *and* on the other hand, let *the wife take care to reverence,* and obey *her husband.*

33 (Πλην, 286.) *Therefore, also,* let every one of you in particular, so love his *own* wife *as* himself; and the wife SEE that she reverence HER husband.

while he was in a deep sleep. Now for this diversity, what reason can be assigned, if that which the apostle hath suggested is not admitted. Farther, unless some deep instruction were couched under the formation of Eve, what occasion was there for Adam, at his marriage with her, to declare, *This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man, therefore shall a man leave, &c.* For although the taking of Eve out of Adam, might be a reason for Adam's affection towards her, it was no reason for the affection of his posterity towards their wives, who were not so formed. The reason of their love to their wives, is their being creatures of the same species with themselves. This Eve might have been, though like Adam she had been formed of the dust of the earth. Wherefore, Adam's declaration concerning Eve's being taken out of his body, and concerning his love to her on that account, was intended for some purpose peculiar to himself; namely, as he was a type of him who was to restore the human race by the breaking of his body on the cross, and who on that account, loves them and will unite them to himself for ever.—Upon the whole, the formation of Eve, and her marriage with Adam, and his love to, and union with her, because she was taken out of his side, and the declaration, that on that account all his posterity should love their wives, and continue united to them through life, an union which does not subsist among other animals, are events so singular, that I do not see what account can be given of them, unless with the apostle Paul, we suppose, that agreeably to the most ancient method of instruction, God intended these things as figurative representations of the regeneration of believers by the death of Christ, and of his eternal union with them in heaven; and that Adam ahd Eve were taught by God himself to consider them as such.

It is no small confirmation of the apostle's emblematical interpretation of the formation and marriage of Eve, that in scripture we find a variety of images and expressions founded on that interpretation. For example, Rom. v. 14. Adam is expresly called *a type of him who was to come,* on which account, 1 Cor. xv. 45. Christ is called *the last Adam.*—Next, the catholic church consisting of believers of all nations, is called *the body of Christ,* and the members thereof are said to be *members of his body, of his flesh, and of his bones,* in allusion to the formation of Eve, the emblem of the church. For as Eve was formed of a rib taken out of Adam's body during his deep sleep, so believers are regenerated both in mind and body, and formed into one great society, and united to Christ as its head and governor, by the breaking of his body on the Cross.—Thirdly, To this emblematical meaning of the formation of Eve, our Lord, I think, alluded when he instituted his supper. For instead of appointing one symbol only of his death, he appointed two. And in explaining the first of them, he expressed himself in such a manner as to shew that he had his eye on what happened to Adam when Eve was formed, *This is my body which is broken for you,* for your regeneration.—Fourthly, the eternal union of the regenerated with Christ after the resurrection, is called *a marriage,* Rev. xix. 7. And the *new Jerusalem,* that is, the *inhabitants* of the new Jerusalem, the society of the redeemed is termed *the bride, the Lamb's wife*; and the preparing of men for that happy union, by introducing them into the church on earth through faith, and by sanctifying them through the word, is called, 2 Cor. xi. 2. *a fitting them for one husband, that* at the resurrection, *they may be presented a chaste virgin to Christ;* in allusion, I suppose, to the presenting of Eve to Adam, in order to her marriage with him. And to shew that in this expression, the apostle had the figurative meaning of Eve's marriage in his mind, he mentions, ver. 3. the subtlety of the devil in deceiving Eve.—Finally, the union of the Jewish church with God, as the figure of the catholic church, consisting of the regenerated of all nations, is by God himself termed, *a marriage,* Jer. iii. 14. Ezek. xvi. 8. 32. and God is called *the husband* of that people, Is. liv. 5. and their union to him by the law of Moses is termed, *The day of their espousals,* Jer. ii. 2.

CHAP.

CHAP. VI.

View and Illuſtration of the Precepts and Diſcoveries in this Chapter.

THE apoſtle having explained the duties of wives and huſbands, proceeds to the duties of children and parents, ver. 1.—4. Then to thoſe of ſlaves and maſters, ver. 5.—9. and with this he finiſhes his account of relative duties; wherein it is obſervable, that here, and Col. iii. 18, *&c.* he begins all along with the duty of the inferior, as Peter likewiſe doth, 1 Pet. iii. 1.—7. perhaps to teach us, that the right behaviour of the inferior towards his ſuperior, is not only a matter of greater difficulty, but is neceſſary to entitle the inferior to the regard of his ſuperior.

Having delivered theſe precepts, the apoſtle added a general exhortation to the Epheſians, to be ſtrong in the performance of all their duties; which he enforced by the diſcovery of another deep article of the myſtery of God; namely, that evil angels are leagued together againſt men, and continually occupied in tempting them to ſin, with a view to ruin them, ver. 10.—12.—But that the Epheſians might not be too much terrified with this diſcovery, the apoſtle ſhewed them what an excellent defence againſt the attacks of the devil, God had furniſhed them with, in the complete armour which he had provided for them, ver. 13.—18. called therefore *the complete armour of God.*

Next, The apoſtle begged the Epheſians to pray for him, that he might be enabled to ſpeak plainly and boldly in ſupport of the goſpel, when brought before the emperor and his miniſters; which it ſeems he expected would happen ſoon, ver. 19, 20.—But to free them from their anxiety on account of the danger he was expoſed to, he told them, that he had ſent Tychicus, to give them information concerning his affairs, ver. 21, 22.—Then as a token of his love, he gave to them, and to all the brethren of Aſia, who were ſincere in their attachment to the Lord Jeſus Chriſt, his apoſtolical benediction, ver. 23, 24.

COMMENTARY.

CHAP. VI. 1 *Children obey* even *your* unbelieving *parents in* every thing confiftent with your duty to *the Lord: for this is juft.*

2 In particular, the law of Mofes faith, *honour* with obedience, and, if need be, with maintenance, *thy father and mother, which,* I obferve, *is the firft commandment* in the decalogue, *with a promife.*

3 For to this commandment, thefe promifes are annexed: *That it may be well with thee: and that thou mayeft be long lived in the land* of Canaan.

4 *Now, fathers, do not provoke your children to wrath,* by cruel ufage; (Col. iii. 21.) *but bring them up in that wholefome difcipline and inftruction, which the Lord hath prefcribed*; confifting in moderate correction and affectionate perfuafion.

5 As the gofpel does not cancel the civil rights of mankind, I fay to *bond-fervants, obey your mafters, who have the property of your body, with fear and trembling,* as liable to be punifhed by them for difobedience: Obey alfo, *from the integrity of your own difpofition, as obeying Chrift.*

6 Do this, *not* merely *when their eye is on you,* or they are to examine your work, *as thofe do whofe fole care is to pleafe men: but as bond-men of Chrift, doing the will of God* in this matter *from the foul;* that is diligently.

NEW TRANSLATION.

CHAP. VI. 1 Children, obey your parents in the Lord, for this is *juft.* [1]

2 Honour thy father and mother, which is the firft commandment (εν, 162.) with *a promife,* [1]

3 that it may be well with thee, and *THAT* thou mayeft *be long lived in the land.*

4 *Now, fathers, do not provoke* your children to wrath; but bring them up in the *correction* and *inftruction* of the Lord.

5 (Δουλοι) Servants, (fee Col. iii. 22. note) *obey* YOUR *mafters* according to the flefh, with fear and trembling, in *the integrity* of your heart, as *to* Chrift. [1]

6 Not (κατ', 230.) with eye-fervice, as men pleafers, but, *as fervants* of Chrift, *do* the will of God from the *foul;* (Col. iii. 22.)

Ver. 1. *This is juft.* That children fhould obey their parents in every thing lawful is right in itfelf, even although their parents be unbelievers, as it is a proper return for the maintenance and education which they receive from their parents: And as it is enjoined by the laws of every well regulated ftate.

Ver. 2. *Which is the firft commandment with a promife.* In the fecond commandment there is a promife of mercy to them who keep the commandments in general; but the fifth is the firft commandment which hath a promife annexed to it in particular. This obfervation, concerning the promife in the law to thofe who honoured their parents, the apoftle made, to fhew that the honouring of parents is a matter of the greateft importance to the well-being of fociety, and highly acceptable to God.

Ver. 5. *As to Chrift.* By mentioning three different times in this and the following verfes the flave's fubjection to Chrift, the apoftle hath mitigated the hardfhips of flavery. For he hath fhewn that both the mafter's power of commanding, and the flave's obligation to obedience, are limited by the law of Chrift. See 1 Cor. vii. 21. note.

Ver. 8.

7 With good-will, *acting as servants to the Lord*, and not to men ONLY.

7 *With cheerfulness do your duty* to your earthly masters, *as servants to the Lord* Christ; for in serving them faithfully, ye serve him: *and* therefore, do *not* consider yourselves as servants *to men only*.

8 Knowing, that *whatever* good WORK *any one* doth, FOR *that he shall receive* of the Lord, whether HE BE *a slave*, or *a free-man*.[1] (See Col. iii. 21.)

8 And that ye may be supported under the hardships of your lot, *recollect* what your religion teaches you, *That whatever good action any man does, for that*, though he should receive no reward from men, *he shall receive* at the judgment a reward *from Christ, whether he be a slave or a freeman.*

9 And, *masters*, do the same things (περ☉) *to* them, *moderating* threatning,[1] knowing that *the master even of you yourselves*, is in heaven, *and respect of persons*[2] *is not with him*. (See Col. iii. 25. note.)

9 *And, masters, behave in the same benevolent conscientious manner towards your slaves;* give them all things necessary with good will, not agravating the miseries of their condition by the terror of punishment, but *moderating threatning, knowing that the Lord even of you yourselves is in heaven* on the throne of God, *and* that in judging his servants, *respect of persons is not with him:* He will reward or punish every one according to his real character.

10 Finally, my brethren, be strong (εν, 167.) *through* the Lord, and (εν) *through* the power of his might.

10 *Finally, my brethren, be strong* in the performance of your relative duties, *through* the assistance of *the Lord* Christ, *and through his mighty power* exercised in the government of the world, for the purpose of defending you from your enemies, and enabling you to overcome them.

11 Put on the *complete armour* of God,[1] that ye

11 *Put on the complete armour, prepared by God for you, that* being covered therewith from head to foot,

Ver. 8. *Or a free man.* By this appellation, Guyse understands a servant who is not a slave; *a hired servant.*

Ver. 9.—1. *Moderating threatening.* Ανιεντες την απειλην. Some translate this, *forgiving the threatning*, the punishment ye threatned: The Syriac hath here *Remittete illis delicta.*

2. *Respect of persons is not with him.* See Rom. ii. 11. note. The apostle's meaning is, that in judging men, Christ will shew no favour to any one on account of his former condition or station, but will punish every tyranical unjust action by whomsoever committed, whether they lived in or out of his church.

Ver. 11.—1. *Put on the complete armour of God.* By calling the Christian virtues, πανοπλιαν τȣ Θεȣ, *the complete armour of God*, the apostle represents the disciples of Christ, whose enemies and persecutors were many, as engaged in a dangerous warfare; and I think, contrasts their virtues, with the complete armour fabled by the heathen poets, to have been fabricated by the gods, and bestowed on their favourite heroes. That armour was vastly inferior to the complete armour of God. For in the first place, The Christian's complete armour is really of divine workmanship, and is actually bestowed on the Christian soldier; whereas the other, is mere fiction. In the second place, The armour said to have been given by the heathen gods, consisting of brass and steel, could only defend the body of the hero who was covered with it; but the complete armour given by the true God, consisting of the Christian virtues, is useful for defending the mind of the faithful against all the temptations with which their enemies attack them. In the third place, The complete armour of God, gives strength to the Christian soldier in the battle; and, therefore, is far preferable to any armour made of me-

ye may be able to ſtand firm in the day of battle, *againſt the ſubtle methods of the devil,* contrived for your deſtruction.

12 To be thus completely armed, is abſolutely neceſſary. *For we fight not with fleſh and blood only,* the idolatrous rulers and other wicked men of the preſent age, *but with the higheſt orders of evil angels; with ſuch of them* in particular, *as rule over the blind idolaters of this world, and with* ſuch inferior *wicked ſpirits,* as, by the permiſſion of God, have taken up their reſidence *in the aereal regions,* that they may the more conveniently aſſault us. See chap. ii. 2. note 2. and 2 Pet. iii. 5. note 1.

may be able to ſtand againſt the *crafty ways* [2] of the devil.

12 For we wreſtle [1] not (προς) *with* fleſh and blood [2] ONLY, but *with governments,* with powers, [3] *with* the rulers of the darkneſs of this world, [4] AND *with* (literally, *ſpiritual things of wickedneſs*) *wicked ſpirits* [5] *in the heavenly* REGIONS. [6]

tals, which may defend, but cannot ſtrenghen, the body of the warrior. See 1 Theſſ. v. 8.

2. *Againſt the crafty ways of the devil.* Μεθοδειας. By *crafty ways of the devil,* the apoſtle means, not ſimply the temptations which ariſe from the motions of the fleſh, the love of pleaſure, the fear of perſecution, the contagion of evil example, the ſolicitations of the wicked, the ſophiſms of the philoſophers and of the unbelieving Jews, and the falſe gloſſes of heretical teachers in the church itſelf: But all theſe temptations, as prepared and pointed againſt men by ſuch ſkilful experienced and malicious enemies, as the devil and his angels. Accordingly it is added in the following verſe, *We wreſtle not with fleſh and blood only, but with governments, with powers,* &c. of whom the devil is the head.

Ver. 12.—1. *We wreſtle.* As the apoſtle, by exhorting the Epheſians, ver. 11. 13. to put on the whole armour of God, repreſented them as about to engage in battle; The *wreſtling* mentioned in this verſe muſt mean, not *wreſtling* properly ſo called, but *fighting.* For inſtead of wreſtling clad in armour, the Greeks always wreſtled naked.

2. *Fleſh and blood,* is an Hebraiſm denoting mankind in general. Thus, Math. xvi. 17. *Fleſh and blood hath not revealed it to thee, but my Father which is in heaven:* That is, no man hath revealed it to thee. Wherefore, in the verſe under conſideration, *fleſh and blood,* as ſtanding in oppoſition to governments, and powers, and wicked ſpirits, ſignifies *wicked men in general,* who every where oppoſed the goſpel and perſecuted its profeſſors.

3. *But with governments, with powers.* Theſe being diſtinguiſhed from *fleſh and blood* which is an Hebraiſm for *mankind,* ſee ver. 12. note 2. cannot be the governments and powers of the earth, but the evil angels, who have theſe appellations given them here, and Rom. viii. 38. either on account of the power which they exerciſe, as the rulers of the darkneſs of this world: Or, on account of the ſtation and authority which they poſſeſſed before they were caſt out of heaven.

4. *With the rulers of the darkneſs of this world.* See 1 John i. 6. note 3.—Syriac, *adverſus poſſeſſores mundi hujus tenebroſi.* Κοσμοκρατορας, *mundipotentes.* God is called Παντοκρατωρ, *omnipotens, Ruler over all,* becauſe of his uncontroulable power in governing the univerſe. But evil ſpirits are called Κοσμοκρατορας, *rulers of this world,* becauſe the dominion which, by the permiſſion of God, they exerciſe, is limited to the *darkneſs of this world,* that is, this world darkened by ignorance, wickedneſs, and miſery, and which is the habitation or priſon aſſigned them, until the judgment of the great day, Jude, ver. 6.—By the *rulers of the darkneſs of this world,* Doddridge underſtands *the heathen rulers; and by fleſh and blood* the lower ranks of mankind.

5. *And with wicked ſpirits:* Syriac, *ſpiritus malos.* So the phraſe πνευματικα της πονηριας, ſhould be tranſlated: for πνευματικα, *ſpiritual,* is here put for πνευματα, *ſpirits.* See Eſſ. iv. 20.—Πονηρια, *wickedneſs,* properly ſignifies *malice joined with cunning,* and is fitly mentioned as the characteriſtic of thoſe wicked ſpirits with whom we fight: And is a quality ſo much the more dangerous, that it exiſts in beings whoſe natural faculties are very great.—By *ſpiritual wickedneſſes in heavenly places,* Chandler underſtands, *falſe pretenſions to inſpiration in the church.*—The critics obſerve, that the repetition of the prepoſition προς, *with,* five times in this verſe, is very emphatical, as it ſhews the length and difficulty of the battle.

6. *In the heavenly regions.* Εν τοις επουρανιοις. This I think is the region of the air, becauſe chap. ii.

13 *For this reason*, take *up the complete* armour of God, that ye may be able to *resist* in the evil day, and, THEY *having fully wrought every thing*, to stand.

13 *For this reason*, that ye wrestle with evil spirits, as well as with wicked men, *take up the complete armour of God's* providing, *that ye may be able to resist* these malicious adversaries *in the evil day* of temptation, chap. v. 16. *and they having fully practised every stratagem* to ruin you, that ye may be able *to stand* firm.

14 Stand, *then*, having your loins [1] girded about with truth, and having on the breastplate of righteousness. [2] (See Isa. lix. 17.)

14 *Stand then, having your loins girded about with truth*, as soldiers are girded with the military belt, *and having on the breast-plate of righteousness*, as a defence against the calumnies with which the wicked attack your reputation.

15 And *having* your feet shod (ετοιμασια) with the preparation [1] of the gospel of peace.

15 *And*, like soldiers who defend their legs and feet with greaves, *have your feet shod with the preparation* necessary for preaching *the gospel of peace*.

chap. ii. 2. evil spirits are represented as inhabiting the air, which the Hebrews called *heaven*, and *the first heaven*.—The account of the spiritual enemies of mankind given by the apostle in this passage, is agreeable to the doctrine of the other inspired writers; particularly John, who represents the heathen world, given up to idolatry and wickedness, as lying under the dominion of the devil, 1 John v. 19. And without doubt, it was by the suggestions and temptations of evil spirits, that mankind were so universally seduced to idolatry. Wherefore, since the professed design of the gospel was to destroy these evils, it is certain, that the devil and his angels would oppose its progress, by stirring up their adherents to persecute both the preachers and the believers of the new revelation.—The combat which the first Christians were maintaining, against the deil and his subjects, the abettors of idolatry, was with grevat propriety described to the Ephesians, as their city was the very throne of idolatry, by means of the worship of Diana, there performed with the greatest splendor and celebrity of rites, in the most magnificent temple in the world, and with a vast concourse of priests, votaries, and retainers of all sorts. Besides, magical works, the peculiar contrivance of the devil, seem at the time the apostle wrote this epistle, to have been practised at Ephesus, more than in any other city, or country in the world, Acts xix. 18. 19.

Ver. 14.—1. *Loins girded about with truth.* Since *faith* is mentioned afterwards, as a distinct part of the Christian armour, αλεθεια, *truth*, cannot mean in this place, those truths which are the objects of the Christian's faith; but a true or unfeigned profession of the Christian faith, in opposition to that which is hypocritical. For by sincerity in the profession of their faith, the whole faculties of their mind would be invigorated, and themselves put in a constant readiness for action; just as a soldier who is girded with the military belt, is fitted either for fighting or for retreating.

2. *Having on the breast-plate of righteousness.* In the parallel passage, 1 Thess. v. 8. this is called *the breast-plate of faith and love.* See the note there. Perhaps the apostle in this passage alluded to Is. lix. 17. where Messiah is said to have put on *righteousness* as a *breast-plate*; that is, by the uprightness of his conduct, and his consciousness thereof, he defended himself from being moved by the calumnies and reproaches of the wicked.

Ver. 15. *The preparation of the gospel of peace*, means the virtues which in the first age were necessary to those who travelled through the world to preach the gospel; namely fortitude, perseverance, self government, and peaceableness: For these qualities were a great preservative against the evils to which they were exposed.—Chandler thinks ετοιμασια should be translated, *activity*.

16 As soldiers have their shields, which they turn every way, for the defence of their whole body, so, *over your whole body, take up the shield of faith:* the firm belief of the doctrines and promises of the gospel: *with which ye will be able to extinguish all the fiery darts*, that is, the most deadly temptations *of the devil*.

16 *Over* all, *take up* the shield of faith, *with which* ye *will* be able to *extinguish* all the fiery darts [1] of the *wicked one.* [2] (See 1 Pet. v. 9.)

17 *And*, as soldiers have helmets to secure their heads against strokes, and swords to annoy their enemies, *receive the helmet* of the hope *of salvation*, which will defend you against the fear of death. *And the spiritual sword, which is the word of God,* that therewith ye may put your enemies to flight.

17 *And receive* the helmet of salvation, (see 1 Thess. v. 8. note 2.) and the sword of the Spirit, which is the word of God. [1]

18 And as soldiers distinguish each other by watch-words, let your token of distinction, as fellow-soldiers of Christ, be prayer in the name of Christ. There-

18 (Δια, 119.) *With all supplication and deprecation, pray at all seasons*, [1] (εν πνευ-

Ver. 16.—1. *Extinguish all the fiery darts.* Anciently, they used small firebrands in the form of darts and arrows, which they kindled and shot among their enemies. These were called τελη πεπυρωμενα, *tela ignita, fiery darts.* And in battle they were received by the soldiers on their shields, which were covered with brass or iron, in order to extinguish them, or prevent their effect.

2. *Of the wicked one.* The devil is called ὁ πονηρος, *the wicked one,* by way of eminence, because in him the most consummate malice and cunning are joined. See ver. 12. note 5.

Ver. 17. *And the sword of the Spirit, which is the word of God.* The apostle calls the word of God, *the sword of the Spirit*, because it was given by inspiration of the Spirit; and because the doctrines, promises, and precepts of the word of God, are the most effectual means of putting our spiritual enemies to flight. Of this efficacy of the word of God, we have an illustrious example in our Lord's temptation in the wilderness, who put the devil to flight by quotations from the scriptures of the Old Testament.—Beza observes, that all the parts of the complete armour of the ancients, are elegantly introduced in the apostle's account of the Christian's complete armour. For there is first *the military belt*, called by the Greeks ζωστηρ, and by the Latins *balteus*. This covered the two parts of the breast-plate where they joined.—*The breast-plate* was the second article of the complete armour, and consisted of two pieces; the one reaching from the neck to the navel, and the other hanging from thence to the knees. The former was called θωραξ, the latter ζωμα. Accordingly, in the parallel passage, 1 Thess. v. 8. *the breast-plate* is said to consist of two parts; *faith* and *love*.—Next to the breast-plate were *the greaves*, which made the third article of the complete armour. They were called by the Greeks κνημιδες, and by the Latins *ocreæ*, and were made of gold, or silver, or brass, or iron, and were designed to defend the legs and feet against the strokes of stones and arrows. Thus Goliath had *greaves* of brass upon his legs, 1 Sam. xvii. 6.—The fourth article of the complete armour was *the helmet*, which likewise was made of metals of different sorts, and was used to defend the head against the strokes of swords and missile weapons.—And in the fifth place, *the shield*, and the whole body is completely covered. The shield was sometimes round, and sometimes square, and was made of strong thick leather. Thus the shield of Ajax consisted of seven folds of bulls hides. Sometimes the shield was made of wood, covered with plates of brass or steel.

But besides the defensive armour just now described, offensive weapons were likewise necessary to render the soldiers armour complete; particularly *the sword*, which was used with the right hand, while the shield was held on the left arm. They had darts likewise, or javelins, mentioned ver. 16.

Ver. 18.—1. *Pray at all seasons.* In confirmation of the interpretation in the commentary,

I

ματι, 36.) *in spirit; and for this very purpose, watch* (*πασῃ προσκαρτερησει*) with all perseverance and *prayer*, for all *the* saints, [2] (See Col. iv. 2.)

fore, *with all supplication* for what is good, *and deprecation* of evil, *pray at all seasons with earnestness; and for this very purpose, watch*, like soldiers on guard, *with the greatest perseverance in prayer, for all the faithful*,

19 (*Και*, 220.) *Especially* for me, that (*λογος*) *eloquence* may be given *me in the opening of my mouth with boldness*, to make known the mystery of the gospel;

19 *Especially for me, that when I open my mouth* in my own defence before my judges, *eloquence may be given me with boldness, to make known the mystery of the gospel*, (chap. i. 8. note,) the doctrine of the gospel hitherto a secret; namely, that men are to be saved through faith, without obeying the law of Moses as necessary to salvation.

20 For which I *execute the office of an ambassador*, (*εν ἁλυσει*) *in a chain*,[1] that *I may speak boldly* (*εν*, 168.) *concerning it, as it becometh me to speak*. (See Col. iii. 4.)

20 *For* publishing *which* mystery, *I execute the office of an ambassador* of Christ *chained*: I say *that I may speak boldly, concerning* the divine original of the gospel, and concerning the salvation of mankind through faith; *as it becometh me to speak*, who am the ambassador of so great a Prince.

21 *Now* that ye also may know *the things relating to me*,[1] AND *what I am doing*, Tychicus, a beloved brother, and faithful minister in the Lord, *will* make known to you all things:

21 *Now that ye* Ephesians *also may know the things which have happened to me, and what I am doing* at present, *Tychicus, a Christian brother greatly beloved by me* for his many excellent qualities, *and* who besides is *a faithful minister of Christ, will make known to you all things*.

I observe that our Lord himself directed Ananias to distinguish Saul as his disciple, by the watch-word or token of his praying, Acts ix. 11. *Enquire in the house of Judas, for one called Saul of Tarsus, for behold he prayeth* in my name.

2. *For this very purpose watch, with all perseverance and prayer, for all the saints.* The first Christians constantly prayed for each other. Thus when Peter was cast into prison, *Prayer was made without ceasing, of the church unto God for him*, Acts xii. 5. And their prayer was answered; for he was miraculously delivered by an angel. This, with other instances, led the disciples to expect great benefit from the prayers of the faithful. Hence Paul himself often begged the brethren to pray for him, as in ver. 19. See Col. iv. 2. note.

Ver. 20. *For which I execute the office of an ambassador in a chain.* The apostle being accused of no crime against society, but only of heresy in the Jewish religion, Acts xxiv. 5. xxvi. 31. he was allowed at Rome to live iu his own hired house, with a soldier who kept him, Acts xxviii. 16. To this soldier he was tied with a chain, fixed on his right wrist, and fastened to the soldier's left arm; and the chain being of a convenient length, the two could walk together with ease, whithersoever the apostle's affairs called him. The soldiers who were thus employed, no doubt reaped great benefit from the apostle's conversation and preaching.

Ver. 21.—1. *That ye also may know the things relating to me*, &c. *Τα κατ' εμε.* We have this expression likewise, Philip. i. 12. The apostle means, that he wished the Ephesians as well as the Philippians and Colossians, to know what success he had had in preaching at Rome, what opposition he had met with, what comfort he enjoyed under his sufferings, what converts he had made to Christ, and in what manner the evidences of the gospel affected the minds of the inhabitants of Rome.

Ver. 21.

22 *This person* so estimable on account of his character, *I have sent to you for this very purpose, that ye may know my affairs, and that he may comfort your hearts*, by the account he shall give you of every thing relating to me.

23 After the manner of the priests of old, I bless the church at Ephesus, *Peace be to the brethren* there, *and* mutual *love with* increasing *faith from God the Father, and the Lord Jesus Christ.*

24 I give my benediction also to the brethren in Asia, *The favour of God be with all them who love our Lord Jesus Christ in sincerity.* And in testimony that all I have written and prayed in this letter, is my real sentiments, I conclude with an *Amen.*

22 Whom I have sent *to* you for *this very* purpose, that ye *may* know our affairs, and THAT he *may* comfort your hearts.

23 Peace *to* the brethren,[1] and love with faith, from God the Father, and the Lord Jesus Christ.

24 Grace BE with all them *who* love [1] our Lord Jesus Christ in sincerity. Amen.[2] (See Pref. sect. iv. at the beginning.)

Ver. 23. *Peace to the brethren.* It hath been said, that if this epistle was directed to the Ephesians, it is difficult to understand how the apostle contented himself with giving them a general salutation, without mentioning any of his numerous acquaintance and friends, with whom he had been intimate, during his long residence at Ephesus. But the answer is, there are no particular salutations in the apostle's first epistle to Timothy, notwithstanding Timothy was in Ephesus when it was written. And in the second, there are only salutations to Prisca and Aquila, the apostle's fellow-labourers, who were in Ephesus occasionally, and to the household of Onesiphorus, on account of the great respect which the head of that family had shewed to the apostle during his second imprisonment in Rome, 2 Tim. i. 16.—In like manner, there are no particular salutations in the epistles to the Galatians, the Philippians, the Thessalonians, and to Titus; because to have sent salutations to individuals, in churches where the apostle was so generally and intimately acquainted, unless there had been some very special reasons for such salutations, it might have offended those who were neglected. On the other hand, to have mentioned every person of note in these churches, would have taken up too much room. In writing to the Romans, the case was different. The apostle was personally unknown to the most of them. And therefore, he could without offence to the rest, take particular notice of all his acquaintance. See Illust. prefixed to Rom. xvi.

Ver. 24.—1. *Who love our Lord Jesus Christ in sincerity*: Εν αφθαρσια, literally *in incorruption.* Our love of Christ, like our love of God, is founded in our knowledge of the excellencies of his character, and of the benefits he has conferred on us; and consists in esteem and gratitude: And shews itself by our imitating him, and our obeying his commandments. This is the import of loving our Lord Jesus Christ in incorruption, or in sincerity.

2. *Amen.* This is an Hebrew word, signifying *truth.* With this word, the Jews ended all their prayers, and most solemn speeches; in which they were followed by the first Christians, who thus signified, that the things which they had spoken, whether to God or men, were their real sentiments and desires. See 2 Peter iii. 18. note 2.

A NEW

A NEW

LITERAL TRANSLATION

OF ST PAUL's EPISTLE TO THE

PHILIPPIANS.

ESSAY VII.

On the Mediation of Christ.

ONE cannot view the preſent ſtate of the world without taking notice of the miſery and ſin which prevail in it. The earth would be a wilderneſs, were it not cultivated with great care and labour. It nouriſheth a number of plants and animals noxious to man. The fruits forced from it by human labour, are oftentimes deſtroyed by inclement ſeaſons. Men, its chief inhabitants, are many of them exceſſively wicked ; and their wickedneſs is productive of much miſery to themſelves in the preſent life, and to others who are affected by it. Beſides, all of them are naturally liable to a variety of painful diſeaſes and to death.

This

This disordered state of the world, hath been the occasion of much anxious speculation to those, who fancying that things might have been so ordered as to exclude all evil, both natural and moral, have considered the admission of sin and misery into any system formed by an infinitely powerful, wise, and benevolent being, as absolutely impossible. Hence the ancient Persians, and after them the Manicheans, to account for the present disordered constitution of things, affirmed, that the world was the work of two independent infinitely powerful principles, the one good and the other evil.—Others of the Easterns accounted for the evils which are in the world, by supposing that mankind had existed in some prior state, and are punished here for the sins which they committed in their pre-existent state; and that their punishment is intended to purify and reform them. This was the doctrine of the Pythagoreans, and of some of the Jews John ix. 1, 2.—But a third sort of reasoners, not satisfied with either of these solutions, maintained that the world hath existed from eternity by successive generations and corruptions, in the manner we see it at present, without any first cause at all. This was the opinion of the Aristotelian atheists.—A fourth sort affirmed, that the world owes its origin to what they termed the fortuitous concourse of atoms; and that it is not governed by any intelligent principle whatever. This was the scheme of the Epicureans, who, to avoid the odium of the populace, pretended indeed to acknowledge the existence of gods, but denied that they made the world, or took any concern whatever in its affairs.

In this uncertainty, or rather darkness concerning the origin of the world, revelation hath seasonably interposed. For it assureth us that there is but one first cause of all things, who is not only infinitely powerful, but infinitely good: That all the beings in the universe derive their existence from him, are absolutely dependent on him, and subject to his government: That whatever evil exists in the world, is the natural consequence of that freedom of will with which God originally endowed his rational creatures, in order to render them moral and accountable agents: And that the first parents of mankind, abusing their liberty of action, subjected themselves and their posterity to sin and death, by one single act of disobedience: But that for remedying these evils, God was graciously pleased, in his original plan, to appoint the mediation of his Son, whereby the penal consequences of sin are so far prevented, that they do not take place in all cases. For, as many of mankind as are delivered by him from the power of sin, shall at length be also delivered from its punishment, and be raised to a degree of perfection and happiness, greater than if they never had sinned.—The mediation therefore of Christ, by which God remedies the evils which were introduced into the world

world through the disobedience of the parents of the human race, hath for its object to deliver mankind, *first*, from the power, and, *secondly*, from the punishment of sin.

SECT. I. *Of the Mediation of Christ as a Priest, whereby the penal consequences of sin are so far prevented, that they do not take place among mankind universally.*

To prevent the penal consequences of sin from taking place among mankind universally, revelation assureth us, that the Son of God, by the appointment of his Father, made propitiation for the sins of mankind by his sufferings and death in the human nature; that is, by his sufferings and death he hath rendered it consistent with the character of God, as the moral governor of the world, in certain cases to pardon sinners. For we are told, Rom. v. 12. That *as by* the disobedience of *one man*, Adam, *sin entered into the world, and by sin death.—So by the obedience of one man*, Christ, *righteousness entered into the world, and by righteousness life;* that is, an opportunity of becoming righteous and of obtaining life, was granted to mankind on account of the obedience of Christ.

To this account of the ruin and recovery of the human species, various objections have been made. And *first*, It hath been loudly urged, That to involve all mankind in sin and misery, on account of a disobedience to which they were nowise accessary, and to bestow righteousness and life, or an opportunity of obtaining these blessings, through an obedience in which they had no concern, are both of them contrary to our natural ideas of the justice and goodness of God.

To this objection, however, it is a sufficient answer to observe, that the very same constitution taketh place in the present state of things. For we see evils brought on the innocent, and favours communicated to the guilty, through actions in which neither the one nor the other had any hand. Thus, the misconduct of kings and rulers bring misery on their subjects, who are not accessary to their follies. The sins of parents, in like manner, bring poverty, diseases, and even death, on their innocent children.—On the other hand, the wisdom and justice of princes, are productive of happiness to their people: The virtues also and heroic deeds of parents bring honours and riches to their descendents, which remain with them often to the latest posterity.

This constitution of God, whereby evils are brought on innocent persons, for the faults of others in which they were nowise concerned; and blessings are conveyed to the unworthy, for the good deeds of others to which they contributed nothing, is not repugnant to the ideas which mankind entertain of justice and goodness. For, by uni-

versal consent, in all well regulated human governments, without any imputation of injustice, a similar constitution is established by law, through which, on the one hand, children are involved in the punishment inflicted on their parents, for crimes of which the children are entirely innocent; and on the other, are made to share in the honours and rewards conferred on their parents, for virtues, to which the children contributed nothing.

Since then, by the appointment of men, so many evils befal the innocent, and so many benefits come to the undeserving, on account of actions performed by others, in which they had not the least concern, why should it be thought inconsistent with the justice and goodness of God, as moral governor of the world, to have subjected Adam's posterity to sin and death on account of his offence, notwithstanding they were in no respect accessary thereto? And having subjected them to these evils, it certainly must appear both proper and just, that he should have provided a remedy for them by the obedience of his Son, although the persons benefited by it, contributed nothing to his obedience. Wherefore, the account which revelation hath given of the introduction of sin and misery into the world, and of the method in which these evils are remedied, cannot be found fault with, although in either case, no regard was had to the personal demerit of the individuals affected thereby: But in both, God acted agreeably to the sovereignty of his own will.

To prevent any mistake, however, on this head, let it be observed, that from what hath been advanced, it by no means follows, that mankind are not to be rewarded or punished according to the nature of their own deeds. For, as B. Butler hath observed, Analogy, part ii. chap. 5. sect. 7. "The world's being under the righteous government "of God, does indeed imply, that finally and upon the whole, every "one, shall receive according to his personal deserts: And the gene-"ral doctrine of the whole scripture is, That this shall be the com-"pletion of the divine government. But during the progress, and, "for ought we know, even in order to the completion of this moral "scheme, vicarious punishments may be fit and absolutely necessary." And if so, vicarious rewards may also be necessary for the same end.

Secondly, To the foregoing vindication of the account given in revelation of the ruin and recovery of the human species, it may be objected, that the evils, which, according to the present constitution of things, are brought on the innocent by the vices of the guilty, and the benefits which the undeserving receive through the good deeds of the virtuous, are things merely accidental, owing to the natural relations by which mankind are connected: Consequently, that no argument can be drawn from such a constitution, to prove that it was consistent with the justice and goodness of God, to subject Christ, an innocent

innocent perſon, to ſufferings and death, for the ſake either of ſaving the guilty from the penal conſequences of their tranſgreſſions, or of beſtowing favours on the undeſerving. True. Such an argument does not follow from that part of the conſtitution of things juſt now explained: But it follows from another part of the ſame conſtitution, equally original and equally evident. For to uſe Butler's words immediately following thoſe already quoted: " Men by their follies run " themſelves into extreme diſtreſs, into difficulties which would be " abſolutely fatal to them, were it not for the interpoſition and aſſiſt- " ance of others. God commands by the law of nature, that we af- " ford them this aſſiſtance, in many caſes where we cannot do it " without very great pains and labour and ſufferings to ourſelves. " And we ſee in what variety of ways, one perſon's ſufferings con- " tribute to the relief of another; and how or by what particular " means, this comes to paſs or follows from the conſtitution and laws " of nature which come under our notice: and being familiarized to " it, men are not ſhocked with it." For example, many, by their vices and follies, bring on themſelves diſeaſes and a variety of accidents, which would often prove fatal to them, were it not for the timely aſſiſtance afforded to them by others, who, in lending them that aſſiſtance, ſometimes expoſe themſelves to great dangers, and ſometimes ſubject themſelves to long and painful ſufferings. Having, therefore, in the preſent conſtitution of things, inſtances of innocent perſons ſuffering voluntarily, by the expreſs appointment of God, extreme evils, for the ſake of alleviating or removing the temporal penal conſequences of the ſins of others, it cannot be thought inconſiſtent with the juſtice and goodneſs of God, in his original plan of the government of our world, to have provided that the eternal penal conſequences, which he hath connected with ſin, ſhall not in every caſe and to every perſon, inevitably follow their tranſgreſſion: and even that this deliverance ſhould be accompliſhed by a perſon, different from the ſinner himſelf, who, for a purpoſe ſo benevolent, voluntarily expoſed himſelf to the greateſt ſufferings for a time. To object againſt this appointment, is in reality to object againſt God's original conſtitution of nature, and againſt the daily courſe of his providence in the government of the world. For, as the before mentioned excellent author hath obſerved, Anal. part ii. ch. 5. ſect. 7. " The world is " a conſtitution or ſyſtem, whoſe parts have a mutual reference to " each other: And there is a ſcheme of things gradually carrying " on, called the courſe of nature, to the carrying on of which, God " has appointed us, in various ways, to contribute. And when in " the daily courſe of natural providence, it is appointed that inno- " cent people ſhould ſuffer for the faults of the guilty, this is liable " to the very ſame objection, as the inſtance we are now conſidering.

" The infinitely greater importance of that appointment of Christi-
" anity which is objected against, does not hinder but it may, as it
" plainly is, an appointment of the very same kind, with what the
" world affords us daily examples of. Nay, if there were any force
" at all in the objection, it would be stronger, in one respect, against
" natural providence, than against Christianity. Because, under the
" former, we are in many cases commanded, and even necessitated,
" whether we will or no, to suffer for the faults of others. Whereas
" the sufferings of Christ were voluntary."

Thirdly, To the efficacy of the sufferings and death of Christ in preventing the future penal consequences of sin, it hath been objected, That we do not understand how they can have any such efficacy. True; we do not understand this, because revelation hath only discovered to us the fact, without explaining the manner in which it is brought to pass. Nevertheless from the silence of scripture, and from our ignorance of the manner in which Christ's sufferings and death operate, in preventing the future penal consequences of sin, it doth not follow, that his sufferings and death have that efficacy, by an arbitrary and tyrannical appointment. They may have it in the way of natural consequence. For, to use B. Butler's words, Anal. part ii. c. 5. sect. 7. " What has been often alleged in justification of this doc-
" trine, even from the apparent natural tendency of this method of
" our redemption; its tendency to vindicate the authority of God's
" laws, and deter his creatures from sin; this has never yet been an-
" swered, and is, I think, plainly unanswerable: though I am far
" from thinking it an account of the whole of the case. But without
" taking this into consideration, it abundantly appears, from the ob-
" servations above made, that this objection, is not an objection
" against Christianity, but against the whole general constitution of
" nature. And if it were to be considered as an objection against
" Christianity, or considering it as it is, an objection against the con-
" stitution of nature; it amounts to no more in conclusion than this,
" That a divine appointment cannot be necessary or expedient, be-
" cause the Objector does not discern it to be so: though he must own
" that the nature of the case is such, as renders him incapable of
" judging whether it be so or not, or of seeing it to be necessary,
" though it were so."—Farther, as the same excellent reasoner observes in the same page, " Though it is highly right, and the most
" pious exercise of our understanding, to enquire with due reve-
" rence into the ends and reasons of God's dispensations: Yet when
" those reasons are concealed, to argue from our ignorance, That such
" dispensations cannot be from God, is infinitely absurd. The pre-
" sumption of this kind of objections, seems almost lost in the folly
" of them: And the folly of them is yet greater, when they are ur-
" ged,

" ged, as they usually are, against things in Christianity, analogous or " like to those natural dispensations of providence, which are matter " of experience. Let reason be kept to, and if any part of the " scripture-account of the redemption of the world by Christ, can be " shewn to be really contrary to it, let the scripture, in the name " of God, be given up. But let not such poor creatures as we, go on " in objecting against an infinite scheme, that we do not see the ne- " cessity or usefulness of all its parts, and call this reasoning."

Fourthly, To the efficacy of the sufferings and death of Christ in preventing the future penal consequences of sin, it hath been objected, that it is unnecessary; because sinners being rendered capable of pardon by repentance, God, whose goodness is infinite, will pardon them without any atonement: that is, he will in consequence of the sinner's repentance, prevent the future penal consequences of his sins from befalling him. But, before an objection of this kind is urged, the objector ought to know, whether there are any reasons which make the punishment of sin necessary, under the moral government of God. And if there are such reasons, whether they may be dispensed with in every case where repentance takes place. And what effect the dispensing with these reasons, and the pardoning of the sinner simply on his repentance, would have on the other subjects of God. To the determining of these questions, such a knowledge of the whole plan of God's moral government, and of the relation of its various parts to each other, and of the purposes for which, and the means by which he carries on his government, is necessary, as doth not fall within the comprehension of human reason. In such a state of ignorance, for any one to determine, in opposition to the scheme of salvation made known in revelation, that God may, and will pardon sinners simply on their repentance, seems not a little presumptuous.

Were we to judge of this matter by what happens in the present life, we should be led to believe, that repentance will not, by itself, prevent the penal consequences of sin in the life to come. For when men ruin their fortunes by extravagance, or their health by excess in sensual indulgences, it is well known, that repentance alone doth not remove these evil consequences of their follies and excesses. In like manner, when individuals incur the penalties of human laws, no wise governor finds it either reasonable in itself, or expedient for the good of the community, to free the criminal from the punishment which the wholesome laws of the state have annexed to such crimes, merely because he hath repented of them. The punishment of criminals is necessary to deter others from committing the like offences. Wherefore, if in the present life, repentance is never found of itself to remove the temporal evil consequences which God hath connected with

vice;

vice; alſo if, men themſelves being judges, repentance ought not to prevent the puniſhment of crimes injurious to ſociety, what reaſon hath any perſon, from the preſent conſtitution of things, to expect that repentance of itſelf will prevent thoſe penal conſequences which God may have thought fit to annex to vice in the life to come? Much more, what reaſon hath any one, from the preſent conſtitution of things, to expect that repentance and reformation will put the ſinner into the condition he would have been in, if he had always preſerved his innocence? The prevalence of propitiatory ſacrifices in every age and country of the world, certainly ſheweth it to be the general ſenſe of mankind, that repentance is not of itſelf ſufficient to procure the pardon of ſin; but that ſomething beſides is neceſſary to induce the Deity to be propitious, even to the penitent ſinner.

I acknowledge, indeed, that the prevention of the bad conſequences of vice, and the removal of theſe conſequences when they happen, which in the preſent conſtitution of things, ſometimes takes place through the timely aſſiſtance of others, affords a preſumption, that the connection between ſin and puniſhment is not ſo rigid, but that in certain caſes it may be broken. This preſumption, however, goeth no farther than to afford a ſlight hope, that puniſhment, even in the life to come, may poſſibly be avoided through ſome foreign aſſiſtance. But whether any ſuch aſſiſtance be actually provided, and what that aſſiſtance is, and by whom it is to be afforded, cannot be known from the preſent conſtitution of things. It is God alone who can diſcover theſe things to us. Wherefore, if revelation teacheth that God hath been pleaſed through the vicarious ſufferings of his ſon, to prevent thoſe penal conſequences from coming on ſinners in the future life, which in the original conſtitution of things he hath connected with ſin, theſe things ſhould not be objected againſt becauſe they are not diſcoverable by human reaſon. The only thing proper for us to do, is to enquire whether it be really a doctrine of revelation, that through the ſufferings of Chriſt the penal conſequences of ſin are, in the life to come, to be prevented from coming on the ſinner, who having repented of his ſins and reformed his conduct, is capable of being pardoned. And if, on enquiry, this is found to be a doctrine of revelation, "Our wiſdom is," as Butler obſerves, "thankfully to accept the benefit, by performing the conditions upon "which it is offered, without diſputing how it was procured on the "part of Chriſt."

SECT. II. *Shewing it to be a Doctrine of Revelation, that Christ hath made atonement for the Sin of the World, by his Death.*

That Christ hath made atonement for the sins of men by his sufferings and death, is revealed in all those passages of scripture, where his death is represented as a propitiatory sacrifice. For, since according to the ideas, which in every age and nation, mankind have entertained of propitiatory sacrifices, they were believed to have a real efficacy in procuring the pardon of sin, the scriptures, by calling Christ's death *a sacrifice for sin*, have declared it to have that efficacy; and have taught us to expect pardon, through the efficacy of that sacrifice.

To recite all the passages of the Jewish and Christian revelations, in which the sufferings and death of Christ are spoken of as a propitiatory sacrifice, and the pardon of sin is represented as owing to the efficacy of that sacrifice, would lengthen this essay beyond bounds. The following appear to be some of the principal passages, and therefore they merit the reader's attention, Isa. liii. 6. *The Lord hath laid on him the iniquity of us all.*—10. *When thou shalt make his soul an offering for sin, he shall see his seed.*—John i. 29. *Behold the Lamb of God, which taketh away the sin of the world.*—Rom. iii. 25. *Whom God hath set forth as a propitiation through faith in his blood, for a proof of his own righteousness in passing by the sins which were before committed through the forbearance of God:* 26. *For a proof also of his righteousness in the present time, in order that he may be just, when justifying him who is of the faith of Jesus.*—Rom. iv. 25. *Who was delivered to death for our offences, and was raised again for our justification.*—Gal. iii. 13. *Christ hath bought us off from the curse of the law, having become a curse for us.*—Ephes. i. 7. *By whom we have redemption through his blood, even the forgiveness of sins.*—Heb. ii. 14. *Since then the children participate of flesh and blood, even he in like manner partook of these, that through death he might render ineffectual him who had the power of death, that is, the devil.*—Heb. ix. 25. *Not however, that he should offer himself often, as the high-priest entereth into the holy places every year with other blood.* 26. *For then he must often have suffered since the formation of the world: but now once at the conclusion of the ages, he hath been manifested to abolish sin-offering, by the sacrifice of himself.* 27. *And for as much as it is appointed to men once to die, and after that the judgment;* 28. *So also Christ, being once offered in order to carry away the sins of many, will, to them who wait for him, appear a second time without sin-offering, in order to salvation.*—Heb. x. 10. *By which will we are sanctified, through the offering of the body of Christ once.*—1 Pet. iii. 18. *For Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God.*

These

These passages, with many others which might be mentioned, taken according to their plain meaning, in conjunction with what Christ said to his disciples, when he instituted his supper, to prevent his death and the ends for which he died, from being forgotten in the world; namely, *This is my blood of the new covenant, which is shed for many for the remission of sins*, Matth. xxvi. 28. I say, these passages teach us, That Christ's sufferings and death *have*, as B. Butler expresses it, *an efficacy additional to, and beyond mere instruction, example, and government.*

To elude, however, the force of the argument, taken from the account given in the scriptures, of the end for which Christ suffered and died, some have affirmed,

First, That Christ's death is called *a sacrifice for sin*, not because it was really such a sacrifice, but merely in accommodation to the prejudices of mankind, who, from the beginning of the world, expected the pardon of their sins through the efficacy of sacrifice. To this the answer is, 1. We know, that Christ's death is not called a sacrifice for sin, in accommodation to the prejudices of the Jews, and in conformity to the Mosaic phraseology; but that the Mosaic phraseology was founded on the Levitical sacrifices being types or prefigurations of the sacrifice of Christ. So we are assured, Heb. viii. 5. *These serve with a representation and shadow of heavenly things, since Moses, when about to construct the tabernacle, was admonished of God; see, now, saith he, that thou make all things according to the pattern which was shewed thee in the Mount.* For from this it appears, That as the tabernacle which Moses finished was a copy of the tabernacle shewed to him on the mount, so the Levitical priesthood, which he appointed, was a type of the priesthood of Christ: and the service of the Levitical priests, which he appointed to be performed in the earthly tabernacle, agreeably to the pattern shewed to him in the mount, was a type of the service of Christ, as an high-priest, in the heavenly holy places. The same thing appears from many other passages in the Epistle to the Hebrews. Wherefore, the death of Christ was not called by the inspired writers, *a sacrifice for sin*, in allusion to the Levitical sin-offerings; but these were called *sacrifices for sin*, because they were types or prefigurations of the real sacrifice of Christ. 2. If, in the account which the inspired writers have given of Christ's death as a sacrifice for sin, they have not alluded to the Levitical sacrifices, it will readily be allowed, that they have far less alluded to the heathen sacrifices. For these not being of divine institution, as the Levitical sacrifices were, if the sacred writers have called Christ's death a sacrifice for sin, in allusion to the heathen sacrifices, they have given to those superstitions an importance to which they were by no means intitled. 3. If Christ, in speaking of his blood as shed for the remission of sin,

ſin, and his apoſtles, in aſcribing to his death all the efficacy which the ſacrifices for ſin were ſuppoſed, both by the Jews and gentiles, to poſſeſs, have not expreſſed what is true in fact, but only have accommodated their language to the ill-founded prejudices and hopes of mankind, they have deceived us in a matter of the greateſt importance. And the Epiſtle to the Hebrews, which was written profeſſedly to prove that Chriſt really offered himſelf a ſacrifice for ſin, is a pernicious writing; becauſe, by eſtabliſhing a falſe fact, it hath led mankind to truſt for the pardon of their ſins to a lie.

Secondly, To deſtroy the argument by which Chriſt's death is proved to be a real ſacrifice for ſin, taken from the account given of it in ſcripture, there are ſome who contend that it is called *a ſacrifice for ſin*, in a metaphorical ſenſe only; becauſe he died for the confirmation of his doctrine concerning the pardon of ſin to be obtained through repentance, and as an example of patience and fortitude in ſuffering for righteouſneſs ſake, whereby his diſciples are ſtrongly excited to virtue. The perſons of whom I ſpeak, ſuppoſing, it ſeems, that to the pardon of a ſinner nothing is requiſite but his repentance and reformation, affirm, that Chriſt's death, by which the reformation and virtue of the world are ſo effectually promoted, may be called *a ſacrifice for the ſin of the world* in a metaphorical ſenſe, with as much propriety as *prayer*, and *praiſe*, and *almſgiving*, are called *ſacrifices with which God is well-pleaſed.* But not to inſiſt on what is well known, that prayer, and praiſe, and almſgiving, are nowhere called *ſacrifices for ſin*, I reply, 1. That if Chriſt's death hath no other efficacy in procuring pardon for ſinners, but by promoting their reformation and exciting them to virtue; the ſufferings and death of any other prophet or martyr may with as much truth and propriety, as the ſufferings and death of Chriſt, be called *a ſacrifice for ſin;* and the ſalvation of penitents may as truly be aſcribed to their ſufferings and death, as to Chriſt's; at leaſt, in as far as their ſufferings added weight to their doctrine; and in proportion to the influence which their doctrine, in conjunction with their example, hath had in exciting others to virtue. Yet, nowhere in ſcripture are the ſufferings of any prophet or martyr, termed *a ſacrifice for the ſin of the world;* nor is the ſalvation of ſinners aſcribed to any of them; nor are any of them called *ſaviours.* In particular, the apoſtle Paul, who, next to his maſter, ſuffered the greateſt evils for the confirmation of the goſpel, and who exhibited an illuſtrious example of all the virtues both active and paſſive, hath nowhere ſpoken of his own ſufferings and death as a ſacrifice for ſin. He ſpeaks, indeed, Philip. ii. 17. of his willingneſs to be *poured out upon the ſacrifice and ſervice of the faith* of the Philippians. But not to mention, that the *faith* of the Philippians is called *the ſacrifice*, the alluſion is not to *the ſin-offering*, but to *the meat-offering*,

on which oil was commonly poured, Levit. vi. 15. Consequently, the apostle's meaning, stript of the metaphor, is simply, that he was willing to die for the confirmation of the faith of the Philippians, that being made strong it might be rendered acceptable to God, as is evident from 2 Tim. iv. 6. where the same expression is introduced and applied to the apostle's dying: Ἤδη σπένδομαι, *I am already poured out, and the time of my departure hath come.* In short, so far was Paul from considering his own sufferings as a sacrifice for sin, that he rejected the idea with abhorence, 1 Cor. i. 13. *Was Paul crucified for you?*—2. If the efficacy of the death of Christ in saving mankind, consisted only in its being a confirmation of his doctrine, and in its being an illustrious example of courageous suffering for truth, whereby mankind are powerfully excited to virtue, How can those be saved by his death who lived before he came into the world, most of whom never heard that he was to come and die, and could know nothing either of his doctrine or example? In like manner, How can those be saved by his doctrine and death, who, although they have lived since his coming, never have heard of either? And yet, in the scriptures, all who shall be saved from the beginning to the end of the world, are expressly declared to be saved through the efficacy of his death, 1 John ii. 2. *He is the propitiation for our sins; and not for our's only, but for the sins of the whole world.*—John xi. 51. *This he spake not of himself; but being high priest that year, he prophesied that Jesus should die for that nation: And not for that nation only, but that also he should gather together in one the children of God who were scattered abroad.*—3. Although it be true that Christ's death hath a powerful influence in promoting the practice of virtue among those to whom it is made known, that influence cannot be the only reason of its being called *a propitiation for the sins of the whole world.* To merit that appellation, it must, as was formerly observed, have some efficacy additional to, and beyond mere instruction, example, and government, of which many of mankind are to have the benefit, although they have never heard of Christ's death.—What that influence is, and how it operates in procuring pardon for penitent sinners, God hath nowhere told us; but its effects he hath clearly enough revealed from the beginning. For, in the sentence which he passed on the serpent after it seduced our first parents, Gen. iii. 15. by foretelling, that *the seed of the woman would bruise the serpent's head,* and in so doing have his *own heel bruised,* God declared, that the seed of the woman, by dying, would render the malicious contrivance of the devil for destroying the human species, abortive. Accordingly, in the sentences which God passed on Adam and Eve, by saying, that she was *to bring forth children in sorrow;* and that he was *to eat bread in the sweat of his face, till he returned to the ground,* God intimated, that he permitted them to live and beget children;

children; and placed them and their poſterity, from that time forward to the end of the world, under a law better ſuited to their weakened nature, than that which they had lately broken; and that he granted them this grace, or favour, on account of the ſeed of the woman's having his heel bruiſed when he ſhould bruiſe the ſerpent's head. In this *firſt inſtance*, therefore, the death of Chriſt in proſpect, had the efficacy to ſuſpend the chief temporal penal conſequence of Adam's ſin. And by procuring for him, and all his poſterity, a new trial under a more gracious law than the firſt, it will, in the *ſecond inſtance*, prevent the eternal penal conſequences of ſin with reſpect to all who through faith and repentance are capable of being pardoned. Such, then, according to revelation, is the efficacy of the ſufferings and death of Chriſt as a ſacrifice for ſin, in preventing the penal conſequences of mens tranſgreſſions, both in this life, and in that which is to come.

SECT. III. *Of the Mediation of Chriſt as a Prophet and King, whereby Mankind are delivered from the power of Sin.*

Having deſcribed and defended the mediation of Chriſt as a prieſt, whereby ſinners are freed from the puniſhment of ſin, it remains to treat of his mediation as a prophet and king, by which they are delivered from the power of ſin.

After mankind had remained under the guidance of their own reaſon, as long as was neceſſary for making them ſenſible by experience, of its inſufficiency to lead them to the knowledge and practice of their duty; and after the moſt learned heathen nations had actually loſt the knowledge of God, and were become exceſſively corrupted, it pleaſed God to ſend his Son into the world, as a prophet divinely commiſſioned and inſpired, to teach them the doctrines and precepts of religion, and to make known to them the rewards and puniſhments of a future ſtate.

Chriſt's mediation as *a prophet*, Butler hath deſcribed, Analog. p. ii. chap. v. ſect. 6. in the following terms: " He publiſhed anew the " law of nature, which men had corrupted, and the very knowledge " of which, to ſome degree, was loſt among them. He taught man- " kind; taught us authoritatively to live ſoberly, righteouſly, and " godly, in this preſent world, in expectation of the future judgment " of God. He confirmed the truth of this moral ſyſtem of nature, " and gave us additional evidence of it; the evidence of teſtimony. " He diſtinctly revealed the manner in which God would be wor- " ſhipped, the efficacy of repentance, and the rewards and puniſh- " ments of a future life. Thus, he was a prophet in a ſenſe in which

" no other ever was. To which is to be added, that he set us a per-
" fect example, that we should follow his steps."

To this mediation of Christ as a prophet, it may perhaps be objected, that it was not necessary, because, by his own immediate operation, God might have communicated to mankind, at their birth, whatever knowledge of the doctrines, and precepts, and sanctions of religion was requisite. True, He could have done this; but the objector should recollect, that to instruct mankind in the knowledge of religion by the mediation of his Son, is analogous to the method in which God instructs them in the knowledge of the things pertaining to the present life. For, notwithstanding he could easily have brought the whole human species into the world, with the knowledge and experience of full grown men, he hath not thought fit to adopt that constitution, but bringeth them all into the world infants, ignorant of every thing; and maketh use of the mediation of their parents and teachers, for conveying to them the knowledge necessary to their conducting the affairs of the present life properly. Just so, God hath not thought fit to bring the human species into the world, endowed with the complete knowledge of spiritual and divine things; but, for their instruction in these matters, maketh use of the mediation of Christ, that is, maketh use of the labours of the holy prophets, apostles, and ministers of Christ, seconded by the influences of his Spirit. And where the instruction of prophets and apostles, and of the ministers of the gospel is withheld, Christ, in the course of his providence, raiseth up in every nation teachers from time to time, whose labours, likewise, he rendereth successful to a certain degree, by the influences of his Spirit. Wherefore, this method of instructing mankind in matters of religion and morality, by the mediation of Christ, being similar to the method in which God instructs them in the matters which relate to the present life, by the mediation of parents and teachers, it cannot be objected against as unworthy of God.

Secondly, For delivering mankind from the power of sin, and leading them to the practice of virtue, God appointed his Son's mediation as *a King;* that is, he hath made him governor of the world, and appointed him to erect a kingdom in it which is not of this world, and authorized him to govern it not by force, but by methods suited to that rational nature, and that liberty of action, wherewith he hath endowed men; that becoming his subjects willingly, they may obey his laws from choice.—This spiritual kingdom Christ hath erected, by uniting into one *church* or religious community, all those, who through his mediation as a prophet, being enlightened with the knowledge of true religion, have received his laws as the rule of their conduct.—To this church Christ hath committed all those revelations which God hath been pleased to make to mankind, both in early and

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in later times to be preſerved for the benefit of the world.—In this church alſo, Chriſt hath appointed the pure ſpiritual worſhip of God to be performed publicly, and a ſtanding invitation to religion to be given to ſinners to the end of the world, by miniſters ſpecially ſet apart to that office, *to open their eyes, to turn them from darkneſs to light, and from the power of Satan to God.*—This church or religious community, Chriſt governs not only by laws written on the hearts of individuals, but alſo by laws written explicitly in his word.—With this church Chriſt is ever preſent in an inviſible manner; and is gradually enlarging it, and thereby is extending his kingdom through the world; and hath promiſed to protect it by his providence againſt its enemies, ſo that the gates of hell ſhall never prevail againſt it in ſuch a manner as to deſtroy it.—Beſides this outward viſible church, conſiſting of all who are favoured with an external revelation, and who profeſs to believe that revelation, Chriſt hath another church or kingdom, which likewiſe is not of this world, called his *catholic inviſible church*, conſiſting of all perſons ſcattered over the face of the earth, who live in obedience to his laws written on their hearts, and who worſhip God by thoſe natural acts of piety which right reaſon dictates. This church alſo Chriſt protects by his providence, ſo that it ſhall never periſh. To the end of the world there ſhall ſtill be men in every age and nation, who make conſcience of knowing and doing the will of God according to the light afforded them by their own natural powers, and by ſuch inſtructors as from time to time Chriſt raiſeth up to teach them.—Laſtly, Though great numbers of mankind, both in his viſible church and out of it, do not obey the laws of Chriſt ſincerely, yet as all are bound to obey him, they ſhall all be judged by him at laſt: and in ſuch a manner, that his government will iſſue in infinite and endleſs happineſs to the obedient, but in unſpeakable miſery to the obſtinately rebellious. For Chriſt is gone *to prepare a place for his people, and will return to take them to himſelf, that where he is there they may be alſo.* At which time likewiſe he will *ſend everlaſting deſtruction on them who know not God*, as well as on them *who obey not the goſpel of his Son.*

To the mediation of Chriſt as a king, for the purpoſe of delivering mankind from the power of ſin, and of training them to virtue, it hath been objected, that it is unneceſſary, becauſe, as God might have brought every individual of the human ſpecies into the world perfect in knowledge, ſo he might have brought them into the world perfect in virtue; and if, afterwards, any of them had fallen into vice, he might have reſtored them by an immediate exertion of his own power, without having recourſe to ſuch a complicated conſtitution as the mediation of his Son. True. But it ſhould be conſidered, that in the natural world nothing is brought to paſs by an immediate exertion of the power of God, excepting what are called *the laws of nature.*

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All other things are accomplished by the intervention of means. For instance, Whatever hath life, is brought into the world by the instrumentality of parents, although God could have brought them into life merely by willing it. In like manner, he might have supported the life of animals by his own power, without the intervention of means, if he had so pleased. Yet he hath chosen to do it by food, to the production whereof a great variety of means are employed; in each of which, his wisdom, and power, and goodness, are as much exerted and displayed, as they would have been, if the life of animals had been supported by an immediate exertion of his power, without any means.—This being the course which God follows in the administration of his natural kingdom, why should it be thought proper for him to follow a different course in the government of the moral world. As Taylor justly observes, in accomplishing his purposes, in the moral as well as in the natural world, by the instrumentality of means, God hath multiplied and beautifully diversified the displays of his perfections, in such a sensible manner, that the attention of his intelligent creatures is roused, their powers of contemplation are exercised, their admiration and gratitude are excited to a much higher degree, than if every thing in the natural and moral world had been produced without means. In this constitution, therefore, there is the greatest propriety, since it is impossible to turn our eyes to any part of either world, without beholding God in those multiplied and varied exertions of his perfections, by which he accomplisheth his purposes. So that in both worlds God employs means, not because he is deficient either in wisdom or in power, but to multiply the instances of both; and to set these before his rational creatures, as the most engaging subjects of contemplation, and the most powerful motives of action: A method of exerting his perfections more proper in the moral world than even in the natural; because to render men accountable, it is necessary that they be induced by rational considerations, to become virtuous from choice.

Thus, as Butler observes, it appears, that against the mediation of Christ as a prophet and king, there lieth no objection, but what may be urged with equal force against the natural providence of God.

SECT. IV. *Of the Objection to the Mediation of Christ, taken from the Dignity of his Person.*

Notwithstanding all that hath been said in vindication of the mediation of Christ, there still remaineth one objection, which I have not hitherto mentioned, but which I have reserved last of all, to be treated of by itself, because being levelled, not against any one part of

of the mediation of Chriſt, but againſt the whole thereof, it requires to be completely diſcuſſed. The objection of which I ſpeak, is that taken from the dignity of the Mediator, and the meanneſs of the creatures for whom his mediation was appointed.

In ſcriptures, the Mediator is ſaid to be the only begotten Son of God, the brightneſs of his Father's glory, and the expreſs image of his perſon; the maker of all things in heaven and on earth, viſible and inviſible; and who having made all things, upholdeth them by the word of his power, and governs the whole as its Lord or proprietor. This great perſonage is ſaid to have diveſted himſelf of the form of God, and to have appeared on earth in the likeneſs of man, and to have humbled himſelf ſtill farther, by ſuffering the painful and ignominious death of the croſs as a malefactor; and all for the purpoſe of ſaving the ſinful inhabitants of this earth, which in compariſon of the immenſity of the univerſe, is as nothing; and who being, as is ſuppoſed, the loweſt order of God's rational creatures, their ſalvation, it is affirmed, was an end too inconſiderable to merit that a perſon of ſuch dignity ſhould aſſume the human nature, and therein die as a malefactor to accompliſh it; and that, after his reſurrection, he ſhould continue united to the human nature for ever. Theſe things, it is ſaid, are ſo aſtoniſhing, that our underſtanding, dazzled and confounded by them, cannot conceive them to be poſſible.

This objection being conſidered by infidels as ſufficient to overturn the goſpel from the foundation, merits our attention; eſpecially as it is plauſible, and at times hath occaſioned doubts in the minds even of enlightened believers.—To remove this embarraſſing objection, let it be obſerved, that notwithſtanding the mediation of ſo great a perſon as the only begotten Son of God for the ſalvation of the human ſpecies, may at firſt ſight appear a tranſaction unworthy of him, on account of the low rank mankind hold in the creation, and on account of the ſmall dimenſions of the earth their preſent habitation, in compariſon with the other orbs, which are ſuppoſed to be inhabited, and which compoſe the great ſyſtem of the univerſe, the mediation of the Son of God for the ſalvation of ſuch creatures, will not appear unworthy of him, if the importance of the human ſpecies, as rational creatures, is juſtly eſtimated, and the conſtitution of the earth their preſent dwelling place, is duly attended to.

And firſt, to begin with the earth the habitation of the human ſpecies, for whoſe ſalvation the mediation of Chriſt was appointed, it is acknowledged that, in reſpect of its magnitude, it holds but a middle rank even among the orbs of which our ſolar ſyſtem conſiſts. Neverthelefs its importance, as the dwelling place of mankind, may depend, not ſo much on its relative magnitude, as on the exquiſite contrivance of its parts, their nice arrangement, their apt union, and their

their ſuitableneſs to produce the ends for which they were deſigned. Judging of the earth according to this rule, although it now lieth under the curſe of God, and bringeth forth to man nothing ſpontaneouſly but thorns and thiſtles, Gen. iii. 18. it was, in its primitive ſtate, more excellent in many reſpects than it appears to be at preſent; as may be gathered from the excellence of its productions before it was curſed of God. Gen. ii. 9. *Out of the ground made the Lord God to grow every tree that is pleaſant to the ſight, and good for fruit: the tree of life alſo in the midſt of the garden,* whoſe fruit, by the operation of God, poſſeſſed the noble quality of rendering thoſe who ate of it immortal; juſt as the preſent fruits of the earth, by the ſame operation, keep men alive for a time: alſo it produced *the tree of knowledge of good and evil,* which may be called *the tree of death,* becauſe its fruit was of ſuch malignancy, that it not only introduced diſeaſes and death into the body of him who ate of it, but alſo corrupted his mind by inflaming his paſſions; as our firſt parents by fatal experience found. Farther, the importance of our globe in the mundane ſyſtem may be learned from this, that one of the purpoſes for which the mediation of the Son of God was appointed, is declared in ſcripture to be, to put the righteous in poſſeſſion of an habitation ſimilar to the earth in its primitive ſtate, that that illuſtrious diſplay of the perfections of God which was made in its original conſtitution, may not periſh from the univerſe. Hence the habitation of the righteous after the reſurrection, is called *a new heaven, and a new earth*: and the creation thereof, is termed by the apoſtle Peter, Acts iii. 21. *The reſtitution of all things, which God hath ſpoken,* or promiſed, *by the mouth of all his holy prophets ſince the world began.* In this new earth, wherein the righteous are to live for ever in an embodied ſtate, there will be no curſe to ſpoil its contexture, or to mar its productions, or to blaſt its beauty, as in this earth; but it will remain, without any change, an illuſtrious monument of the great Creator's wiſdom, power, and goodneſs, to all eternity; as was juſt now obſerved. And if ſo, are we not warranted to ſuppoſe that, in the view of God, our earth had a pre-eminence above many other parts of the univerſe.

2. With reſpect to the human ſpecies, for whoſe ſalvation the mediation of Chriſt was appointed, although their habitation be but of ſmall dimenſions, conſidered in relation to the immenſity of the univerſe, they may be of more account for their numbers, than the inhabitants of any other world in the ſyſtem, however great its dimenſions may be. For who can tell, whether rational beings any where elſe propagate their kind, as the human ſpecies doth: And, whether any where elſe, the conſtitution taketh place which ſubſiſts in our world, in which multitudes die, almoſt as ſoon as born, and multitudes live only a few years, then are removed, and their places are filled

filled by new comers, who in like manner die and are ſucceeded. And, for as much as all who die, whether in early infancy, or in advanced age, are to be brought a ſecond time into life, namely by a general reſurrection, and on that occaſion are all to be finally diſpoſed of, according to their different capacities and deſerts; I ſay when *The myſtery* or ſecret purpoſe *of God* in creating mankind, is in this manner completed, the human ſpecies may be found more conſiderable for their number, than the inhabitants of other orbs whoſe dimenſions are greater, but who do not die. And on account of their immenſe number, this our ſpecies may have been judged by God worthy to be redeemed, or ſaved from periſhing, by the mediation of ſo great a perſon as his only begotten Son.

The multiplication of the human kind by generation, which takes place in our ſyſtem, is a thing ſo wonderful, whether their bodies or their ſouls are conſidered, that were it not a matter of daily experience, it would be thought an abſolute impoſſibility. Wherefore, if generation takes place in no other ſyſtem of rational beings, the human ſpecies to which that faculty hath been imparted, may be of more importance in the ſight of God, than any other ſpecies which doth not poſſeſs the ſame faculty; and on account of their number, the *new earth*, or material habitation, which is to be aſſigned to them who are ſaved after they are reſtored to life, will probably be of greater magnitude, than any earth or material habitation exiſting at preſent in the univerſe.

3. As the human ſpecies the inhabitants of this earth, may, in reſpect of their number, be more conſiderable than the inhabitants of any other habitable globe, they may be more conſiderable even in reſpect of their nature. For as Taylor hath obſerved, in his key to Romans, No. 133. The human body, though it is now contaminated with diſeaſe and ſubjected to death, having been created in its original ſtate capable of immortality, it may have been the chief of all the organized material works of God; the work in which his wiſdom and power ſhine moſt illuſtriouſly. For, as it is compoſed of a denſe or groſs fleſhly ſubſtance, its ſtructure muſt on that account be the more exquiſite, in order to its being united to, and animated by a rational ſpirit, in ſuch a manner that its organs of ſenſation ſhould convey to that ſpirit ideas of things external; and its members being acted upon by the volitions of that ſpirit, ſhould become fit inſtruments of its operations during its union with the body. The ſuperior excellence of the mechaniſm of the human body, may likewiſe be underſtood from God's declared reſolution to raiſe the bodies of the righteous at the laſt day, incorruptible and immortal; which, it is ſuppoſed, is the ſtate in which the human body would have been

continued by the use of the tree of life, if our first parents had not violated the law of their creation. And, having raised them in this excellent form re-united to their spirits, he will continue them so united for ever, that this most admirable piece of material mechanism may remain an eternal monument of his divine skill in its formation.

Next, with respect to the human spirit, although its faculties are greatly weakened, and their operations are exceedingly obstructed, through the disorders introduced into the human frame by our first parents eating the forbidden fruit, its faculties are of such a nature, and its operations are so excellent, as plainly to demonstrate, not only that man was originally made after the image of God; but that, at the resurrection, when the human spirit is joined to a body fashioned like to the glorious body of Christ, its faculties will appear vastly superior to what they are now supposed to be. Wherefore, in respect of their spirits, the human species may be beings of an order eminently excellent. The sin which hath been, and still is in the world, is no proof of the meanness of the human nature; otherwise, as Taylor justly observes, No. 133, the angels who sinned, will be proved to be as mean and contemptible in their nature as men. As little will the weakness of infancy, the imperfections of our views in the first stages of life, and our being subject to pain, disease, and death, prove us to be an inconsiderable part of the creation; since, as the same author remarks, the Son of God experienced in our nature all these disadvantages, and yet lost nothing of his original excellence. In short, for any thing that appears, there may be in the human mind, powers and faculties equal to those of the highest angels, which, in the future state, when the soul is united to its glorified body, will display themselves in an admirable manner; agreeably to our Lord's declaration, Matth. xiii. 43. *Then shall the righteous shine forth as the sun in the kingdom of their Father.*—The human species, both in respect of their body and spirit, being of a nature so excellent, their preservation must be acknowledged an end not unworthy of the infinite wisdom of God to accomplish, even by so great an interposition as the mediation of his own Son.

4. Although mankind, through the disobedience of their first parents, have been degraded below their natural rank, Who, as Taylor suggests, can tell whether the trials which in this degraded state they are exposed to, may not be more severe than the trials allotted to any other species of the rational creatures of God? The corrupted diseased bodies, in which our spirits are lodged, and which have a great influence, not only on our passions, but on our powers of perception and reasoning; the state of infancy and childhood, in which we remain so long subject t animal appetites and passions, without the aids of experience and reason, and in which habits of sensuality are

are early formed; the pernicious influence of the evil examples which continually ſurround us; with many other diſadvantages, all concurring to render a right conduct in our preſent ſtate extremely difficult; I ſay, theſe things conſidered, the virtue of beings placed in ſuch unfavourable circumſtances, though it be not a perfect virtue, may in ſome reſpects excel the more perfect virtue of other beings who are not expoſed to ſuch a long and ſevere courſe of trial as that to which mankind are ſubjected. Wherefore, to produce a virtue thus tried, may have been an end not unworthy of the mediation of the Son of God. Eſpecially if we add,

5. That the virtue of beings circumſtanced as men are, and exerciſed under ſuch embarraſſing difficulties and temptations, being ſuperior to the virtue of other intelligent creatures, who have not been ſo exerciſed and tried, it is far from being unreaſonable to ſuppoſe with Taylor, that by their trials and acquirements, the redeemed of the human ſpecies may be fitted for nobler employments and higher charges than other beings, who, perhaps, were naturally ſuperior to them, but who are their inferiors in this ſecond ſtage of their exiſtence, not having been exerciſed and improved as they have been. To uſe the before mentioned excellent author's words: "Who can tell "how widely, ſuch as have honourably paſſed through the trials of "this ſtate, may be diſperſed through the univerſe; how much their "capacities ſhall be enlarged; what offices and truſts will be put into "their hands; how far their influence ſhall extend; and how much "their ſalvation may contribute to the good order and happineſs of "the univerſe?" Something of this kind ſeems to be intimated in thoſe expreſſions of ſcripture, in which the redeemed of the human ſpecies are repreſented as made *kings and prieſts* unto God, even the Father; and in thoſe paſſages, where it is promiſed *to him who overcometh*, that *he ſhall ſit with Chriſt on his throne*, *even as he overcame*, *and is ſet down with his Father on his throne.* And ſince we know by revelation, that ſome of the angels are at preſent employed as miniſtring ſpirits to ſuch of the human race as ſhall be heirs of ſalvation, May not the redeemed of the human ſpecies, now raiſed to an high degree of perfection, be themſelves employed according to their different capacities, in the like offices to beings of an inferior nature? And notwithſtanding the number of mankind, who, from the beginning to the end of the world, are to be thus exalted and rewarded, though great, may be but ſmall in compariſon of thoſe who ſhall periſh, this, inſtead of being an objection to the foregoing conjecture, is rather a confirmation thereof; becauſe, being a proof of the ſeverity of the trial to which mankind are expoſed, it enhances the virtue of thoſe who paſs through that trial with honour, and ſheweth, that not-

withstanding their number should be comparatively small, it was not below the dignity of the Son of God, for the sake of saving them, to assume the human nature, and to continue united to it for ever, as an eternal monument of what he did and suffered for their salvation.

6. We may even ask, with Taylor, "Who can determine how far "the scheme of redemption may exceed any scheme of the divine "wisdom in other parts of the universe? Or how far it may affect "the improvement and happiness of other intelligent creatures, even "in the remotest regions?" The divine dispensations towards men, may be made known in other systems by revelation, even as the sin and punishment of the angels, have been made known to us. Besides, we are told expressly, Ephes. iii. 10. *That now to the governments, and to the powers in the heavenly regions, the manifold wisdom of God is made known through the church.* And Saint Peter assures us, 1 Epistle i. 12. That *these things the angels desire to look into.* It is therefore the sense of revelation that the heavenly hosts study the wisdom and grace manifested in our redemption; and that they increase their stock of knowledge, by contemplating those displays which God hath made of his love in his dealings with mankind. If so, is it unreasonable to suppose, that the mediation of the Son of God for the salvation of men, will be made known to other systems of God's reasonable creatures; to whom also, if they stand in need of it, the benefit of Christ's death may be extended? And although they should not need any atonement, because they have not sinned, the knowledge that such an atonement was required and made for others, may have an influence in supporting God's government, even among them, and in confirming them in their obedience for ever.

7. Lastly, As there is but one God who made and ruleth the universe, however different the methods may be by which he governs his rational creatures dispersed through the immense regions of space, it is reasonable to conclude that these methods are all connected by some general principle, which hath such influence in them all, as to form one great and effectual plan for promoting the virtue and happiness of the whole. Now, who can tell whether the mediation of Christ for the salvation of the human species, may not be a principle of the kind just now described? And whether it may not contribute to promote the virtue and happiness of all the rational creatures of God to whom it shall be made known, as well as to promote the virtue and happiness of the human species, for whom it was more immediately intended? It is true, we are ignorant at present of the manner in which Christ's mediation will operate among the various systems of God's rational creatures. But when a communication is opened among the different orders of intelligent beings dispersed through

through the univerſe, it is reaſonable to think that the manner in which the mediation of Chriſt operateth, in promoting the virtue and happineſs of the rational creatures which compoſe theſe different ſyſtems, will be diſcovered. And when that period arriveth, the mediation of Chriſt for the ſalvation of the human ſpecies, will doubtleſs appear a tranſaction highly worthy of God to have appointed, and of the Son of God to have accompliſhed, even by a method ſo unexpected as his ſufferings and death in the human nature.

Upon the whole, from the foregoing views of the human ſpecies, which are by no means irrational, this our ſyſtem, in which the purpoſes of God reſpecting us, are brought to paſs by trials and by a ſcheme of providence, which, for ought we know, have no place any where elſe in the univerſe, may exceed all the other ſyſtems, ſo far as to render the ſcheme of our redemption, and the mediation of ſo great a perſon as the only begotten Son of God for accompliſhing it, highly worthy of the divine wiſdom, notwithſtanding the dimenſions of the earth, our preſent dwelling-place, be inconſiderable compared with the immenſity of the creation; and notwithſtanding our ſpecies may, at firſt ſight, appear inferior to the other rational creatures of God. For, as hath been already ſhewed, the effects of the mediation of Chriſt for our ſalvation, may in many reſpects be highly beneficial to all God's rational creatures to whom it is made known; to thoſe who inhabit the remoteſt regions of the univerſe, and even to ſuch of them as hold the higheſt ranks in the ſcale of the creation.

PRE-

PREFACE

TO THE PHILIPPIANS.

SECT. I. *Of the Founding of the Church at Philippi.*

PAUL, with his assistants Silas and Timothy, after having preached in most of the countries of the lesser Asia, were directed by the Holy Ghost to pass over into Europe, in the spring of the year 51, for the purpose of offering salvation to the Greeks, at that time the most celebrated people in the world for their genius and learning. These messengers of God, therefore, loosing from Troas, landed at Neapolis, a city of Macedonia; but making no stay there, they went directly to Philippi, at that time a Roman colony. At Philippi, as the writer of the Acts of the apostles informs us, chap. xvi. 18. they abode a considerable time and converted many; among whom was Lydia, a native of the city of Thyatira, who now resided in Philippi for the sake of commerce; and the jailor of the prison into which Paul and Silas were cast. These, with the rest of the converted, afterwards rendered themselves remarkable, by their love to the apostle, and their zeal to advance the progress of the gospel. Feeling themselves unspeakably happy in being brought out of the darkness of heathenism, they conceived, it seems, a strong desire that their countrymen should share in the same felicity. For while the apostle preached in Thessalonica, the metropolis of Macedonia, the brethren at Philippi sent him money twice, that the success of the gospel might not be hindered by its preachers becoming burdensome to the Thessalonians. The same attention they shewed to the apostle, and for the same reason, while he preached the gospel in Corinth, 2 Cor. xi. 9.—These, however, were not the only proofs which the Philippians gave of their good disposition. Their behaviour in other respects was every way worthy of their profession. They maintained the doctrine of the gospel in purity, and walked in the holy manner required by its precepts. The Christians at Philippi, therefore, were deservedly much beloved of the apostle. He visited them often as he passed to and from Greece, and in these visits confirmed them in the faith, and gave them much spiritual consolation.

SECT.

Sect. II. *Of the Occasion of writing the Epistle to the Philippians.*

The brethren at Philippi, having heard of their spiritual father's imprisonment at Rome, sent Epaphroditus, one of their most esteemed pastors, to that city, to comfort him by making known to him their love, and by supplying him with money, that he might want nothing necessary to render his confinement easy, chap. iv. 18. In making this present to the apostle, all the brethren of that church, no doubt, contributed according to their ability; but none more liberally, we may believe, than Lydia, who was the apostle's first convert there, and who shewed such attachment to Christ, and such regard to his servants, that she constrained them to lodge in her house all the time of their first abode at Philippi.—The bishops, likewise, and deacons, (of whom it seems there were several now in that church,) shewed equal forwardness with the other brethren in expressing their respect for the apostle by so seasonable a gift; as may be gathered from his mentioning them particularly in the address of his letter.

This new instance of the Philippians love to their spiritual father, and of their zeal for the gospel, making a deep impression on his mind, he wrote to them the letter in the canon bearing their name, in which he first of all praised them for their faith, and for their earnest desire to contribute to the spreading of the gospel. Next, as news which he knew would be most acceptable to the Philippians, he informed them, that he had preached with great success in Rome, and that his imprisonment, instead of hindering, had furthered the gospel, by making it known even in the palace itself. Then expressed his hopes of being soon released; in which case he promised to visit them; but in the mean time he would send Timothy to comfort them. Also he thanked them in the most handsome manner for their kind remembrance of him, and for their care in supplying his wants. And to make them easy, he told them, that through their liberal gift, he had every thing which his present situation rendered necessary.

From the manner in which the apostle expressed himself on this occasion, it appears that before he received the Philippians present, he was in great want even of necessaries; which may seem strange, considering how numerous and rich the brethren in Rome must have been. But we should remember, that as Paul had not converted the Romans, he did not think himself entitled to maintenance from them: That being a prisoner, he could not work, as in other places, for his own support: That from the churches where enemies and opposers had raised a faction against him, he never would take any thing: And that the Philippians were the only church with which he communicated, as concerning giving and receiving. This honour he did them,

because

becaufe they loved him exceedingly, had preferved his doctrine in purity, and always had behaved as fincere Chriftians.

The excellent character of the Philippians, may be underftood from the manner in which this epiftle is written. For while moft of his other letters contain reprehenfions of fome for their errors, and of others for their bad conduct, throughout the whole of the Epiftle to the Philippians, no fault is found with any of them; unlefs the caution, chap. ii. 3, 4. to avoid ftrife and vain glory in the exercife of their fpiritual gifts, can be called a reprehenfion. But his letter is employed entirely in commending them, or in giving them exhortations and encouragements, which as Chryfoftom long ago obferved, "is a ftrong proof of the virtue of the Philippians, who gave their "teacher no fubject of complaint whatever." However, though the apoftle entertained a good opinion of the Philippians, he by no means wifhed them to reft fatisfied with their prefent attainments. For he told them that he himfelf conftantly endeavoured to make farther progrefs in virtue, and ordered them all to walk by the fame rule.

The affectionate and encouraging ftrain in which the letter to the Philippians is written, was owing in part to the good account which Epaphroditus their paftor had given of their behaviour. But, having brought word alfo, that the Judaizing teachers were endeavouring to introduce themfelves among the Philippians, the apoftle judged it neceffary to put them on their guard againft perfons, whofe whole bufinefs was to deftroy the purity and peace of the churches. And therefore, in chap. iii. it is obfervable that the apoftle's zeal for the truth, and his great love to the Philippians, led him to fpeak of thefe corrupters of the gofpel with more bitternefs, than in any of his other letters. Perhaps alfo, he was directed to do fo by a particular impulfe of the Spirit, who judged it proper that this fharpnefs fhould be ufed for opening the eyes of the faithful, and making them fenfible of the malignancy of the falfe teachers, and of the pernicious tendency of their doctrine.

SECT. III. *Of the Perfon by whom the Epiftle to the Philippians was fent, and of the Time when it was written.*

After Epaphroditus came to Rome, he employed himfelf with fuch affiduity in preaching the gofpel, and in miniftring to the apoftle, that through mere fatigue he fell into a dangerous difeafe, which had well nigh coft him his life. He recovered indeed: But his ficknefs was of fuch continuance, and his recovery was fo flow, that before his health was eftablifhed, the diftrefs his friends at Philippi were in on his account, was reported to him in Rome, and had made him extremely

tremely desirous of returning to them. As soon therefore as it was safe for him to undertake the journey, the apostle dismissed him with this letter, in which he informed the Philippians of Epaphroditus's sickness, and of his longing to return to them. At the same time, bearing testimony to the worthiness of his character, and to his faithful services in the gospel, he not only made apology to the Philippians for their pastor's long absence, but recommended him more than ever to their esteem, and secured him an affectionate reception when he should return. See chap. ii. 25.—30. These circumstances would have proved Epaphroditus the bearer of this letter, although the apostle had not said expressly, ver. 25. *that he judged it necessary to send unto them Epaphroditus.*

As to the time when the epistle to the Philippians was written, it is generally believed to have been towards the end of the apostle's confinement. For when he wrote it, he had good hope of being released, chap. i. 25. ii. 24. but did not expect to be set at liberty immediately. For said he, chap. ii. 19. *I hope in the Lord Jesus to send Timothy to you soon, that I also may have good courage when I know your affairs.* Wherefore, since Timothy was to bring him an account of the affairs of the Philippians, the apostle certainly expected his return before he himself was released; or at least before he left Italy. From Heb. xiii. 23. we learn that Timothy was actually sent to Philippi, consequently we may suppose that the apostle, who was released according to his expectation, waited for Timothy's return at some place in Italy, that they might set out together for Judea. And the apostle's release happening as is generally believed in the spring of A. D. 62. the epistle to the Philippians may have been written in the summer or autumn of A. D. 61.

CHAP. I.

View and Illuſtration of the Matters in this Chapter.

AFTER giving the Philippians, with their biſhops and deacons, his apoſtolical benediction, St Paul thanked God for their converſion; declared his perſuaſion that God would preſerve them in the faith to the end of their lives, through the confirmation which the goſpel would derive from his ſufferings; expreſſed the moſt tender affection for them; and prayed God to beſtow upon them ſpiritual bleſſings, that they might be filled with the fruits of righteouſneſs, ver. 1.—11.—In the next place, leſt they might have been afraid that his long impriſonment had been hurtful to the goſpel of Chriſt, he aſſured them that it had contributed to advance that good cauſe, ver. 12.—in ſo much that the goſpel was now known in the palace itſelf, ver. 13.—That the indulgence ſhewn to him, had made many of the brethren more bold in preaching than formerly, ver. 14.—Yet they were not all actuated by laudable motives, ver. 15.—For ſome preached publicly, merely to enrage the prieſts and magiſtrates againſt him, as the ringleader of the Chriſtians, ver. 16.—But he told the Philippians, he knew that this, through the direction of the Spirit of Chriſt, would rather contribute to his enlargement, ver. 19.—At the ſame time he declared his reſolution boldly to defend the goſpel when brought before the emperor, even although it were to bring death upon himſelf, ver. 20.—To be continued in life, he told them, would promote the cauſe of Chriſt, but to die would be more for his own advantage, ver. 21.—Therefore he was in a ſtrait, whether to chooſe life or death, ver. 23.—Only knowing that his continuing in life would be more for their intereſt, ver. 24.—he was perſuaded he ſhould ſtill live, ver. 25.—In which caſe he promiſed to viſit them, ver. 26.—In the mean time he exhorted them all to behave ſuitably to the goſpel. And in particular, ſtrenuouſly to maintain the true doctrine of the goſpel, both againſt the unbelieving Jews and againſt the heathens, ver. 27.—And to be in no reſpect terrified by their threatenings, ver. 28.—But to ſuffer chearfully for their faith in Chriſt, ver. 29.—After the apoſtle's example, ver. 30.

CHAP.

NEW TRANSLATION.

CHAP. I. 1 Paul and *Timothy* [1] *servants* [2] of Jesus Christ, to all the saints (48.) in Christ Jesus *who* are *in* Philippi, with the bishops and deacons: [3]

2 Grace *to* you, and peace (Rom. i. 7. notes 3, 4.) from God our Father, and FROM the Lord Jesus Christ.

3 I thank my God upon every remembrance of you, [1]

COMMENTARY.

CHAP. I. 1 *Paul and Timothy servants of Jesus Christ* in the gospel, *to all the believers in Christ Jesus who are in Philippi, with the bishops and deacons:*

2 *May grace be to you and peace from God, our* common *Father* whether we be Jews or gentiles, *and from the Lord Jesus Christ,* by whom the Father dispenses these blessings.

3 *I thank* the true *God, who is the object of my worship, as often as I think of you,* (Rom. i. 8. note 1.)

Ver. 1.—1. *Paul and Timothy.* See preface to 1 Thessalonians sect. 3. where the reason of Paul's inserting Timothy's name in the inscription of several of his epistles, although he was no apostle, is explained.—For Timothy's history and character, see pref. to 1 Tim.

2. *Servants of Jesus Christ.* Δȣλοι, literally *bondmen, slaves.*—This appellation was given to the chief ministers of the Eastern princes.—Wherefore, it may be considered as an honourable title, as was observed Rom. i. 1. note 1. Or, this appellation Paul and Timothy took perhaps to express the labours and hardships which they were undergoing in the service of Christ.—In writing to the Philippians, Paul had no occasion to assert his apostolical authority. There were no dissentions among them, and all of them loved and obeyed him sincerely as an apostle of Christ.

3. *With the bishops and deacons.* The Syriac translator hath rendered this: *Senioribus et ministris.* That the apostle ordained bishops and deacons in all the churches which he planted I think evident from Acts xiv. 23. where they are called by the general name of *elders.* That there were such at Ephesus, appears from Acts xx. 17. 28. where the *elders* of that church are expresly called *bishops.* Farther, Galat. vi. 6. *The instructor* is mentioned as a stated office in the church: And 1 Thess. v. 12. 3. *The presidents* are spoken of: And Col. iv. 17. Archippus is said to have received *a ministry in the Lord* among the Colossians.—The apostle did not mention the bishops and deacons in the inscription of his other epistles. But there were reasons for mentioning them in this epistle, and for omitting them in the rest. It was a letter of thanks to the church at Philippi for the present of money they had sent him; and in making the collections for that purpose, the bishops and deacons may have shewn such forwardness as merited this mark of respect and gratitude. His letters to the other churches were all concerning points of faith and practice; and therefore they were not addressed, to the bishops and deacons, lest they might have imagined these writings were their property, and that it belonged to them to communicate what part of them to the people they thought fit; or at least to interpret them according to their own fancy: a claim which the bishops in aftertimes set up. To prevent that abuse, and to give the people the property of his inspired epistles, and to teach them to read them and to judge for themselves concerning their true meaning, they were all inscribed to the churches, or to the saints in general. Besides, though they were first delivered to the bishops, or presidents of the particular churches for whose use they were designed, it was not left to them to communicate the contents of these letters to the people by word of mouth; but they were ordered to read them in the apostle's own words to all the holy brethren, 1 Thess. v. 27. and such as chose it, might, no doubt, take copies of them for their own use.

Ver. 3. *Upon every remembrance of you.* Επι παση τη μνεια ὑμων. This Peirce thinks should be translated, *For all your kind remembrance,* namely *of me.* And in his note he saith,

 "Paul

4 *Always in every prayer of mine for you all, with joy making prayer* to God that he would bestow on you every blessing.

4 (Always in every prayer of mine for you all, with joy, making *prayer*.)

5 In particular, I thank God *for your perseverance in the gospel from the first day till now*, ye having neither through fear of persecution relapsed unto heathenism, nor through the arts of false teachers gone over to Judaism.

5 (Επι, 190.) For your fellowship [1] in the gospel from the first day *till* now:

6 And that ye will persevere I have no doubt; *being persuaded of this very thing, that God who hath begun in you a good work* of faith and love, *will be completing it till the day of death;* when Christ will release you from your trial, (Pref. 2 Thess. sect. iv.)

6 Being *persuaded* of this very thing, that he *who* hath begun in you a good work, will *be completing* IT until the day of Jesus Christ: [1]

7 I express my charitable persuasion of your perseverance with the more boldness, *as it is reasonable for me to entertain this hope concerning you all, because I have your perseverance sincerely in view, both in my sufferings, and in my defence* before the emperor, *and in the confirmation of the gospel* by miracles: *Ye all being* thus *joint partakers* of the benefits *of my grace* of apostleship faithfully executed.

7 *As* it is *just* for me to think this (υπερ, 307.) *concerning* you all, because I have you in my heart, *both in* my bonds *and MY defence*, and confirmation of the gospel; [1] *ye all being joint* partakers of my grace.

" Paul seems to me to thank God, not for his own remembrance of them, or the mention
" made of them to him, but for their remembrance of him, and the kind supplies they had
" sent him."

Ver. 5. *For your fellowship in the gospel.* The apostle thanked God for the attention with which the Philippians heard the gospel; and for the readiness of mind with which they embraced it; and for their perseverance in the profession of it, in opposition both to the heathens and to the Jews: for I think all this is included in the phrase, *fellowship in the gospel.*—The Greek commentators by κοινωνια εις το ευαγγελιον, *fellowship in the gospel*, understand the presents of money sent by the Philippians to the apostle, whereby he was enabled to preach the gospel to the Thessalonians without expence. This sense of the phrase Peirce hath adopted. And it must be acknowledged that good works of this sort are called by Paul κοινωνια, 2 Cor. viii. 4. Yet as the readiness of mind with which the Philippians received the gospel, and their stedfastness in the profession of it, were subjects of thanksgiving which better deserved to be often mentioned by the apostle in his prayers, than their present of money to him, though very liberally bestowed, I have no doubt that it is what he meant by their *fellowship in the gospel.* Besides this intepretation agrees better with the context than the other. See ver. 6. note.

Ver. 6. *Who hath begun in you a good work, will be completing it until the day of Jesus Christ.* According to Peirce, the *good work* of which the apostle speaks, is that which the Philippians performed, by sending him money once and again while he preached in Thessalonica, Philip. iv. 16. But the hope and wish which he here expressed, that God who had begun that good work in the Philippians, would continue completing it until the day of Jesus Christ, forbids this interpretation. For so far was the apostle from wishing to have more money from the Philippians, that he wrote to them, chap. iv. 18. *Now I have all things and abound. I am filled, having received from Epaphroditus the things sent by you.*

Ver. 7. *Because I have you in my heart, both in my bonds, and my defence and confirmation of the gospel.* Here the apostle declared that his sincere desire of the perseverance of the Philippians, and of all his other converts, in the true faith of the gospel, animated him both to suffer

8 For God is my *witness that I vehemently* long after you all, *with* the bowels of Jesus Christ. (See Eff. iv. 34.)

8 Ye cannot doubt that in the whole of my conduct I have your perseverance in view: *For I call God to witness that I vehemently love you all, with an affection like that wherewith Jesus Christ loved mankind.*

9 And this I pray, that your love *still more and more* may abound [1] *through* knowledge, (και παση αισθησει) and *all* MORAL *feeling*;

9 *Moreover this I pray, that your* good work of *love* to Christ and to all mankind, *still more and more may increase through* your increasing *knowledge* of the doctrines of the gospel, *and* through your increasing *sense* of the excellency of its precepts;

10 *In order that* ye may approve *the* things *which* are excellent; [1] AND that ye may be sincere, [2] and without *occasioning stumbling*, [3] *until* the day of Christ;

10 *In order that ye may approve the things which are excellent; and that ye may continue sincere* in the profession and practice of the gospel, *and without occasioning others to stumble* by your apostacy, *until the day of Christ;* the day of your death.

11 *Filled* with the fruits of righteousness, which ARE *through* Jesus Christ, *to* the glory and praise of God.

11 And then like trees of righteousness planted of the Lord, If. lxi. 3. be *laden with the fruits of righteousness, which are* produced *through* faith in *Jesus Christ to the glory and praise of God*, who by that faith makes men fruitful in righteous works.

12 *Now I wish you to know*, brethren, that the things *which have befallen me* [1] have *turned* out rather *to* the *advancement* of the gospel.

12 *Now* lest ye should be grieved at my confinement, thinking the cause of Christ will suffer thereby, *I wish you to know, brethren, that the things which have befallen me, have turned out rather to the advancement of the gospel* than to its hinderance.

suffer imprisonment, and to defend his own character, and to confirm the doctrine of the gospel with boldness, before the emperor to whom he had appealed, because he knew they all would reap great benefit from his executing his apostolical office with faithfulness: and in particular, that it would contribute to the perseverance of the Philippians in the faith of the gospel, through the assistance of Christ, of which he had expressed the strongest persuasion.

Ver. 9. *Your love still more and more may abound:* The Philippians had shewed great love to mankind in so earnestly desiring the conversion of the Thessalonians. Here the apostle prayed that their love to mankind might still more and more abound.

Ver. 10.—1. *That ye may approve the things which are excellent.* Εις το δοκιμαζειν ὑμας τα διαφεροντα. This Peirce thinks should be translated, *That ye may try the things which differ*; the apostle's meaning being "that the Philippians should compare his doctrine and course of "life and the Judaizers together, that they might judge to which of them to adhere."

2. *And that ye may be sincere.* Ειλικρινεις, from ειλη or ελη, the shining or splendor of the sun, and κρινειν, Parkhurst's Dict. Properly it denotes such things as on being examined by the brightest light, are found pure and without fault. In the New Testament it is applied both to mens temper of mind and to their conduct: Elsner hath shewed that it is used in that sense also by heathen writers —Having said ver. 9. *This I pray*, ἱνα, *that your love may yet more and more abound*, &c. he adds a new petition in this verse, ἱνα, *that ye may be sincere:* for the word προσευχομαι, *I pray*, must be understood as repeated. This is shewed by adding the word *and* in the translation.

3. *Without occasioning stumbling.* This transitive sense, απροσκοπος, hath 1 Cor. x. 32. Απροσκοποι γινεσθε, *Be ye no occasion of stumbling, neither to the Jews, nor to the Greeks nor to the church of God.* See 2 Cor. vi. 3.

Ver. 12. *The things which have befallen me.* Τα κατ' εμε, literally *the things relating to me:* The

13 *For my bonds on account of* preaching *Christ*, and not on account of any crime, *are well known in the* whole palace, and in all other places of the city, by means of the persons I have converted in the palace and elsewhere.

13 (Ὡστε, 330.) *For* my bonds, (εν, 164.) *on account* of Christ, are *become* manifest in the *whole* palace, [1] and IN all other PLACES.[2]

14 *And many of the brethren in the Lord*, (πεποιθοτας,) *being assured* of the truth of the gospel *by my* courage in suffering *imprisonment for it*, *have* themselves *become much more bold* than before, *to preach the gospel without fear*.

14 And many of the brethren in the Lord, *being assured* by my bonds, *have become* much more bold to speak the word [1] without fear.

15 But they are not all equally sincere: For *some indeed even from envy* of my success and from *a contentious disposition*, *and some also from good will* to the cause itself, *preach* Jesus *Christ* as the king expected by the Jews.

15 Some, indeed, even *from* envy and strife, and some also *from* good will, preach Christ.[1]

The apostle means his being sent a prisoner to Rome, and his being kept in bonds there, together with all the evils which had befallen him during his confinement.

Ver. 13.—1. *Are well known in the whole palace.* Πραιτοριῳ. In Rome *the prætorium* was the place where the prætor determined causes. More commonly, however, it signified a place without the city, where the prætorian cohorts or regiments of guards were lodged. In the provinces, the governor's palace was called *the prætorium*, Mark xv. 16. both because the governors administered justice in their own palaces, and because they had their guards stationed there. Of this use of the word we have an example, Mark xv. 16. See also Acts xxiii. 35. Wherefore though the apostle was himself at Rome when he wrote this, and though the matters of which he wrote, were done in Rome, he uses the word *prætorium* in the provincial sense to denote *the emperor's palace*, because he wrote to persons in the provinces.—The knowledge of the true cause of the apostle's confinement, may have been spread through the palace by some Jewish slaves in the emperor's family, who happening to hear Paul in his own hired house, were converted by him. At this time Rome was full of Jewish slaves. And that some such belonged to the palace, or had access to it, we learn from Josephus, *De vita sua*, who tells us he was introduced to the empress Poppæa by means of a Jewish comedian.—Such of the slaves in the palace who had embraced the gospel, whether heathens or Jews, would not fail to shew the officers of the court whom they served, the true nature of the Christian faith, and the real cause of the apostle's imprisonment: that it was for no crime, but only for preaching a new scheme of doctrine. And as it was now fashionable among the Romans to indulge a passion for philosophy: and many of them had a strong curiosity to be informed of every new doctrine which was broached, and every strange occurrence which had happened in the provinces, it is not unreasonable to suppose that the brethren in the palace would explain the Christian religion to the emperor's domestics, and relate to them the resurrection of its author from the dead: and that some of them who were of high rank, strongly impressed with their relation, embraced the gospel. These, with the persons who converted them, are *the saints of Cæsar's household*, mentioned chap. iv. 22. as saluting the Philippians.

2. *And in all other places.* The Christians at Rome were numerous before the apostle's arrival: But their number was greatly increased by his preaching, and by the preaching of his assistants. It is no wonder then, that in all places of the city, the real cause of the apostle's imprisonment, and the true nature of the gospel, were so well known.

Ver. 14. *The word.* The Alexandrian, Clermont, and other MSS. together with the Syriac and Vulgate versions, read λογον τȣ Θεȣ, *the word of God.*

Ver. 15. *Some indeed even from envy and strife—preach Christ.* By *Christ* here, we are not to understand that corrupt gospel which the Judaizers preached, who made circumcision necessary to salvation. For of that gospel the apostle would not say, as he does ver. 18. *I rejoice*

16 *Now they who from strife preach Christ*, do it not sincerely, *thinking* to add affliction to my bonds.

17 But *they who* preach *from* love do it sincerely, (See ver. 16.) knowing[1] that I am *placed* for the defence of the gospel.[2]

18 What then? am I sorry? *No. But in whatever manner*, whether in pretence or in truth,[1] Christ is

16 *Now they who from contention preach Christ, do it not with the holy design* of advancing the cause of Christ, *but thinking to increase the miseries of my imprisonment*, by enraging the magistrates against me as drawing the people from their allegiance to Cæsar.

17 *But they who preach from love do it with the holy design* of spreading the gospel, not regarding the evils which may befal me, well *knowing that I am placed* here *to defend the gospel* by suffering, as well as by preaching.

18 *What then?* (See Essay iv. No. 98.) *am I grieved* because the Judaizing brethren preach the gospel with an intention to increase my sufferings? No. *For*

joice that Christ is preached. Neither would he call it *the word*, as in ver. 14. Wherefore, by *preaching Christ* I think he meant, their preaching Jesus as the Christ, that is, as the long expected Messiah, or King of the Jews. Of all the doctrines of the gospel this was the most offensive to the Romans; for which reason the unbelieving Jews commonly made use of it, to enrage the heathen rulers against the Christian preachers; Acts xvii. 7. *These all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus.* 8. *And they troubled the people and the rulers of the city when they heard these things.* According to this sense of preaching Christ, what the apostle saith, ver. 16. is easily understood: *They who from strife preach Christ, do it not purely, thinking to add affliction to my bonds.* The Judaizing teachers preached Jesus truly, saying as Paul himself said in the synagogue of Thessalonica, Acts xvii. 3. *This Jesus whom I preach to you is the Christ.* But they did this not purely, but with an intention to enrage the Roman magistrates against Paul their prisoner, as the ringleader of the Christians, that being put to death they might without opposition inculcate the necessity of circumcision.

It seems, the liberty, which the apostle at this time enjoyed in Rome, of preaching in his own hired house, and the indulgence granted to him in other respects, emboldened many to preach the gospel in Rome more publicly than they had hitherto done. But the motives which animated some of these preachers were not holy. They envied the apostle's success, and wished to rival him in recommending their own corrupt form of the gospel. Besides, being enraged against him as an enemy to the law, they hoped, by preaching Jesus as Christ the king of the Jews, to provoke the Roman magistrates to put Paul to death. Thus they preached Christ both from envy and from strife.

Ver. 17.—1. *Knowing.* The Judaizers thought to add affliction to the apostle's bonds, ver. 16. but were disappointed. Whereas, they who preached purely, knew certainly that the apostle was sent to Rome to defend the gospel by suffering for it.

2. *For the defence of the gospel.* As the apostle's imprisonment was occasioned by the hatred which the unbelieving Jews bare to him, on account of his preaching salvation to the gentiles through faith, without requiring them to obey the law of Moses, some are of opinion that *the gospel*, in this passage, means the doctrine of salvation through faith without obedience to the law. But although that doctrine is in other passages called *the gospel*, I rather think *the gospel*, in this verse, means what the apostle had expressed, ver. 15. *by preaching Christ*, preaching him as the king expected by the Jews. For the preaching of Christ in this sense, might, as the apostle supposed, be done by some *from strife* with a view to render him obnoxious to the Roman magistrates; an end which they could not accomplish by preaching salvation through faith: And others might preach Christ from love, although they foresaw it would increase the apostle's affliction, because they knew he was appointed to defend the gospel by his sufferings, as well as by his preaching. He therefore added, ver. 18. That from whatever motive Christ was preached as Messiah the prince, it was matter of rejoicing to him.

Ver. 18.—1. *Whether in pretence or in truth.* Because *truth* is here opposed to *pretence*, it doth not follow, that *preaching Christ in pretence*, means preaching false doctrine concerning Christ.

in whatever manner, whether hypocritically or sincerely Christ is preached, even in this that Christ is preached *I rejoice, yea and will rejoice.*

preached, *even in this I rejoice,* yea, and will rejoice.[2]

19 *For I know that this* preaching of Christ, instead of increasing my afflictions, *will turn out to me for deliverance through your prayer, and the direction of the Spirit of Jesus Christ,* who will stir up some who are converted by these preachers, to use means for my release.

19 For I know that this *will* turn *out* to *me for salvation*[1] through your prayer, and (επιχορηγιας, the leading) *the direction* of the Spirit of Jesus Christ,

20 I say so, *agreeably to my earnest expectation and hope that in no part of my conduct I shall be ashamed: But that with all boldness* preaching the kingship of Christ *as at all* former *times, so now also* in presence of the emperor, *Christ will be magnified in my body, whether by* preserving my *life,* that I may publish still more extensively his authority as king; *or by* allowing me to be put to *death* for the confirmation of that doctrine.

20 *agreeably* to my earnest expectation and *hope,* that in nothing I shall be ashamed, but THAT with all boldness, as *at all times,* so now also, Christ *will* be magnified in my body, whether *by* life, or by death.[1]

21 *For to me to live is* for the honour of *Christ* who preserves me, and for the advancement of his cause, *but to die will be gain* to myself.

21 For to me to live IS Christ, (και, 205.) *but* to die IS gain.

22 *Now if I live in the flesh* afflicted and persecuted, *this* which I have mentioned concerning the honour of Christ, and the advancement of his cause, *is the fruit of my work* in the flesh. *Yet what I should choose,* whether life or death, *I do not know.*

22 *Now* if I live in the flesh,[1] this IS the fruit of my *work.* (Και, 211.) Yet what I *should* choose I *do not know.*[2]

Christ. For the apostle could not rejoice that Christ was preached in that manner. *Truth* and *pretence* here, relate not to the matters preached, but to the views of the preachers. The Judaizers preached the truth concerning Christ, when they affirmed him to be the Jewish Messiah. But they did this, not sincerely to bring the Jews to believe on him, but to provoke the magistrates to put Paul, the chief preacher of that doctrine, to death. Others, however, preached Christ as the Jewish Messiah, sincerely intending to bring both Jews and gentiles to believe on him. But from whatever motive Christ was preached according to his true character, it was matter of joy to the apostle.

2. *Even in this I rejoice, yea and will rejoice.* The love which the apostle bare to Christ, had extinguished in his mind resentment, pride, self-love, and all other evil passions; in so much that his greatest joy resulted from the advancement of the gospel, even though it was promoted by his enemies.

Ver. 19. *Will turn out to me, εις σωτηριαν, for salvation.* This is one of the instances in which the word σωτηρια, *salvation,* is used by the inspired writers, for deliverance from temporal evils. See Acts vii. 25. xxvii. 34.—In this verse, the apostle expressed an hope that when the preaching of Christ as the king of the Jews came to be reported in the palace, the emperor's domestics, who were Christians, would take occasion to explain the spiritual nature of Christ's kingdom, and make all in the palace sensible, that Paul was no enemy to Cæsar, nor a mover of sedition; and so contribute to his release.

Ver. 20. *Christ will be magnified in my body,* &c. The apostle's meaning is, that the power of Christ would be magnified in his body, either by delivering him from so great a danger of death, or by enabling him to suffer martyrdom with fortitude.

Ver. 22.—1. *Now if I live in the flesh.* In the scripture style, *flesh* includes the idea of weakness and affliction. Ess. iv. 43. Wherefore, *to live in the flesh,* is to live burdened with those afflictions to which men are subject by means of the body.

2. *Yet what I should choose, I do not know.* The original word γνωριζω, commonly signifies

to

23 For I am *ſtraitened of the* two, having a *ſtrong deſire* to depart,[1] and *be* with Chriſt, (Γαρ, 90.) *becauſe* THAT *is by much far better.*[2]

23 *For I am ſtraitened of the two, having a ſtrong deſire to be with Chriſt, becauſe that is by much far better* for me, than to continue in life, bearing the toils and evils to which I am daily expoſed while preaching the goſpel.

24 (Δε, 100.) Nevertheleſs, to abide in the fleſh, IS more needful for you.

24 *Nevertheleſs, to abide in the body is more needful for you* and the reſt who have embraced the goſpel; on which account I am willing to forego my own intereſt.

25 And, *being firmly perſuaded of this,* I know that I ſhall *live*[1] *and abide ſome time* with you all, (εις την υμων προκοπην και χαραν της πιστεως, 19.) for *the advancement of the joy of your faith,*

25 *And being firmly perſuaded of this,* that it is for your advantage that I live a while in the body, *I know that I ſhall live and abide ſome time* occaſionally *with you all, in order to the advancement of the joy* ariſing from *your faith,* which will be ſtrengthened by my deliverance from confinement, and by my continuing my apoſtolical labours among you, as opportunity offers,

to make known. But here, as in Job xxxiv. 25. LXX. it ſignifies ſimply *to know;* as it doth likewiſe in a paſſage of Iſocrates, Ad Nicoclem, which Peirce hath quoted in his note on this verſe. The apoſtle knew that it was far better for him, in reſpect of immediate happineſs, to be with Chriſt, than to remain in the fleſh. Yet he was in a ſtrait what he ought to chooſe, becauſe his life, though burdenſome to himſelf, was very neceſſary to the Philippians, and to all the gentile churches, of whoſe privileges he was the ſtrenuous defender.

Ver. 23.—1. *Having a ſtrong deſire,* εις το αναλυσαι, *to depart.* The ſimple word λυειν, ſignifies *to looſe from a port,* and the compound word αναλυειν, *to return to port.* Hence it is uſed to expreſs one's *returning from a feaſt,* Luke xii. 36. And becauſe on ſuch occaſions people were commonly joyful, the ſtoics, whoſe philoſophy taught them to die chearfully, made uſe of the word αναλυειν, to ſignify *to die,* in which ſenſe it is uſed likewiſe, 2 Tim. iv. 6. Or it may be tranſlated, *to return;* namely, to God.

2. *And be with Chriſt, which is,* πολλω μαλλον κρεισσον, *by much far better.* Vulgate, *Multo magis melius.* This is the higheſt ſuperlative which it is poſſible to form in any language.—From what the apoſtle ſaith here, we may infer that he had no knowledge nor expectation of a middle ſtate of inſenſibility between death and the reſurrection. For if he had known of any ſuch ſtate, he would have thought it better to live and promote the cauſe of Chriſt, and of religion, than by dying to fall into a ſtate of abſolute inſenſibility.—Beſides how could he ſay that he had a deſire to be with Chriſt, if he knew he was not to be with him till after the reſurrection? See 2 Cor. v. 8. note. Rom. xiv. 9. note 2.—The uſe of philoſophy, it hath been ſaid, is to teach men to die. But as Fielding has obſerved, one page of the goſpel is more effectual for that purpoſe, than volumes of philoſophy. The aſſurance which the goſpel gives us of another life, is to a good mind a ſupport, much ſtronger than the ſtoical conſolation drawn from the neceſſity of nature, the order of things, the emptineſs of our enjoyments, the ſatiety which they occaſion; and many other ſuch topics, which though they may arm the mind with a ſtubborn patience in bearing the thought of death, can never raiſe it to a fixed contempt thereof, much leſs can they make us conſider it as a real good, and inſpire us with the deſire of dying; ſuch as the apoſtle on this occaſion ſtrongly expreſſed.

Ver. 25. *I know that I ſhall live and abide ſome time with you all.* His expectation of living, is a proof that the apoſtle wrote this letter towards the end of the ſecond year of his impriſonment. See alſo chap. ii. 24. Perhaps his hope aroſe from his knowing that the Chriſtians in Cæſar's houſehold were now endeavouring to procure his releaſe. Or it might be diſcovered to him by revelation, that he would be releaſed.—In the commentary, I have explained συμπαραμενω πασιν υμιν, thus, *I ſhall abide ſome time* occaſionally *with you all;* becauſe, as Peirce obſerves, it is not to be thought that the apoſtle meant to tell the Philippians, that he would fix his abode with them, and leave off travelling among the churches which he had planted.

26 *And that your boasting, concerning me as an apostle of Christ Jesus, may be the greater through my coming again to you.* For it will shew that I have defended the gospel successfully before my judges, and will afford me a farther opportunity of instructing you.

26 AND that your *boasting concerning me in Christ Jesus, may abound through* my coming again to you.[1]

27 *Only*, in gratitude to God for advancing your faith and joy by continuing me in life, *behave suitably to the gospel of Christ, that whether coming and seeing you, or being absent I shall hear of your affairs I may find that ye stand firm in one mind, and as animated with one soul, jointly wrestling for the faith of the gospel* against the Jews, who would seduce you to obey the law; and against the heathens, who by persecution endeavour to make you relapse into idolatry.

27 Only (πολιτευεσθε) *behave ye worthy of the* gospel of Christ: that, whether *coming and seeing you*, or *being absent*, I *shall* hear of your affairs, *I MAY FIND* that ye stand fast in one spirit,[1] with one *soul, jointly contending*[2] for the faith[3] of the gospel;

28 *And* shew that ye are *not terrified in any shape by* the unbelieving Jews and gentiles *your adversaries*, though numerous and powerful: *which* fortitude *to them indeed is a demonstration of your damnation*, because they consider it as obstinacy in error, *but to you* it is a clear proof *of* your *salvation, and that from God* himself.

28 And *not terrified in any thing* by your adversaries: which *to them indeed is a demonstration* of perdition,[1] but to you of salvation, and that[2] (απο) *from* God.

Ver. 26. *That your boasting concerning me in Christ Jesus, may abound through my coming, again to you.* When the Philippians boasted in Paul as a chief apostle of Christ, the Judaizers, as Peirce observes, affirmed, perhaps, that his long imprisonment was a proof of his being deserted of Christ. If so, his coming to them again would effectually overturn that arguments and shew that their boasting in him as an approved apostle, was well founded.

Ver. 27.—1. *That ye stand fast in one Spirit.* Beza's note on this clause is, "*Standi* verbum athletis convenit gradum servantibus, a quibus sumpta est translatio;" then adds, "by *the Spirit*, I understand the Holy Spirit." But the subsequent clause doth not suit this ininterpretation.

2. *Jointly contending.* Συναθλουντες. This word denotes the action of the combatants in the Olympic games, called Αθληται, *Athletæ*. It signifies the greatest exertions of courage and strength.

3. *For the faith of the gospel.* So τη πιστει, is rightly translated in our English version; being the dative of the object, and not of the instrument. By *the faith of the gospel*, some understand *the doctrine of salvation by faith, without obedience to the law of Moses*. But I think the apostle's expression is to be understood in a more general sense, for the whole of the gospel taken complexly, which the unbelieving Jews and heathens endeavoured to overturn, not only by argument, but by persecuting the Christians.

Ver. 28.—1. *Which to them indeed is a demonstration of perdition.* The firmness with which the Philippians refused to obey the law of Moses, was considered, not only by the unbelieving Jews, but by the Judaizing Christians, as a proof of their damnation.—In like manner, the resolution with which the Christians refused to join the heathens in their worship, was considered by the heathens as an obstinacy in atheism, which would bring on them eternal punishment in Tartarus.

2. *And that.* Και τουτο, supply πραγμα, *and that thing*, that clear proof. See Ephes. ii. 8. note 2.

Ver. 29.

29 For *to* you (το ὑπερ Χριϛȣ, 71. 310.) *this with respect to Christ* [1] *hath been graciously* given, [2] not only to believe on him, but also to suffer for *him*.

29 *For to you, this, with respect to Christ hath been graciously given* by God, *not only to believe on him, but also to suffer for him;* so that being thus enlightened and strengthened of God, ye can have no doubt of your salvation.

30 Having the *very same* conflict [1] *as* ye saw [2] in me, and now hear TO BE in me. [3]

30 Your sufferings, though common, are not light. *Ye sustain the very same persecution as ye saw me suffer in your city, and now hear I suffer* in Rome.

Ver. 29.—1. *This with respect to Christ.* So the clause το ὑπερ Χριϛȣ, may be translated: the article το being put for the demonstrative pronoun, Ess. iv. 71.—Or ὑπερ Χριϛȣ, may be translated, *for Christ*, that is, for the honour of Christ.

2. *Hath been graciously given:* or, *given as a favour.* So εχαρισθη properly signifies. St Paul wished the Philippians to consider their sufferings for Christ as an honour, and to rejoice in them. Thus it is said of the apostles, Acts v. 41. *They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.*

Ver. 30.—1. *Having the very same conflict.* Αγωνα. This is the generic name by which the Greeks expressed all the different combats in their sacred games. And because in these combats the athletes struggled long and hard for victory, the word was applied to express any sort of evil to which men exposed themselves in the course of their pursuits.

2. *As ye saw.* Ὁιον ιδετε, *As ye see.* But the present is put for the past time. See Ess. iv. 12.—The conflict which the Philippians saw in the apostle, was that which he sustained on account of the damsel who had the spirit of divination, and whose masters got the apostle scourged and put in the stocks. Besides, on his second coming to Philippi, after his long residence at Ephesus, he suffered other afflictions, of which the Philippians also were witnesses, 2 Cor. vii. 5.

3. *And now hear to be in me.* Of the apostle's present conflict with the unbelieving Jews, the Judaizing teachers, and the heathen magistrates, in Rome, the Philippians had heard a full account from some of the brethren who had come from Rome to Philippi.—The very same conflict the Philippians themselves sustained; for they were persecuted for the gospel: and their bitterest persecutors were their own countrymen.

CHAP. II.

View and Illustration of the Matters contained in this Chapter.

THE apostle in the preceding chapter having exhorted the Philippians to walk worthy of their Christian profession, by maintaining the faith of the gospel, and by living in concord with one another, he, in the beginning of this chapter besought them all, by every thing most affecting in the Christian religion, to complete his joy, ver. 1.—by being alike disposed to maintain the faith of the gospel, and by cultivating the same mutual love, and by minding one thing,

 namely

namely the promoting the honour of Chriſt, ver. 2.—And for that purpoſe, he counſelled them in the exerciſe of their ſpiritual gifts, to avoid ſtrife and vain glory, and to cultivate an humble diſintereſted temper of mind, ver. 3, 4.—after the example of Chriſt, ver. 5.—who though he was in the form of God, and knew that he was entitled to like worſhip with God, ver. 6.—diveſted himſelf of theſe honours, and took the form of a ſervant, by becoming man, ver. 7.—In which ſtate he humbled himſelf ſtill farther, by ſuffering death, even the death of the croſs, for the ſalvation of the world, ver. 8.—But on that account, God hath exalted him in the human nature, to the dignity of *Saviour*, which is above every dignity poſſeſſed by angels in heaven, or by men upon earth, ver. 9.—and in the ſame nature hath exalted him to the office of *Lord* or governor, over every thing in heaven, and earth, and hell, ver. 10.—But all to the glory of God the Father who exalted him, ver. 11.

After propoſing this great example of humility, obedience, and reward, the apoſtle very properly exhorted the Philippians to work out their own ſalvation, by imitating Chriſt's humility and obedience, ver. 12. —Not diſcouraged with the difficulty of the undertaking, becauſe God worketh in men both to will, and to work effectually, ver. 13.—Then mentioned certain duties, to which the Philippians were to be eſpecially attentive: ver. 14.—16.—Aſſuring them, if it were neceſſary for the perfecting of their faith and holineſs, that he was willing to die for them, ver. 17, 18.

Next he informed them, that he hoped to be able to ſend Timothy to them ſoon, who by bringing back word of their perſeverance in the faith, and of their progreſs in holineſs, would comfort him in his bonds, ver. 19.—23.—and that he was firmly perſuaded he ſhould come himſelf to them, ver. 24.—In the mean time he judged it neceſſary to ſend Epaphroditus with this letter, ver. 25.—Becauſe he longed to ſee them, being grieved that they had heard of his ſickneſs, ver. 26.—of which the apoſtle gave them a particular account; ver. 27. —and told them that he had diſmiſſed Epaphroditus, as ſoon as he was fit for the journey, that they might rejoice on ſeeing him again, ver. 28.—Having thus apologized for their paſtor's long abſence, the apoſtle exhorted the Philippians to receive him with joy, and to eſteem him highly, ver. 29.—on account of the zeal and diligence he had ſhewed in the work of the goſpel, and in miniſtring to the apoſtle's neceſſities, ver. 30.

CHAP.

NEW TRANSLATION.

CHAP. II. 1 (Ουν) *Wherefore*, if THERE BE any consolation in Christ,[1] if any comfort of love, if any fellowship of the Spirit, (see Rom. xv. 30.) if any bowels)34.) and *tender* mercies,

2 (Πληρωσατε, see Col. ii. 9. note 1.) *Complete* ye my joy BY THIS, (ινα) that ye be *alike disposed*,[1] having the same love, *joined in soul, minding one thing.*[2]

3 *Do nothing* through strife or vain-glory;[1] but *in humbleness* of mind *reckon one another* better[2] than *yourselves.*

COMMENTARY.

CHAP. II. 1 *Wherefore*, since ye saw me suffer in your city for the gospel, and hear that I am now suffering for it in Rome, *If there be any consolation in Christ* to them who suffer for him, *If* such receive *any alleviation of their griefs from the love which their brethren bear to them, If any relation be established among the disciples of Christ by their partaking of the gifts of the Spirit, If* there be in his disciples *any affectionate sympathy, and tender feelings of compassion* towards the afflicted for his sake,

2 *Ye* ought to *complete my joy* who have suffered so much to make you partakers of these blessings: And do it *by this, that ye be alike disposed* to maintain the faith of the gospel, *having the same* sincere *love* towards one another, and being *united in soul,* so as to *mind* this *one thing,* the honour of Christ your master.

3 For which end *do nothing* in the exercise of your spiritual gifts, *through strife or vain glory, but by a humble behaviour* towards every one, shew that ye *reckon others better than yourselves,* especially if they fill higher stations, or possess more eminent gifts.

Ver. 1. *If there be any consolation in Christ.* This is not an expression of doubt, but the strongest affirmation that there is the greatest consolation in Christ, 2 Cor. i. 4.

Ver. 2.—1. *That ye be alike disposed.* Beza supposing το αυτο φρονητε, to be the same with το ἑν φρονουντες, in the end of the verse, considers the former phrase as a general direction, of which, the clauses which follow, are the particulars. But in my opinion, the direction in the beginning of the verse refers to ver. 27. of the preceding chapter, where the Philippians were exhorted *with one soul jointly to contend for the faith of the gospel:* whereas their *minding one thing* refers to their avoiding strife and vain glory in the exercise of their spiritual gifts, as mentioned ver. 3. of this chapter. See the following note.

2. *Minding one thing.* The word φρονειν, sometimes denotes an act of the understanding. Acts xxviii. 22. *We desire to hear of thee,* ἁ φρονεις, *what thou thinkest.*—Gal. v. 10. *That* ουδεν αλλο φρονησετε, *ye will think nothing differently.*—Sometimes it denotes an act of the will. Philip. iv. 2. *Euodia I beseech and Syntyche I beseech,* το αυτο φρονειν, *to be of the same good disposition.*—Philip. ii. 5. τουτο γαρ φρονεισθω, *Let this disposition be in you which was even in Christ.* Hence the Greeks used the word φρενες, to denote *the affections.*—Farther, as an operation of the will, φρονειν, signifies to set one's affections on an object, so as to use every means in one's power to obtain it, Col. iii. 2. Τα ανω φρονειτε, *Set your affections on things above*, and endeavour to obtain them.—Philip. iv. 10. *I rejoiced—that now at length,* ανεθαλλετε το ὑπερ εμου φρονειν, *ye have made your care of me to flourish again.* In such cases φρονεω, hath the same meaning with φροντιζω, *curo.* See Tit. iii. 8.

Ver. 3.—1. *Do nothing through strife or vain glory.* This, with what follows, was written to caution the Philippians against strife and vain glory in the exercise of their spiritual gifts; faults which the brethren at Corinth and Rome had fallen into.

2. *But by humility reckon one another better than yourselves.* The apostle does not mean that we should reckon every person without distinction, superior to ourselves in natural talents, acquired

4 *Look not every one on his own good qualities* only, so as to fancy that he ought to regard his own interest preferably to that of others: *But every one* should *also* look *on the good qualities of others*, and advance their interest.

4 Look not every *one* on his own things, but every *one* also on the things of others.

5 *Wherefore*, in your behaviour towards others, *let this* humble benevolent *disposition be in you which was even in Christ Jesus*,

5 (Γαρ, 93.) *Wherefore*, let this *disposition* [1] be in you which was *even* in Christ Jesus;

6 *Who*, before he was made flesh, *being in the form of God*, *did not think it a robbing God* of his glory, *to*

6 Who, being in the form [1] of God, *did not think it* robbery [2] to be

acquired gifts, or even in goodness; but that we should, by a humble behaviour, acknowledge the superiority of those who are above us in station or office; or who we are sensible excel us in gifts and graces. For general expressions are always to be limited by the nature of the subject to which they are applied. Besides, we cannot suppose that the apostle requires us to judge falsely, either of ourselves or others.

Ver. 5. *Wherefore let this disposition*, &c. Τȣτο γαρ φρονεισθω εν ὑμιν ὁ και εν Χριςῳ, literally, *Let this be desired by you, which was* desired *even by Christ*. See ver. 2. note 2.

Ver. 6.—1. *Who being in the form of God.* As the apostle is speaking of what Christ was before he took the form of a bond-man, *the form of God*, of which he is said, ver. 7. to have divested himself when he became man, cannot be any thing which he possessed during his incarnation, or in his divested state: consequently neither Erasmus's opinion, that the *form of God* consisted in those sparks of divinity by which Christ, during his incarnation, manifested his Godhead; nor the opinion of the Socinians, that it consisted in the power of working miracles, is well founded. For Christ did not divest himself either of the one or of the other, but possessed both all the time of his public ministry.—In like manner, the opinion of those, who by *the form of God* understand the divine nature, and the government of the world, cannot be admitted; since Christ when he became man could not divest himself of the nature of God. And with respect to the government of the world, we are led by what the apostle tells us, Heb. i. 3. to believe he did not part even with that; but in his divested state still upheld all things by the word of his power. Wherefore, the opinion of Whitby and others, seems better founded, who by *the form of God*, understand that visible glorious light in which the Deity is said to dwell, 1 Tim. vi. 16. and by which he manifested himself to the patriarchs of old, Deut. v. 22. 24. and which was commonly accompanied with a numerous retinue of angels, Psal. lxviii 17. and which in scripture is called the *similitude*, Numb. xii. 8.—the *face*, Psal. xxxi. 16.—the *presence*, Exod. xxxiii. 15.—and the *shape* (John v. 37.) *of God*. This interpretation is supported by the term μορφη, *form*, here used, which signifies a person's external shape or appearance, and not his nature or essence. Thus we are told, Mark xvi. 12. that Jesus appeared to his disciples in *another*, μορφη, *shape* or *form*: And Matth. xvii. 2. Μεταμορφωθη, *He was transfigured before them*; his outward appearance or *form* was changed. Farther, this interpretation agrees with the fact. *The form of God*, that is, the visible glory, and the attendance of angels above described, the Son of God enjoyed with his Father before the world was, John xvii. 5. and on that, as on other accounts, he is *the brightness of the Father's glory*, Heb. i. 3. But he divested himself thereof when he became flesh. However, having resumed it after his ascension, he will come with it in the human nature to judge the world. So he told his disciples, Matth. xvi. 27. *The Son of man shall come in the glory of his Father, with his angels, and then he shall reward*, &c. Lastly, this sense of μορφη Θεȣ, is confirmed by the meaning of μορφην δȣλȣ, ver. 7. which evidently denotes the appearance and behaviour of a bond-man, not that Christ was actually any person's bond-man or slave.

2. *Did not think it robbery.* Ουκ ἁρπαγμον ἡγησατο. Whitby observes, that Heliodorus in his Ethiopics, uses the word ἁρπαγμον to denote *a thing to be immediately seized as extremely desirable*. And therefore he translates the clause, *He did not covet to appear as God.*—Pierce affirms,

like [3] *God.*

be like God, an object of worſhip to angels and men in his original ſtate.

affirms, that ἁρπαγμον, the word in the text, is uſed by no author but Paul, and by him only in this place. And therefore, in the perſuaſion that the ſcope of the paſſage requires ἁρπαγμν to have the ſame ſignification with ἁρπαγμα, he tranſlates, or rather paraphraſes the clauſe thus, *He was not eager or tenacious in retaining that likeneſs to God*, of which he was in poſſeſſion. In ſupport of this interpretation, he obſerves, that if any thing future had been ſignified here, the expreſſion would have been εσεσθαι, and not ειναι. He alſo obſerves, that the apoſtle is not cautioning the Philippians againſt coveting what they were not in poſſeſſion of; but exhorting them, after the example of Chriſt, to give up for the benefit of others, what they were in poſſeſſion of, or had a right to. Theſe obſervations, which are very juſt, prove that ἁρπαγμον cannot, as Whitby contends, denote a thing to be ſeized as deſirable; for Chriſt being in poſſeſſion of *the form of God*, if *the being equal with God* is the ſame with poſſeſſing the form of God, he could with no propriety, be ſaid to *ſeize, or even to covet the being equal with God.* Peirce, therefore, is of opinion, that ἁρπαγμον ſignifies *a prey* or ſomething already in one's poſſeſſion, and which he is eager in retaining. Accordingly, as was mentioned above, he tranſlates the paſſage, *Who being in the form of God, was not eager or tenacious in retaining*, το ειναι ισα Θεῳ. But, ſince in the paſſages of Heliodorus quoted by Whitby, the word uſed is ἁρπαγμα, not ἁρπαγμος, which, according to its etymology, ſignifies, as Scapula obſerves, *ipſa rapienda actio, direptio*, I think our tranſlators, who have rendered ἁρπαγμον, *robbery*, have given to this conteſted word its true ſignification, and thereby have rendered the ſenſe of the paſſage clear and conſiſtent, as follows: "Chriſt being in the form of God, did not think it a "robbing God of his glory, to be like God, an object of worſhip to angels and men:" Which glory he actually poſſeſſed, before he was born in the likeneſs of men. But he diveſted himſelf thereof, and of the form of God, when he took the form of a bond-man.

3. *To be like God.* So το ειναι ισα Θεῳ, literally ſignifies. For Whitby hath proved in the cleareſt manner, that ισα is uſed adverbially by the LXX. to expreſs *likeneſs*, but not *equality*, the proper term for which is ισον. So that if the apoſtle had meant to ſay, *equal with God*, the phraſe would have been ισον Θεῳ, as we have it John v. 18 ισον ἑαυτον ποιων τῳ Θεῳ, *making himſelf equal with God.*—Elſner contends, that το ειναι ισα Θεῳ, is the ſame with τιμην εχειν ισα Θεῳ: a phraſe found, Odyſſ. xi. ver. 304. τιμην δε λελογχασι ισα θεοισι: and in other paſſages quoted by Parkhurſt, voce ισος. According to this interpretation, the apoſtle's meaning will be, that the Son being in the form of God when he made the world, and appeared to the patriarchs and prophets, he thought it his right, and no derogation from the honour due to God, that he then received from angels and men, like worſhip with God. This ſenſe however, reſults more naturally and clearly from the tranſlation which I have given of the clauſe, *He did not think it robbery to be like God*, namely as an object of worſhip to angels and men. That this is the true meaning of the clauſe το ειναι ισα Θεῳ, I think evident, becauſe if μορφη Θεȣ, ſignifies *the nature of God*, and ισα Θεῳ, the being *equal with God*, the apoſtle hath ſaid of Chriſt, *Who having the ſame nature and perfections with God, thought it no robbery to be equal with God in nature and perfections.* But this is a tautology, which cannot be imputed to ſo accurate a writer as St Paul.—Farther, that το ειναι ισα Θεῳ, ſignifies *to be like God* as an object of worſhip, appears from ver. 9, 10. where the exaltation of Jeſus after he had diveſted himſelf of the form of God, and of the being like God as an object of worſhip, by being born in the likeneſs of men, is ſaid to conſiſt in this, that angels of every denomination, and men whether living or dead, ſhall worſhip him as Saviour and Lord For that is evidently the meaning of, *At the name of Jeſus every knee ſhall bow of things in heaven*, &c. Wherefore, though he parted with the form of God, and the worſhip due to him as God, by becoming man, the Son loſt nothing in the iſſue. *The form of God*, that is the whole honour and glory which belonged to him as God, was reſtored to him in the human nature, after his aſcenſion, with the addition of the new dignity of *Saviour* of mankind.—This account of the matter is conſonant to what Chriſt himſelf hath told us, John v. 22. *The Father judgeth no man, but hath committed all judgment to his Son:* 23. *That all men ſhould honour the Son, even as they honour the Father, he that honoureth not the Son, honoureth not the Father who hath ſent him.*

Ver. 7.

7 The form of God, with the worſhip dueto God, Chriſt might have retained. *Nevertheleſs he diveſted himſelf* of both, *when he took the form of a bondman* by *being born in the likeneſs of men*, and contented himſelf with the honour due to a man eminently good in the loweſt ſtation of life.

7 (Αλλα, 81.) *Nevertheleſs, he diveſted* [1] *himſelf, when he took* (μοςφην δȣλȣ) the form of a *bond-man* [2] (Γενομενος, Gal. iv. 4. note 2.) *being born* in the likeneſs [3] of men.

8 *Moreover, being* on earth *in faſhion as a man*, ſubject to all the evils incident to men, *he humbled*

8 And being[1] *in* faſhion[2] as a man, [3] he humbled

Ver. 7.—1. *He diveſted himſelf.* Ἑαυτον εκενωσε, literally, *he emptied himſelf.* The word κενȣν, ſignifies to turn the inhabitants out of a houſe, city, or country: to make it empty, to lay it waſte. Hence it is uſed, 1 Cor. i. 17. to expreſs the depriving the doctrine of ſalvation through the croſs of Chriſt, of its efficacy as a revelation from God.—Chriſt diveſted himſelf both of the form of God, and of the worſhip due to God, when he was born in the likeneſs of men. See ver. 6. notes 1. 3.

2. *When he took the form of a bond-man.* So μορφην δȣλȣ λαβων, literally ſignifies. The apoſtle doth not mean that Chriſt, whilſt he lived on earth, was an actual bond-man, or even a ſervant to any perſon whatever, but that he acted as a bond-man; he ſerved all among whom he lived, with the greateſt aſſiduity, agreeably to what he ſaid of himſelf, Luke xxii. 27. *I am among you as*, ὁ διακονων, *he who ſerveth:* Alſo, that as a bond-man he had no property, lived in poverty, was treated with the greateſt contempt, eſpecially by thoſe in higher ſtations; and that at length he died the death of a condemned ſlave; being publicly ſcourged and crucified.—It is worthy of notice, that Iſaiah likewiſe hath called Chriſt God's *ſervant*, chap. xlii. 1. *Behold my ſervant*, παις μȣ, *whom I uphold.*

3. *Being born in the likeneſs of men.* Ὁμοιωματι ανθρωπων γενομενος. This does not imply that Chriſt had only *the appearance* of a man; for the word ὁμοιωμα, often denotes *ſameneſs* of nature. Thus Adam is ſaid, Gen. v. 3. to beget a ſon, κατα την εικονα αυτȣ, *in his own image;* and Chriſt, ὁμοιωθηναι, *to be made like his brethren in all things*, by partaking of fleſh and blood, Heb. ii. 14.—17.—Or, *in the likeneſs of men*, may mean, *in the likeneſs of ſinful men*, as it is expreſſed, Rom. viii. 3. made ſubject to all thoſe pains, diſeaſes, and evils which ſinful men endure.—But Peirce is of opinion, that *the likeneſs of men*, in which Chriſt was born, belonged only to the το ἡγεμονικον, that is, *to his rational ſpirit, wherein he was vaſtly more than man.*—*The word*, or Λογος, according to Peirce, *being trancendently ſuperior to the moſt noble ſoul that ever inhabited any other human fleſh*, he thought with Apollinaris, that the *Logos* ſupplied the place of the human ſoul in Chriſt's body. But I prefer the firſt mentioned ſenſe of the phraſe, *likeneſs of men*, not only becauſe it hath that ſenſe in other paſſages of ſcripture, but becauſe, if I miſtake not, in that expreſſion the apoſtle alluded to Dan. vii. 13. where the coming of the Son of God in the fleſh, and his receiving the univerſal kingdom in the human nature, are foretold in a viſion, by *the coming of one like the Son of man in the clouds of heaven*, &c. The antitheſis in this paſſage is elegant. Formerly Chriſt was *in the form of God:* But when born into the world, he appeared *in the form of a bond-man*, and *in the likeneſs of men*, and *in faſhion as a man.*

Ver. 8.—1. *And being.* So και ευρεθεις may be tranſlated here. For as Eſtius tells us in his note on 1 Pet. ii. 22. *Neither was guile found in his mouth*, *To find*, is an Hebraiſm for *to be.* Of this we have an undoubted example, Matth. i. 18. *When as his mother Mary was eſpouſed to Joſeph, before they came together ſhe was found with child of the Holy Ghoſt*, that is, *ſhe was with child.* For if ſhe had been found with child of the Holy Ghoſt, either by Joſeph, or by any other perſou, Joſeph would not have thought of putting her away.

2. *In faſhion.* The word σχημα, includes all the particulars of one's outward appearance; ſuch as his figure, looks, air, clothing, and gait. It is applied likewiſe to things inanimate, 1 Cor. vii. 31. *The form*, σχημα, *of this world paſſeth by.*

3. *As a man.* According to Grotius, the apoſtle's meaning is, that Chriſt was in faſhion like the firſt man Adam, having dominion over all the parts of nature. But in this ſenſe the expreſſion

himfelf, *becoming* obedient (μεχρι) *to* death, [4] (δε, 102.) even the death of the crofs.

himfelf ftill farther by *becoming obedient to death, even the* ignominious *death of the crofs*, the punifhment of a flave.

9 (Διο και) *And therefore*, God (ὑπερυψωσεν) hath *exceedingly* exalted him, [1] and *hath beftowed on* him a name [2] which is above every name; [3] (fee Eph. i. 20, 21.)

9 *And therefore*, in reward of his humility, (John v. 27.) obedience, and love of righteoufnefs, (Heb. i. 9.) *God hath exceedingly exalted him* in the human nature, by placing him at his own right hand as governor of the world, *and hath beftowed on him a name* expreffive of a dignity, *which is above every name* belonging whether to angels or men, even the name of Jefus, or Saviour:

expreffion does not fuit the cafe in hand. For Chrift had a much more extenfive empire over the creatures than Adam. He commanded the wind and the fea, and they obeyed him; he created food for thoufands; he cured difeafes by faying to them, *depart*, and he raifed the dead to life; none of which Adam ever pretended to do.—Knatchbul thinks this claufe fhould be tranflated, *Being found in fafhion as a fervant*, or *flave*, becaufe ανθρωπος, *man*, is fometimes ufed by the LXX. to denote *a fervant* or *flave*. But this tranflation makes the claufe a repetition of the affirmation in the precedent verfe, without any variation. Whereas the apoftle's intention is to explain the claufe which immediately goes before, by telling us that according to his outward appearance, and in every thing pertaining to him, Chrift was really a man in the loweft ftation of life. For here, as in fome other paffages of fcripture, the particle ὡς expreffeth *reality*. See Prelim. Effay iv. 319.

4. *He humbled himfelf, becoming obedient to death*. The reafoning in this paffage is beautiful, The Son of God did not proudly continue in his high ftation, but defcended from it for a while, and placed himfelf in the loweft condition among men, ferving every one with the humility and affiduity of a bond-man. Then in obedience to his Father, John vi. 38. he finifhed his fervices, by fuffering the painful and ignominious death of the crofs as a malefactor, for the falvation of the world. Having this great example of humility and benevolence fet before them by their mafter, his difciples, who are above their brethren in ftation, fhould not on every occafion behave as their fuperiors, but laying afide their dignity, they fhould cheerfully perform in perfon to their inferiors, thofe offices of kindnefs and humanity which their diftrefs requires; efpecially when the affiftance wanted by their inferiors, is of fuch an urgent nature that it admits of no delay.

Ver. 9—1. *God hath exceedingly exalted him*. The perfon here faid to be exceedingly exalted, is the fame who humbled himfelf to death. And he is exalted in the very nature in which he died. Wherefore, by becoming man, and by confenting to be united to the human nature for ever, the Son of God loft nothing in the iffue. Nor is this all; befides reftoring to him the vifible glory and dignity which he formerly poffeffed, ver. 11. God conferred on him a dignity entirely new, the dignity of *Saviour* of the human race; and hath obliged all the different orders of intelligent beings throughout the univerfe, both good and bad, to acknowledge his dignity as *Saviour*, as well as *Lord*.—Peirce is of opinion that the word ὑπερυψωσε, implies God's exalting Chrift, after his humiliation, to a dignity higher than that which he poffeffed before his humiliation.

2. *And hath beftowed on him a name* Εχαρισατο. From the import of the word *beftow*, the Socinians argue, that Chrift was not entitled in his own right to the honour which he obtained, but received it as a favour from God. However, it is well known that the word χαριζεσθαι, fignifies not only *to give a thing gratuitoufly*, but alfo, (rem gratam facere,) *to do a thing which is acceptable*, Acts iii. 14. xxv. 11. and even *to give* fimply, Acts xxv. 16.

3 *Which is above every name*. The *name* which is above every name, is the name of *Jefus*, mentioned in the beginning of the next verfe. This name is above all the names of dignity poffeffed by angels and men, becaufe of the power and authority which is annexed to it.

10 *That at the name of Jeſus every knee ſhould bow, of things in heaven;* the angelic hoſts muſt do honour to him as Saviour; *and of things upon earth;* men muſt do the ſame; *and of things under the earth;* all who are in the ſtate of the dead muſt do this:

10 That at the name of [1] Jeſus every knee ſhould bow, of THINGS in heaven and *of* THINGS *upon* earth, and *of* THINGS under the earth; [2]

11 *And every tongue ſhould confeſs that Jeſus Chriſt is Lord* of all, as well as Saviour, and thereby advance *the glory of God the Father,* who hath made him in the human nature, governor and judge of all.

11 And *every* tongue ſhould confeſs [1] that Jeſus Chriſt IS Lord, to the glory of God the Father.

12 *Wherefore my beloved* diſciples, *ſince* in imitation of Chriſt, (ver. 8.) *ye have always obeyed* God, *not when I was preſent only* to put you in mind of what

12 (Ὡστε, 331.) Wherefore, my beloved, (καθως, 203.) *ſince* ye have always

Thou ſhalt call his name Jeſus, becauſe he ſhall ſave his people from their ſins. Even the name of *Creator* is inferior to this name; in as much as it was a greater exertion of goodneſs in the Son of God, to ſave men by his humiliation and death, than to create them. And ſince Chriſt did not take this great name by his own authority, but received it from God, no one can doubt that the dignity of *Saviour* of the world, which it expreſſes, truly belongs to him; and that he poſſeſſes all the power and excellence belonging to that high character.—Eſtius contends that *the name above every name,* which was beſtowed on Chriſt at his exaltation, was the name of *God's Son.* But ſeeing by inheriting that name, as the apoſtle tells us, he was originally made *better than the angels,* Heb. i. 4. he muſt always have poſſeſſed it, by virtue of his relation to the Father. Whereas the name *Jeſus,* being the name of an office executed by the Son after he became man, it implies a dignity not natural to him, but acquired. And therefore, having in the execution of that office, done on earth and in heaven all that was neceſſary for the ſalvation of mankind, the name *Jeſus* or *Saviour,* which his parents by the divine direction gave him at his birth, was confirmed to him in a ſolemn manner by God, who, after his aſcenſion, ordered angels and men to honour him, from that time forth, as *Saviour* and *Lord,* Heb. i. 6. Thus underſtood, the names *Prince, Emperor, Monarch, Government, Power, Throne, Dominion,* and every other name of dignity poſſeſſed by angels or men, is inferior to the name *Jeſus,* which God beſtowed on his Son, on account of his having accompliſhed the ſalvation of the world by his humiliation.

Ver. 10.—1. *That at the name of Jeſus,* (ſee the preceding note,) *every knee ſhould bow, of things in heaven.* The word επȣρανιων, ſignifies good angels of all ranks and denominations, who though they cannot bow the knee as men do, yet pay to the great Saviour, the ſame homage or worſhip which men expreſs by bowing the knee. The apoſtle here quotes or alludes to Iſai. xlv. 23. where Meſſiah ſaith, *Unto me every knee ſhall bow.*

2. *And of things under the earth.* The word καταχθονιων in this verſe, anſwers to Homer's ὑπενερθε, Iliad Γ. lin. 278. which ſignifies *the ſhades below.* By this word, therefore, the apoſtle denotes the ſouls of thoſe who are in the ſtate of the dead, over whom alſo Chriſt reigns, Rom. xiv. 9. Perhaps it even includes the evil angels in Tartarus, (2 Peter ii. 4.) who ſhall be conſtrained to acknowledge Jeſus, as Lord, Governor, and Judge, of the univerſe; unleſs they are comprehended in the expreſſion, *things on earth,* on account of their having their preſent reſidence in the air. See Epheſ. ii. 2. note 2.

Ver. 11. *And every tongue confeſs.* This likewiſe is an alluſion to Iſai. xlv. 23. *Unto me every knee ſhall bow, and every tongue ſhall ſwear.* See Rom. xiv. 11. note 2. Whitby ſays, that by *things in heaven, and things on earth, and things under the earth, and every tongue,* the apoſtle means, *all the nations of mankind.* But this is thought by others, a ſenſe too limited to anſwer the apoſtle's purpoſe, which is to diſplay the greatneſs of Jeſus in the human nature, by the ſubjection of angels, men, and devils to him, as Lord, Governor, and Judge, of the univerſe.

Ver. 12.

obeyed, not (ὡς, 320.) *when* in my presence only, but now much more in my absence, with fear and trembling, [1] *strongly* work your own salvation.

he requires, *but now much more in my absence, with fear and trembling* on account of the difficulty of the matter and the loss ye will sustain if ye are negligent, *strongly work out your own salvation*, by imitating Christ in his humility and disinterestedness, ver. 5.

13 For it is God *who inwardly worketh* in you [1] (ὑπερ ευδοκιας) *from benevolence*[2]

13 To this diligence ye have the greatest encouragement. *For it is God who*, by his Spirit, *inwardly*

Ver. 12.—1. *Always obeyed, not when in my presence only.* Peirce, who thinks the apostle is speaking of the Philippians always having obeyed *him* construes the passage in the following manner: *Since ye have always obeyed me with fear and trembling, not in my presence only, but much more in my absence, work out your own salvation:* and supposes there is here an insinuation, that their former obedience encouraged him to give them this exhortation.—By *fear and trembling*, Peirce understands *the greatest humility and concern.*

2. *With fear and trembling, strongly work*, or *fully work;* so the original word signifies.

Ver. 13.—1 *It is God who inwardly worketh in you*, &c. According to the Arminians, and moderate Calvinists, the word ενεργει translated *inwardly worketh*, does not in this passage signify any irresistible operation of the deity on the minds of men, but a moral influence only. For of Satan it is said, Ephes. ii. 2. that ενεργει *he inwardly worketh in the children of disobedience.* And, Rom. vii. 5. we have *the effectual working* of sinful passions in our members: And 2 Thess. ii. 11. ενεργειαν *the strong working of error.* These passages, they think, no one understands of a physical, but of a moral working which leaves men accountable for their actions, and consequently free agents. They likewise observe, that if God inwardly worketh in men by any influence which is irresistible, and to which no co-operation of theirs is necessary, there would be no occasion for exhorting them strongly to work their own salvation, since the whole is done by God himself. Besides, they think, *the inward working of God* in men, to will and to work without impinging on their freedom, may be explained in the following manner.—First, by the operation of his Spirit God gives them *enlightened eyes of the understanding*, Ephes. i. 18. whereby they are enabled to discern the truth of the doctrines and promises of the gospel, and to perceive the beauty of virtue and the deformity of vice, and to form just notions of the consequences of the one and of the other.—Secondly, He occasions these just views of things to recur frequently, and with such force as to engage their attention: The consequence of which is, that the love of virtue and the hatred of vice being gradually inspired, those pleasures of the present life, which cannot be enjoyed with innocence, are despised by those in whom God thus worketh. Also such an earnest desire of the happiness of the life to come is excited in them, as leads them to a virtuous conduct.—Thirdly, When men are in danger of falling into sin through strong temptation, the Spirit of God, by rousing their conscience, restrains them. Or, if they fall into sin, the Spirit of God brings them to repent, by the condemnations and painful stingings of their own conscience.—Fourthly, every circumstance of mens lot being ordered by God, he either suits their trials to their strength, or he gives them assistance in proportion to the greatness of their trials; so that he never suffers men to be tempted above what they are able to bear.—The Arminians having thus explained the manner in which God by his Spirit worketh in men to will and to work their own salvation, observe, that notwithstanding the operations of the Spirit of God have a powerful influence in restraining men from sin, and in exciting them to virtue, no violence is thereby done to human liberty. This they infer from what God said concerning the Antediluvians, Gen. vi. 3. *My Spirit shall not always strive with men:* And from the apostle's command, *not to quench the Spirit*, nor to *grieve him*: for these things, they say, imply that the operations of the Spirit of God may be resisted: consequently, that in the affair of their salvation, men are free agents, and must themselves co-operate with the Spirit of God; which, they affirm, the apostle's exhortation in the passage under consideration, evidently supposeth

2. *From benevolence* Ὑπερ ευδοκιας. The word ευδοκια sometimes signifies *good-will*, or *benevolence;*

worketh in you from mere *benevolence*, *both to will and to work effectually* what is good.

both to will [3] and to *work effectually*.

14 *Do all things*, all good offices to each other, *without murmurings and without disputings:* Be not like discontented servants, who murmur against their masters commands as oppressive, nor like disobedient children, who dispute their father's injunctions as unreasonable:

14 Do all things [1] without murmurings and (διαλογισμων) disputings:

15 *That ye may be unblameable* in the eye of God, *and untainted* with the vices of the world, *the children of God not meriting rebuke* on any account, notwithstanding ye live *in the midst of a wicked and obstinate race* of idolaters: *among whom*, by your knowledge of the true God, *shine ye like* the *luminaries* which enlighten *the world*,

15 That ye may be *unblameable* and (ακεραιοι) *untainted*, the *children* of God, *unrebukable* in the midst of a crooked and perverse *generation*: among whom, *shine ye* [1] *as luminaries* [2] in the world,

16 *holding forth* to all men, both in word and behaviour, *the doctrine of* eternal *life* made known to

16 holding forth the word of life [1] *for a rejoicing*

volence; as here, and Luke ii. 14. *Glory to God in the highest, and on earth peace,* ευδοκια *good will towards men.*—The motive which induceth God to work inwardly being described here, the preposition ὑπερ, is rightly translated *from.*—Peirce, who translates the preceding clause thus, *work out one anothers salvation*, or happiness, saith the meaning of this clause is, *God worketh in you, both to will and work from benevolence*; making benevolence the principle from which men are to work out each others happiness.

3. *Both to will and to work effectually.* It is no just objection to this translation of το ενεργειν, that in the first clause of the verse, ενεργων signifies, *inwardly worketh.* For ενεργειν hath both significations; and in scripture it is not uncommon to find the same Greek word used in the same sentence, in different senses. Thus Matth. viii. 22. *Let the dead bury their dead.*—In the clause under consideration, the apostle distinguishes between *willing* and *working*, because many have good inclinations which they do not fulfill, Rom. vii. 15.—20. Likewise, he distinguishes between God's working and our working.—According to the Pelagians God is said to work in men both to will and to work effectually, because he hath bestowed on them at their creation a natural ability of willing and working their own salvation effectually: and their working consisteth in their exerting that ability properly. But to this it may justly be objected, that God's having originally communicated to us an ability to will and to work effectually, is not so strong an encouragement to us to work out our own salvation, as the knowledge that God affords special assistance to the sincere, to enable them to work out their own salvation.

Ver. 14. *Do all things.* By some commentators, this is explained of *obedience* in general. But the apostle, I suppose, had in his eye, the obedience recommended ver. 3. 4. 5.

Ver. 15.—1. *Among whom shine ye.* I suppose, with Erasmus, that φαινεσθε is the imperative, because it is usual to deliver precepts in that mode. See Col. iii. 18. Heb. xiii. 13. If the common translation, *ye shine*, is retained, it will express the efficacy of the faith and holiness of the Philippians, in giving light to all around them.

2. *As luminaries,* φωστηρες, *in the world.*—Φωστηρες is the name given to the sun and moon by the LXX. Gen. i. 16.

Ver. 16. *Holding forth the word of life.* Beza thinks this is an allusion to those towers which were built at the entrance of harbours, and on which fires were kept burning, to direct ships into the port. Thus understood, the allusion is beautiful. For the doctrine and holy lives

to me (εις) in the day of Christ, that I have not run (εις κενον) in vain, neither *have* laboured in vain.

you in the gospel. This I desire, even on my own account, *for a* subject of *rejoicing to me in the day of judgment*, because it will prove *that I have not travelled* through the world *in vain, neither have preached the gospel in vain.*

17 *And* if I *even be poured out* [1] upon the sacrifice and *offering* [2] of your faith, I *am glad*, and rejoice with you all.

17 *And if my blood be even poured out upon the sacrifice and offering of your faith,* as a libation to render it acceptable to God, *I am glad* to die for that end, *and rejoice with you all,* in the confirmation which your faith will receive thereby.

18 (Supply κατα.) *AFTER the same manner, be ye also glad*, and rejoice with me.

18 *After the same manner be ye also glad,* when ye suffer for the gospel, *and partake with me in the joy* of fidelity to Christ.

19 (Δε, 103.) *Now*, I *hope* in the Lord Jesus to send *Timothy to you soon*, that I also may *have good courage* when I know your *affairs.*

19 *Now I hope* to be able, *through* the goodness and power of *the Lord Jesus, to send Timothy to you soon, that I also may be encouraged* under my affliction, *when I know your affairs;* and particularly, that ye are stedfast in the faith and practice of the gospel.

20 For I have no *one* like *disposed*,[1] who will *sincerely*

20 Him I have chosen to send, *because I have no person* here at present *so much of my own disposition;*

lives of the faithful, must in those early ages, have had a great influence on unbelivers, to direct them into the safe harbour of the gospel.

Ver. 17.—1. *And if I even be poured out on the sacrifice.* The apostle, considering the faith of the gentiles as an offering to God, speaks of his own blood as a libation, like that of the wine and oil poured on the meat offerings, to render them acceptable to God, Exod. xxix 40. 41. This costly libation, Paul was most willing to pour on the offering of the faith of the gentiles, to render it more firm, and of conseqnence more pleasing to the deity.

2. *The sacrifice and offering of your faith.* Properly the words θυσια and λειτεργια signify, the one *a sacrifice,* and the other, *the performance of any public service,* (See ver. 25.) especially that which pertaineth to the worship of God. Rom. xv. 16.—The apostle represents himself as a priest, whose office it was to prepare the faith of the gentiles for being offered as a sacrifice, or free will offering, to God, and actually to offer it. See Col. i. 28. note 3. Accordingly the gentiles are called προσφορα *an offering:* which is the name that was given to free will offerings when laid on the altar. Behold, says Beza, an image of the charity of Christ, shining in this resolution of his servant Paul, who here truly acted the apostle!

Ver. 20.—1. *I have no one,* ισοψυχον, *like disposed.* Hammond saith this word literally signifies, *equal to one's soul,* ισον τῃ ψυχῃ, so may be translated, as in the margin of our bibles, *So dear to me.* Thus Achilles says of Patroclus ισον εμῃ κεφαλῃ. But as Timothy's being beloved of the apostle, was no reason for his taking earnest care of the affairs of the Philippians, I agree with Peirce in thinking ισοψυχον should be translated, *like disposed*: especially if his observation be well founded, that St Paul never uses ψυχη for the *seat* or *principle of thought,* but often for *that of the affections* : between which and πνευμα he seems to make the same distinction, which the Latins do between *animus* and *anima*: See 1 Thess. v. 23. note 2. Heb. iv. 12. Philip. i. 27.—It appears from Acts xxvii. 1. that Aristarchus and Luke accompanied the apostle to Rome. And during his confinement there, other faithful assistants came to him who were equally well disposed with Timothy to take care of the Philippians affairs. We must therefore suppose, that at the time the apostle wrote this, these faithful teachers were not in Rome;

no perſon who hath ſo ardent a zeal for the ſpreading of the goſpel, conſequently, *who will be ſo anxious ſincerely to advance your intereſts :*

take care of your affairs :[2]

21 *For all* the teachers here, *ſeek their own* pleaſure and profit, *and not the things belonging to Chriſt Jeſus.*

21 For all [1] ſeek their own, not the things *of Chriſt Jeſus.*

22 *But* I need not commend that worthy perſon to you ; *ye know the proof* which he gave *of his good diſpoſition* at Philippi, *that in the affectionate, diligent, and ſubmiſſive manner, in which a ſon* ſerveth *with a father* in any buſineſs, *ſo he hath ſerved with me in the* work of the *goſpel.*

22 But ye know (δοκιμην, Rom. v. 4. note.) the proof of him, that as a ſon WITH (from the following clauſe,) *a father,* [1] ſo he hath ſerved with me in the goſpel.

23 *Well then, I hope to ſend him* to you *immediately, ſo ſoon as I ſhall ſee what the iſſue of my appeal* to Cæſar *will be.*

23 (Μεν ουν) *Well then,* I hope to ſend *him immediately,*[1] ſo ſoon as I ſhall ſee how it will go with me.

24 *However,* though I am willing to be poured out on the ſacrifice of your faith, *I am fully perſuaded by* what *Chriſt* hath revealed to me, *that* I ſhall not be put to death at this time ; but being releaſed, *even I myſelf ſhall ſoon come* to you.

24 (Γαρ, 98.) *However, I am fully perſuaded by* the Lord, that *even* I myſelf ſhall *ſoon come.* [1]

Rome ; having gone away for a little while on ſome buſineſs. For ſurely the apoſtle could not ſay of them, *all ſeek their own, not the things of Chriſt Jeſus.*

2. *Who will ſincerely take care of your affairs.* The miniſters of the goſpel, like Timothy, ought to do every thing in their power for promoting, not only the eternal, but even the temporal happineſs of their people.

Ver. 21. *For all ſeek their own, not the things of Chriſt Jeſus.* See ver. 20. note 1. The *all* of whom the apoſtle here ſpeaks, were the teachers who preached Chriſt from envy and ſtrife, as mentioned chap. i. 16. Perhaps alſo he had in his eye thoſe who preached from good will ; but who being puſillanimous, chap. i. 14. were not fit to be ſent to the Philippians.

Ver. 22. *As a ſon with a father, ſo he hath ſerved with me in the goſpel.* From this, as Doddridge obſerves, we learn the kind of intercourſe which ſhould ſubſiſt between the younger and the more aged miniſters of the goſpel. The young ought to liſten to the counſels of the aged, with the reſpect which is due from a ſon to a father ; and the aged ought to love and patroniſe the young, and ſtudy by their inſtruction and example, to qualify them for ſupplying their places in the church when they are gone.

Ver. 23. *Well then I hope to ſend him immediately.* If, as I have ſuppoſed, ver. 20. note 1. Ariſtarchus Titus and Luke, were abſent at this time from Rome, Timothy's preſence with the apoſtle was the more neceſſary. But as he daily looked for their return, he hoped to be able to ſend him to Philippi, as ſoon as he ſhould know how it would go with him.—Since the apoſtle ſpake, ver. 20. of Timothy's taking care of the affairs of the Philippians, he meant to ſend him for that purpoſe, as well as to bring him an account of their ſtate, ver. 19. Perhaps they were at that time more diſtreſſed by their enemies than ordinary

Ver. 24. *That even I myſelf ſhall ſoon come.* The apoſtle added this, leſt the Philippians might have been too much afflicted by what he had ſaid concerning his death, ver. 17.

25 (Δε, 100.) Yet I *thought* it neceſſary to ſend to you Epaphroditus, my brother, and *fellow-labourer*, and fellow-ſoldier, [1] but your meſſenger, [2] and *a miniſter* to my *want*. [3]

25 *Yet I thought it neceſſary* for your conſolation, immediately *to ſend to you Epaphroditus*, *my brother*, *and fellow-labourer*, *and fellow-ſoldier* in the warfare of the goſpel, *but your* (αποςολον) *meſſenger*, who brought me your preſent, *and one who* during his abode with me, *has been a miniſter to my want*. See chap. iv. 16. 19.

26 For he longed after you all, and was *exceedingly grieved*, [1] becauſe *ye* had heard that *he was* ſick.

26 This reſolution I formed, *Becauſe he longed to ſee you all*, *and was exceedingly grieved*, *becauſe ye had heard he was ſick* in Rome, as he knew the news would afflict you exceedingly.

27 (Και γαρ, 94.) *And* indeed he was ſick nigh *to* death: [1] but God had mercy on him; and not on him only, but on me alſo, *that I might not have* ſorrow upon ſorrow. [2]

27 *And indeed his ſickneſs brought him nigh to death*; *but God had mercy on him*, *and not on him only*, *but on me alſo*, *that I might not have ſorrow upon ſorrow*, by the death of this excellent perſon, who had undertaken ſo long a journey on my account, and was ſo dear to me for his faithful ſervices.

Ver. 25.—1. *Epaphroditus my brother,—and fellow-ſoldier.* He calls himſelf and Epaphroditus, *fellow ſoldiers of Jeſus Chriſt*, to ſhew how full of danger the work of the goſpel was in that age, to thoſe who executed it faithfully; and that the ſincere preachers of the goſpel, together with the martyrs who ſealed it with their blood, formed a noble army commanded by Chriſt, which was ſucceſsfully warring againſt idolaters, and the other powers of darkneſs who were in oppoſition to God.

2. *Your*, αποςολην, *meſſenger*; literally, *your apoſtle*; which, according to Blackwall, means *your biſhop*. For he thinks, St Paul at this time conferred that office on Epaphroditus. But the term *apoſtle*, no where elſe has this meaning.

3. *And a miniſter to my want.* Peirce thinks, if the apoſtle had meant that Epaphroditus was *a miniſter to his want*, he would have ſaid, λειτουργον τη χρεια μυ. But as he hath ſaid, λειτυργον της χρειας μυ, he ſuppoſeth, that χρειας μυ ſignifies *my office*; a ſenſe which χρεια hath, Acts vi. 3. and that the meaning is, *a miniſter* or performer *of my office*. Epaphroditus inſtructed the Philippians and directed their ſpiritual affairs, as the apoſtle had done during his reſidence among them.

Ver. 26. *And was exceedingly grieved.* Eraſmus ſaith the word αδημονειν ſignifies, *to be almoſt killed with grief.* This ſhews the goodneſs of Epaphroditus's heart. It grieved him exceedingly to hear of the ſorrow which the news of his dangerous ſickneſs had occaſioned to the Philippians.

Ver. 27.—1. *And indeed he was ſick nigh unto death.* Thoſe who poſſeſſed the power of miracles, could not exerciſe it according to their own pleaſure, but according to the direction of the Holy Ghoſt: otherwiſe Paul would moſt certainly have healed Epaphroditus, who as is inſinuated, ver. 30. had fallen into this dangerous ſickneſs, through the fatigue which he underwent in aſſiſting the apoſtle. Miracles of healing were generally wrought for convincing unbelievers.

2. *That I might not have ſorrow upon ſorrow*: That the ſorrows of my impriſonment, might not be encreaſed by the addition of my grief for the death of Epaphroditus. Perhaps it is here inſinuated, that in anſwer to the earneſt prayer of the apoſtle, God recovered Epaphroditus.

28 *Wherefore*, to free you from your anxiety, *I have ſent him ſooner* than I would otherwiſe have done, *that ſeeing him again* in health, *ye may rejoice, and that I* myſelf *may be freed from* the *ſorrow* which I felt for your anxiety on his account.

28 *Wherefore I have ſent him the more ſpeedily*, (Vulg. feſtinantius,) that *ſeeing* him again, ye may rejoice, and that I may be *the more without ſorrow.*

29 His long abſence was owing, not to want of love to you, but to bad health : *Receive him, therefore, as a teacher faithful to Chriſt, with all joy, and have ſuch* worthy *perſons in great eſtimation :*

29 Receive him, therefore, in the Lord with all *joy*, and *have ſuch perſons in great eſtimation* :

30 *Becauſe* through his aſſiduity *in the work of Chriſt*, and in miniſtering to me, *he was brought nigh to death* by ſickneſs, *not regarding his* own health and *life*, *that he might fully ſupply* to me *the want of the aſſiſtance ye would have given me*, had ye been here preſent with me.

30 Becauſe (δια) *in* the work of Chriſt [1] he *drew* nigh *to* death, not regarding HIS life, *that he might fully ſupply the want of your* ſervice toward me.

Ver. 30. *Becauſe in the work of Chriſt he drew nigh to death.* By *the work of Chriſt*, the apoſtle means Epaphroditus's frequent preaching in Rome, and in the neighbouring cities and villages, his carrying the apoſtle's meſſages and inſtructions to the diſciples, and his perſonal attendance on the apoſtle when he was not otherwiſe employed; the fatigue of which ſervices brought on him a ſickneſs which endangered his life.

CHAP. III.

View and Illuſtration of the Matters contained in this Chapter.

ST Paul wrote the moſt of his epiſtles to confute the erroneous doctrines and practices of the Judaizing teachers, who, in the firſt age, greatly diſturbed the churches; more eſpecially by their affirming, that unleſs the gentiles were circumciſed after the manner of Moſes, they could not be ſaved. But, as theſe teachers artfully ſuited their arguments to the circumſtances and prejudices of the perſons whom they addreſſed, the controverſy hath a new aſpect in almoſt every epiſtle. And the apoſtle's reaſonings, in confutation of their doctrine, comprehend a great variety of particulars, for explaining and eſtabliſhing the doctrines of the goſpel, highly worthy of the attention of Chriſtians in every age.

Among the Philippians, as among the Corinthians, the Judaizers ſupported their erroneous doctrines, chiefly by magnifying their own

character and authority as teachers. This appears from their appealing to their circumcision, as a proof of their right descent from Abraham; and from their calling themselves *the circumcision*, to intimate that they were the keepers of the former revelations, and the only objects of the divine favour. Moreover, they boasted of their knowledge of the ancient revelations, and of the care with which they observed the divine law. And on all these accounts, they hoped the Philippians would pay more regard to their opinions in matters of religion, than to Paul's, whom they affected to despise, because he was born among the gentiles; by which they said his descent from Abraham, was at least rendered uncertain. Withal, supposing him to have been educated at Tarsus, they affirmed that his knowledge of the ancient revelations was superficial and erroneous: And that having apostatized from the institutions of Moses, it was little wonder that he now represented these institutions as of no avail in the sight of God.

His confutation of the pretensions of these wicked men, and of the calumnies by which they endeavoured to lessen his authority, the apostle introduced, with telling the Philippians, that to write the same things to them, concerning the false teachers and their pretensions, which he had written to other churches, and which he had ordered Epaphroditus to represent to them, was by no means troublesome to him, seeing it was safe for them, ver. 1.—Wherefore, as he had written to others, so he now wrote to them, to beware of the Judaizers, whom he called *dogs*, a name which the Jews, in contempt, gave to the gentles; and *evil workmen* or *labourers*, on account of their corrupting the gospel. And because the unbelieving Jews boasted in the appellation of *the circumcision*, as importing that they alone, of all mankind, were acceptable to God, the apostle desired the Philippians to beware of them, calling them *the excision*, to shew that they were soon to be destroyed. This bitterness in speaking against the unbelieving Jews and Judaizing teachers, the apostle used, I suppose, by the direction of the Spirit, to make the Philippians shun their company and conversation, and to put them on their guard not to allow them any footing in their church, ver. 2.—Next, he assured the Philippians, that the disciples of Christ are *the circumcision*: They are persons acceptable to God, because they possess the inward qualities signified by circumcision, and worship God in spirit, and boast in their relation to Christ as his disciples, and not in their fleshly descent from Abraham; nor in any rite pertaining to the flesh. At the same time, to shew the falsehood of the calumnies which these deceivers spread abroad concerning the apostle's extraction, he told the Philippians that if any particular teacher among them had confidence of acceptance with God, on account of his descent and privileges as a Jew, he himself

ſelf had more cauſe for ſuch confidence than that teacher: by which they might know, that if he ſpake in a ſlighting manner of theſe things, it was not from envy as being deſtitute of them, ver. 4.—For he was circumciſed on the eighth day after his birth: He was a branch from the ſtock of Iſrael: He belonged to the honourable tribe of Benjamin, which did not join in the defection under Jeroboam: Though born in Tarſus, he was an Hebrew, deſcended from Hebrew parents: And was educated a Phariſee, a ſect which was acknowledged to have the moſt perfect knowledge of the law, ver. 5.—Theſe particulars the apoſtle mentioned alſo in his epiſtle to the Corinthians, 2 Cor. xi. 22.—And to make the Philippians ſtill more ſenſible of his title to have confidence in the fleſh, he told them, that from his earlieſt years, he was ſo exceedingly zealous of the law, and of the traditions of the fathers, that he perſecuted the Chriſtians as enemies to both. And with reſpect to his own obedience to the law, he aſſured them that it was altogether blameleſs, ver. 6.—Wherefore, whatever honour the falſe teachers could claim on account of their knowledge of the law, and of the care with which they obeyed its precepts, that honour was more juſtly due to him. Nevertheleſs all theſe things, which indeed formerly he conſidered as the greateſt advantages, he now looked on as things to be caſt away, becauſe they were of no uſe in the juſtification of ſinners, ver. 7.—Nay, he regarded all human attainments as things to be caſt away, when ſet in competition with the excellency of the knowledge of Chriſt Jeſus his Lord; and had actually thrown them all away, that he might obtain juſtification through him, ver. 8.—Not by his own righteouſneſs, which never could merit juſtification; but by a righteouſneſs of faith; ver. 9.—ſo termed, not becauſe faith is itſelf a perfect righteouſneſs, but becauſe it is the only principle that can lead men to that meaſure of righteouſneſs of which they are capable: And in particular, to ſuffer with Chriſt for the truth, ver. 10.—Which righteouſneſs will be rewarded with a glorious reſurrection from the dead, ver. 11.—Theſe bleſſings of faith counted for righteouſneſs, and of reſurrection from the dead, the apoſtle had not yet received; but he repreſents himſelf as ſtriving to lay hold on them. And by comparing his exertions for that purpoſe, with the exertions of thoſe who contended in the games, he gives us a lively picture of the labour and difficulty of the Chriſtian courſe, ver. 12. 13. 14.—Then he exhorted the Philippians to follow his example, in ſtriving to obtain juſtification and eternal life by faith, ver. 15. 16. 17.—And pronounced all who ſought to be juſtified by the ſacrifices and purifications of the law of Moſes, enemies to the death of Chriſt, ver. 18.—And aſſured them, that their end would be perdition, becauſe their only view in teaching ſuch a method of juſtification,

fication, was to gratify their own lusts, ver. 19.—Whereas the teachers of truth, and their disciples, had no temptation to pervert the gospel; because they lived in a pure and heavenly manner, and looked for the coming of Christ from heaven, ver. 20.—to refashion their present body, (which was humbled or made mortal by sin,) into the likeness of his own glorious body, at the resurrection, ver. 21.

The apostle's method of confuting the Judaizers in this epistle, is worthy of notice. He doth not, as in his epistles to the Romans, to the Galatians, and to the Hebrews, bring arguments from the writings of Moses and the prophets; but to the assertions of the Judaizers, he opposes his own affirmations as an inspired apostle; expresses a just abhorence of the teachers who corrupted the gospel; and vindicates his own character and qualifications as an apostle. This method he followed, because he knew it was sufficient for establishing the Philippians, who, from the beginning, knew him to be a true apostle of Christ, loved him as their spiritual father, and were sure he would not deceive them.—In those epistles, in which he confuted the errors of the Judaizers, by arguments from the writings of Moses and the prophets, St Paul made the churches to which they were sent, and all who should afterwards believe, sensible, not only that he was an apostle, but a learned Jewish doctor, who was well acquainted with the ancient scriptures, and who understood their true meaning.

NEW TRANSLATION.	COMMENTARY.
CHAP. III. 1 *Now*[1] my brethren, rejoice in the Lord. To write the same things to you, to me indeed IS not *troublesome, and* for you IT IS safe.[2]	CHAP. III. 1 *Now my brethren, rejoice in the Lord;* that is, in your knowledge of the doctrines of the gospel. See chap. iv. 4. note, *To write the same things to you,* which I have written to other churches, and which I have desired Epaphroditus to tell you, *to me indeed is not troublesome, and for you it is safe.*

Ver. 1.—1. *Now.* To λοιπον, in this passage, cannot signify *finally,* as our translators have rendered the word. since the apostle is only entering on the main subject of his letter. To λοιπον is put for *κατα το λοιπον as for what remains,* namely, to be written. Properly it is a form of transition; and is translated, 1 Cor. i. 16. *besides.*—I have rendered it *now,* to mark the introduction of a new subject.

2. *For you it is safe.* The condemnation of the errors of the Judaizers. which the apostle was about to write in this chapter, he had already written in his epistles to the Ephesians, and to the Colossians. Also he had desired Epaphroditus to tell the same things to the Philippians by word of mouth. But as they were matters of great importance, he did not grudge to write them in this letter, because if they were only communicated to them by Epaphroditus verbally, all the Philippians might not have had an opportunity of hearing them: or they might have misunderstood them. Whereas, having them in writing, they could examine them at their leisure, and have recourse to them as often as they had occasion.

2 *Beware of dogs;* I mean malicious furious bigots. *Beware of false teachers;* those especially mentioned ver. 18. *Beware of the unbelieving Jews,* who though they call themselves the circumcision, may more properly be called *the excision,* because ere long God will destroy them.

2 Beware of dogs. [1] Beware of (κακυς εργατας, Vulg. malos operarios,) evil *labourers.*[2] Beware of (την κατατομην,) the *excision.* [3]

3 The Judaizers, being destitute of the qualities signified by circumcision, have no title to the name, and should be shunned. *But we are the* true *circumcision, who worship God in spirit* and in truth, *and boast in Christ Jesus* as our Saviour, *and have no reliance on* our descent from Abraham, nor on any rite pertaining to *the flesh.*

3 (Γαρ, 98.) *But* we are the circumcision, [1] *who* worship God *in spirit,* and *boast* in Christ Jesus, *but* have no confidence in the flesh. (See Col. ii. 11. note 2.)

4 *Though indeed,* if salvation were to be obtained by these things, *I might have confidence even in the flesh. Nay if any other* teacher *have confidence in the flesh, I have more reason* for such confidence than he hath.

4 Though *indeed* I might have confidence *even* in the flesh. (Ess. iv. 43.) *NAY* if any *other think to have confidenee* in the flesh, I more.

5 I am no proselyte: *My circumcision was on the eight day* after my birth. My progenitors were not

5 *MY circumcision WAS on* the eighth day. *I AM of the*

Ver. 2.—1. *Beware of dogs.* The apostle calls the bigots among the unbelieving Jews, *dogs,* because they barked against the doctrines of the gospel, and against its faithful teachers, and were ready to devour all who opposed their errors. Our Lord used the word *dogs,* in the same sense, when he commanded his apostles *not to give that which is holy to dogs.* Perhaps the unbelieving Jews are called *dogs* likewise, to signify that in the sight of God they were now become as abominable for crucifying Christ and persecuting his apostles, as the idolatrous heathens were in the eyes of the Jews, who to express their detestation of them, called them *dogs.*—Rev. xxii. 15. the atrociously wicked are called *dogs; without are dogs.*

2. *Beware of evil labourers.* So the word εργατας is translated, Matth. xx. 1.—As the apostle honoured those, who faithfully assisted him in preaching the gospel, with the appellation of his *fellow-labourers,* we may believe, that by *evil labourers* he meant *false teachers,* called also, 2 Cor. xi. 13. *deceitful labourers*; because, instead of building, they undermined the church of Christ by removing its foundation.

3. *Beware of the excision.* The word κατατομη, is formed by the apostle in ridicule of the unbelieving Jews, and the Judaizing teachers in the Christian church, who called themselves ἡ περιτομη. *the circumcision.* For περιτεμνειν *to circumcise,* properly signifies to cut off all around whatever is superfluous. But κατατεμνειν, from which κατατομη is derived, signifies *secare a summa ad infimam, lacerare, to cut, to rend.* The former operation is performed to render a thing more polished and perfect; the latter to destroy it. Wherefore κατατομη *the excision,* the appellation given to the unbelieving Jews and Judaizing teachers, is finely contrived to express the pernicious influence of their doctrine; perhaps also to signify the destruction which was coming on them as a nation.—The account given of these wicked men, Rom. xvi. 18. Gal. vi. 12. Tit. i. 11. shews, that they deserved all the harsh names given them in this place.

Ver. 3. *We are the circumcision.* We the disciples of Christ, who have the superfluous excesses of passion and evil desire cut off from our hearts, and who worship God spiritually, alone deserve the honourable appellation of *the circumcision,* that is of *circumcised persons,* See Ess. iv. 17.

offspring of Israel, OF the tribe of Benjamin, [1] an Hebrew of the Hebrews: [2] *with respect to* the law, a Pharisee.

proselytes, for *I am* one *of the descendants of Israel, of the tribe of Benjamin:* And though born in Tarsus, I am *an Hebrew descended from* parents who were *Hebrews: And with respect to the law*, I was educated in Jerusalem *a Pharisee.*

6 *With respect to* zeal, persecuting the church; *with respect to* the righteousness which *is by law*, [1] *I am unblameable.*

6 *With respect to* my *zeal* for the law, and for the traditions of the elders, it was great; as I shewed by *persecuting the church. And with respect to the righteousness, which* the Jews affirm *is* to be obtained *by law, I am unblameable;* having observed its precepts with the greatest care from my youth.

Ver. 5.—1. *Of the tribe of Benjamin.* It is an observation of Theodoret, that the Benjamites were more honourable than the four tribes which descended from Bilhah and Zilpah, Sarah's handmaids or slaves. They were more honourable likewise, on account of their adherence to the law of Moses, when the ten tribes were seduced to idolatry by Jeroboam.

2. *An Hebrew of the Hebrews.* The Jews who lived among the Greeks, and who spake their language, were called *Hellenists*, Acts vi. 1. ix. 29. xi. 20. Many of these were descended from parents, one of whom only was a Jew. Of this sort was Timothy, Acts xvi. 1. But those who were born in Judea, of parents rightly descended from Abraham, and who receiving their education in Judea, spake the language of their forefathers, and were thoroughly instructed in the laws and learning of the Jews, were reckoned more honourable than the Hellenists; and to mark the excellence of their lineage, education, and language, they were called *Hebrews;* a name the most ancient, and therefore the most honourable, of all the names borne by Abraham's descendants. For it was the name given to Abraham himself by the Canaanites. to signify that he had come from the other side of the Euphrates. *An Hebrew*, therefore, possessing the character and qualifications above described, was a more honourable, person than *an Israelite*, as that name marked no more but one's being a member of the commonwealth of Israel, which a Jew might be though born and bred in a foreign country. Paul indeed was born at Tarsus in Cilicia: yet being an Hebrew of the Hebrews, who received his education in Jerusalem, and spake the language used there, and understood the Hebrew in which the ancient oracles of God were written, he was a Jew of the most honourable class, and was far preferable to the Judaizing teacher at Philippi, if, as Mr Peirce conjectures and the apostle himself seems to insinuate, he was only an Hellenist Jew.—The reader no doubt observes, that all the privileges hitherto mentioned by the apostle, were derived from others; but those he is going to mention, were of his own acquisition.

Ver. 6. *The righteousness which is, εν νομῳ, by law.* The greatest part of the Jews firmly believed, that the righteousness required in the law, consisted chiefly in observing its ritual precepts. And therefore if a person was circumcised, offered the appointed sacrifices, observed the sabbaths and other festivals enjoined by Moses, made the necessary purifications in cases of pollution, paid tithes of all he possessed, and abstained from crimes injurious to society; or if he committed any such, was punished for them according to law, he was, as the apostle expresseth it, *With respect to the righteousness which is by law, unblameable.*— Farther, as the ritual services enjoined in the law, were not founded in the nature of things, but in the command of God, and as, according to the law, atonement was made for some transgressions by these services, they were, on account of their being done from a regard to the divine will, considered as acts of piety more acceptable to God than even the performance of moral duties.—In the third place, as these ritual services were both numerous and burdensome, and recurred so frequently, that they gave almost constant employment to the pious Israelites, the diligent and exact performance of them was thought equivalent to a perfect righteousness, and so meritorious, that it entitled the performer to justification and eternal life.—All these erroneous opinions Paul entertained, whilst he continued a Pharisee. But he relinquished them, when he became a Christian, as he informs us, ver. 7.

Ver. 7.

7 *Neverthelefs, what things were* reckoned *gain to me* by the Jews, who thought them fuch a righteoufnefs as entitled one to falvation, *thefe*, after I embraced the gofpel, *I reckoned lofs;* things to be thrown away as ineffectual for juftification; and did throw them away *for Chrift*, that through him I might be faved.

7 *Neverthelefs*, what things were (κερδη) gain [1] to me, *thefe* I counted (ζημιαν) lofs [2] for Chrift,

8 Thefe, I fay, I counted lofs: *Nay moft certainly I count all human attainments and diftinctions to be lofs*, things to be thrown away *for the fake of the excellent knowledge of Chrift Jefus my Lord, for whom I have* actually *thrown over board all things, and reckon them but dung, that* (κερδησω) *I may gain* falvation through *Chrift*, as the profit of my voyage:

8 *Nay moft certainly alfo*, I count all things [1] *to be* lofs (ver. 7. note 2.) for the excellency of the knowledge of Chrift Jefus [2] my Lord; for whom I have *thrown away* all things,[3] *and reckon them to be dung*, [4] that I may *gain* Chrift,

Ver. 7.—1. *What things were gain to me.* Κερδη, properly fignifies *the gain* or profit which is made by merchandife, or otherwife.—The things which the apoftle formerly reckoned gain to him, but which fince his converfion he counted lofs, were thofe mentioned in the note on ver. 6. and not his *living in all good confcience before God.* For he who faid to the Corinthians, 2 Cor. i. 12. *Our boafting is this,—that with the greateft fimplicity and fincerity we have had our converfation in the world*, could not fay of any degree of moral righteoufnefs he had attained by the grace of God, that *he counted it lofs;* unlefs he thereby meant, that it was to be thrown away as of no ufe in procuring him juftification meritorioufly. See ver. 8. note 1.

2. *Thefe I counted lofs for Chrift.* The word ζημια fignifies lofs incurred in trade: and more efpecially that kind of lofs which is fuftained at fea in a ftorm, when goods are thrown over board for the fake of faving the fhip, and the people on board. In this fenfe the word is ufed by Luke, Acts xxvii. 10. 21. and by Thucydides, Xenophon and others. Accordingly, Scapula explains it by *damnum, jactura.* The term thus underftood, gives a beautiful fenfe to the paffage. Saith the apoftle, in making the voyage of life for the purpofe of gaining falvation, I propofed to purchafe it with my circumcifion, and my care in obferving the ritual and moral precepts of the law; and I put a great value on thefe things, on account of the gain or advantage I was to make by them. But when I became a Chriftian, I willingly threw them all over board, as of no value in purchafing falvation. And this I did, for the fake of gaining falvation through faith in Chrift, as my only Saviour.

Ver. 8.—1. *I count all things to be lofs.* Having faid in the preceding verfe, that his privileges as a Jew, and his righteoufnefs which was by the law, which he formerly thought gain, he now counted lofs, he adds in this verfe, that he counted all the things, for which men value themfelves, and on which they build their hope of falvation, fuch as their natural and acquired talents, their fame, their knowledge, their moral virtues, and even their good works, to be lofs; things to be thrown away as ineffectual in procuring for them a meritorious juftification.

2. *For the excellency of the knowledge of Chrift Jefus.* The apoftle counted all things lofs, not only becaufe they were ineffectual in procuring for him a meritorious juftification, but becaufe in themfelves they are of little value in comparifon with the excellent knowledge of Jefus as Saviour, and of the method of falvation through him; with which the apoftle was fo ravifhed, that all other knowledge and every human attainment, he defpifed as things not worthy of his care, while voyaging to eternal life.

3. *For whom I have thrown away all things.* Doddridge was of opinion, that Paul was excommunicated by the Jews in Jerufalem, and fpoiled of his goods: A treatment which fome others met with, who were not fo obnoxious to the Jews as Paul was, after he deferted their party and became a Chriftian. Heb. x. 33. 34.

4. *And reckon them to be dung.* Σκυβαλα, *de rebus viliffimis dicitur, frugum, animantium, et horum excrementis*, as Gataker hath fhewed, Mifcell. Pofthuma, c. 43.—The apoftle's meaning is, that he confidered all the things in which he formerly gloried, as of no more value in procuring

9 And be found in him,[1] not *holding* mine own righteousness which is (εκ) *from law*, but that which IS thro' the faith of Christ, *the righteousness* (εκ Θεε) *from* God[2] (επι) by faith.[3]

9 *And* at the end thereof, *be found* a believer *in him* as Saviour, *not holding mine own righteousness, which is from law*, as the means of my salvation, *but that* righteousness *which is through the faith enjoined by Christ*, even *the righteousness which is from God by faith*; that being the only righteousness of which a sinner is capable.

10 *AND may know*[1] him, and the power of his resurrection,[2] and the fellowship of his sufferings, *being conformed*[3] to his death,

10 *And* that I *may know Christ*, (ver. 8.) experimentally as my Saviour, *and the power of his resurrection* in confirming my faith in him as my Saviour, *and the fellowship of his sufferings, being conformed to his death*, by dying, as he did, a martyr for truth.

11 (Ει, 127.) *That any how* (καταντησω εις, 150.) *I may arrive at* the resurrection *from* the dead.[1]

11 *That any how*, at the end of the race, *I may arrive at the resurrection from the dead:* obtain a body like to Christ's glorious body, which is the peculiar privilege of the sons of God, Rom. viii. 23.

curing a meritorious justification, than the filth of the streets which polluteth those who handle it.—The prophet Isaiah, hath spoken in the same manner of the legal righteousness, on which the Jews put the greatest value, chap. lxiv. 6. *But we are all as an unclean thing, and all our righteousnesses are as filthy rags.*

Ver. 9.—1. *Found in him.* This expression Peirce explains by Locke's note on Gal. iii. 27. " By taking on them the profession of the gospel, they had as it were put on Christ: So that " to God looking on them, there appears nothing but Christ. They were, as it were, covered " all over with Christ, as a man with the clothes he hath put on."

2. *The righteousness from God.* We have the phrase δικαιοσυνη Θεε, often in scripture. But the phrase την εκ Θεε δικαιοσυνην, is used, I think, only in this passage. It is opposed to, εμην δικαιοσυνην την εκ νομε, *mine own righteousness which is from law*, a phrase found in other passages, particularly, Gal. iii. 21. *Verily, righteousness would have been*, εκ νομε, *by* or *from law*. Wherefore, since the *righteousness from law*, is that righteousness which is obtained according to the tenor of law, *the righteousness from God by faith*, is that righteousness which comes from God's counting the believer's faith for righteousness, and from his working that faith in his heart, by the influences of his Spirit.

3. *By faith.* Επι τη πιςει. Estius thinks this may be translated, *upon faith;* to signify that the righteousness which cometh from God, is built upon faith as its foundation, just as believers are said to be built upon the foundation of the apostles and prophets. But though this sentiment be true, *righteousness upon faith*, is an expression altogether unusual; for which reason the common translation ought to be retained.

Ver. 10.—1. *And may know him.* Our translators, whom I have followed here, supposed that the infinitive τε γνωναι, is put for the subjunctive, and that it answers to ευρεθω, ver. 9. But Bengelius, because the article is in the genitive case, is of opinion, that τε γνωναι, is governed by τη πιςει, in the end of the preceding verse; consequently, that the translation should be, *By the faith of knowing him, and the power of his resurrection, and the fellowship*, &c. But *the faith of knowing him*, is an unusual expression.—See Ess. iv. 9.

2. *And the power of his resurrection.* Its power in confirming my faith in him, and my hope of salvation through him. Hence God is said, 1 Peter i. 3. to have *begotten us again to a living hope, through the resurrection of Jesus Christ from the dead.*

3. *Being conformed to his death.* Grotius observes, that the construction begun, ver. 9. ευρεθω μη εχων, *may be found not having*, must be continued here in the following manner, ευρεθω συμμορφεμενος, *may be found conformed to his death.*

Ver. 11. *That any how I may arrive at the resurrection from the dead.* This is the literal translation

12 *For I have not yet received* the prize, as having finished the race, *nor yet am I made perfect* by being completely rewarded. *But I pursue, that verily I may*

12 (Ουχ οτι, 256.) *For I have not yet received,* [1] *nor yet am I made perfect.* [2] But

translation of Ει πως καταντησω εις εξαναστασιν νεκρων —The apostle changeth his allusion from a voyage to a race, and likening himself to one who runs a race, he represents *righteousness by faith, and resurrection from the dead,* its consequence, as the prize for which he was running. His running consisted in his having fellowship with Christ in his sufferings, and in being conformed to his death. And as in the Olympic race, the prize for which the Athletes contended, was placed on a tripod at the goal, he expresses his obtaining the prize, by a word which signifies his arriving at it: καταντησω εις την εξαναστασιν νεκρων.—It is generally supposed, that the apostle is speaking of the spiritual resurrection, as he doth, Rom. vi. 11. Ephes. ii. 5. v. 14. But in these passages, the spiritual resurrection is represented as the immediate consequence of faith. Whereas the apostle, in ver. 12. of this chapter, declares, that he had not yet received the prize for which he was running, nor yet was made perfect; but he pursued, if verily he might lay hold on it. For these reasons, I think the resurrection from the dead which he was endeavouring to obtain, was not the spiritual resurrection. That resurrection he had obtained already, being eminent for his faith and holiness. As little was it the resurrection of the body in general, as shall be shewed immediately. But it was the resurrection of the just; the resurrection of his body, fashioned like the glorious body of Christ, as mentioned, ver. 21. This, with righteousness from God by faith, was the prize for which the apostle ran. But neither of these, he knew, would be bestowed on him, till he had finished the race. He therefore speaks of them as future; and of himself as continuing to run, that he might obtain them, ver. 12.—In the sacred writings, the word used to denote the resurrection, is, αναστασις, which is commonly followed by the preposition εκ. In this passage the preposition is compounded with the word, so as to make εξαναστασιν. Wherefore, την εξαναστασιν νεκρων, is rightly translated, *the resurrection from the dead.*—Since the apostle represents the resurrection from the dead, of which he is speaking, as a matter very difficult to be obtained, it cannot be the restoration of the body simply, for that the wicked shall arrive at whether they seek it or not; but, as was before observed, it is the resurrection of the body, refashioned like to the glorious body of Christ, mentioned ver. 21. which is a privilege peculiar to the sons of God, and that by which they are to be distinguished from the wicked at the judgment. See 1 Thess. iv. 16. note 2.

Ver. 12.—1. *For I have not yet received:* So ουχ οτι ηδη ελαβον must be translated, to accord with what goeth before. Besides the negative particle hath a similar position in other passages: for example, 2 Cor. v. 4. στεναζομεν βαρουμενοι εφ' ω ου θελομεν εκδυσασθαι; which, notwithstanding the position of the negative particle, must be translated, *being burdened we groan,* ουκ εφ ω, *not because we wish to be unclothed.* Rom. viii. 12. *Well then brethren,* οφειλεται εσμεν ου τη σαρκι, *we are not debtors to the flesh, to live according to the flesh.* See also Rom. x. 19.—What the apostle had not yet received, was *righteousness from God by faith,* mentioned ver. 9. and *a blessed resurrection from the dead,* mentioned ver. 11. which taken together he terms *the prize,* ver. 14. Now of the former as well as of the latter, it may be said with truth, that believers do not receive it in the present life. In the present life, it is promised indeed to believers, but not bestowed on them till their trial is finished, and sentence pronounced concerning their whole behaviour, at the general judgment.

2. *Nor yet am I made perfect.* This, Peirce thinks, was observed in opposition to the Judaizers, who fancied that *perfection* was to be obtained by obeying the law of Moses, Gal. iii. 3. *Are ye so foolish, that having begun in the Spirit,* νυν σαρκι επιτελεισθε, *ye now make yourselves perfect by the flesh*?—Others, however, are of opinion, that by using the word τετελειωμαι, the apostle alluded to the prizes bestowed on the victors in the Grecian games. For, as of these prizes, some were more valuable than others, being rewards of victories in contests more difficult and honourable, they were termed τελεια νικητηρια, *perfect rewards,* or *prizes*; and the persons who obtained them, were said τελειουσθαι *to be made perfect.*—These higher prizes were crowns of leaves, some of trees, and some of herbs. But the inferior prizes were tripods, shields, cups, &c. The former were greatly preferred to the latter, not for the materials of which they consisted, but for the honours and privileges of which they were the symbols.—

I purfue,[3] (ει 127.) *that* (και, 218.) *verily I may lay hold on* (fup. τετο) *THAT* for which (και) *indeed I was laid hold on by* Chrift Jefus.

lay hold on that righteoufnefs which cometh from God by faith, and that glorious refurrection, ver 11. *for* obtaining *which indeed I was laid hold on by Chrift Jefus*, when he appeared to me, and forced me to run for it.

13 Brethren, *I do not reckon myfelf to have laid hold on THE PRIZE.* (from ver. 14.) But *one* thing I DO, *not minding indeed the things behind ME, but exceedingly ftretching myfelf forward to the things* before ME,

13 *Brethren, I do not reckon myfelf to have laid hold on the prize*, as having finifhed the race. *But one thing I do, not minding indeed the things behind me*; the progrefs I have already made; *but* (επεκτεινομενος, mid. voice,) *exceedingly ftretching myfelf forward to the things before me*; the part of the courfe yet to be run over;

14 I *follow* (κατα σκοπον) *along* the mark,[1] (επι, 191. 2.) *to* the prize of the *calling of God from above*[2] *by* Chrift Jefus.

14 *I follow* in the courfe *along the mark*: I run on in the marked out courfe of faith and holinefs, *to the prize of the calling of God from above by Chrift Jefus*; the prize of righteoufnefs and eternal life, propofed to me when God called me from heaven by Chrift Jefus, to run this race.

Le Clerc however affirms, that no paffage from any ancient author can be produced, in which τελειωθηναι, *to be made perfect*, fignifies to be rewarded with the prizes in the games. But, although the Greeks did not ufe the word in that fenfe, it may have it here; as it is well known that the apoftle hath affixed to fome greek words, meanings, which, though uncommon, are analogous to their ordinary fignifications. Accordingly, we find him ufing this very word, τελειωθωσι, Heb. xi. 40. to denote our being completely rewarded in the life to come.—See note 1. on ver. 15. of this chapter.

3. *But I purfue, that verily I may lay hold on.* Διωκω ει και καταλαβω. Thefe are agoniftical phrafes, as is evident from Lucian's application of them to the games. Hermotim. page 564. Διωκοντες ε κατελαβον. *Perfecuti, non affecuti funt.*—Καταλαμβανειν, *To lay hold on*, in the agoniftical ftyle, is *to lay hold on the prize*, when it was delivered to the conquerors by the judges of the games.—In the fubfequent claufe, this word, whofe proper fignification is, *to take a faft hold of a thing*, is elegantly ufed by the apoftle, to denote Chrift's laying hold on him, as he was going to Damafcus to perfecute his difciples, and his forcing him into the ftadium to run, that he might lay hold on righteoufnefs from God and a glorious refurrection, called *the prize of the calling of God from above*. See ver. 14. note 2.

Ver. 14.—1. *I follow along the mark.* Κατα σκοπον διωκω. By fome this claufe is tranflated, *I follow on towards the goal, for the prize.* But Peirce fays he hath not found any good authority to prove, that σκοπος hath the fignification of τερμα, the goal: for which reafon, he retains the common tranflation, *the mark.* The fpace in which the racers were to run, being marked out by a line called Κανων, (See ver. 16. note) that line might well be denominated σκοπος *the mark*, from σκοπεω, *I look*: becaufe in running the athletes were to look at it frequently, left they fhould run out of the prefcribed bounds. Hence the propriety of the expreffion, κατα σκοπον διωκω, *I follow along the mark*: for κατα fignifies *along*, as is plain from the manner in which it is ufed in Euclid's Elements. According to this fignification of the expreffion, the apoftle's meaning is, that in running for the prize of righteoufnefs by faith, and of a bleffed refurrection, he kept within the prefcribed bounds: He fuffered all the perfecutions and afflictions, which God the judge of the race appointed him to fuffer, without ftopping or flagging. He was even willing to die a martyr for the truth, that he might be conformed to Chrift in his death. This was not the cafe with the falfe teachers mentioned ver. 18. who were enemies of the crofs of Chrift, and who corrupted the gofpel to avoid fuffering.

2. *The prize of the calling of God from above.* Το βραβειον της ανω κλησεως τε θεε εν χριςω Ιησε.

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15 *As many, therefore, as wish to be perfect* by receiving the prize, *let us think this* the proper method of obtaining it. *And if ye think differently* from me *concerning any* other *point, even that God will discover to you* who wish to be perfect; he will make you sensible of your error.

15 *As many, therefore, as* WISH TO BE perfect,[1] (Ess. iv. 1.) *let us think this.* And if *ye think differently concerning* any thing, *even that God* (αποκαλυψει) *will discover to* you.[2]

16 *However, to whatever* part of the course *we have come, let us go* on *by the same line, let us mind the same thing:* While running, let us go on in the same course of doing, and suffering for the gospel, and have in view the same prize of righteousness by faith.

16 *However, to what* we have *come,* (στοιχειν) *let us go by the same line,*[1] let us mind the same thing.

It is hardly possible, in a literal translation, to reach the full meaning of these words. At the games, the judges sat on an high seat; and from thence, by an herald, summoned the combatants into the stadium, 1 Cor. ix. 27. note 3. In allusion to this elevated situation of the judges, the apostle terms God's calling him by Christ to run the Christian race, ανω κλησις, *a calling from above.* And because it was accompanied with a power which he could not resist, he calls it, ver. 12. *Christ's laying hold on him.*—That the prize, which God from above called the apostle to run for, was righteousness by faith, together with eternal life its consequence, is evident, not only from ver. 9. 11. where these blessings are represented as the prize for which he ran; but also from 2 Tim. iv. 8. where, in allusion to the distribution of the crowns by the judges of the games, he terms the prize for which he ran, *a crown of righteousness, which the Lord the righteous judge will give to me at that day*: and from James i. 12. where it is called *a crown of life.*—From the description which the apostle gives, ver. 13. of his stretching all the members of his body, while running the Christian race, and from his telling us, that he followed on with unremitting strength and agility, till he arrived at the prize which was placed at the end of the course, we may learn what earnestness, diligence, and constancy in the exercises of faith and holiness, are necessary to our faith's being counted to us for righteousness at the last day.

Ver. 15.—1. *As many therefore as wish to be perfect.* Beza is of opinion, that τελειοι in this passage signifies *full grown men*, in opposition to *children*; and therefore he translates it by the Latin word *adulti:* and thinks the apostle uses the word in that sense, to denote persons completely instructed in the Christian doctrine. But the translation I have given agrees better with the sense of the passage; especially as the apostle declares, ver. 12. that he was not yet made perfect by receiving the prize. See ver. 12. note 2.

2. *If ye think differently concerning any thing, even that God will discover to you.* Here the apostle is thought by some, to have had the weak but sincere Jewish converts in his eye, who, by the prejudices of their education, were led to think the rites of the law of Moses obligatory on them, even under the gospel. Their error he knew God would discover to them; not by any particular revelation made to them for that purpose, but by destroying the temple and expelling the nation from Canaan. For these events would convince them, that God no longer required the disciples of Christ to observe the rites of Moses.—But I rather think this passage hath a more general meaning; namely, that such of the Philippians as sincerely feared the Lord, if they happened, from ignorance or prejudice, to think differently from the apostle concerning any important article of faith, would have their error discovered to them, not by a particular revelation, but by the ordinary influences of the Spirit, agreeably to Psal. xxv. 12. *What man is he who feareth the Lord, him shall he teach in the way that he shall choose.*

Ver. 16. *By the same line*, namely the line by which I go, ver. 14.—Hammond in his note on 1 Cor. ix. 24. tells us from Julius Pollux that the word κανων denotes a white line by which the course in the stadium was marked out, including the whole space between the starting place and the goal; and that those who ran out of that space did not contend lawfully. The runners in endeavouring to pass one another, were in danger of going out of that space.—Parkhurst

(in

17 Brethren, be *joint imitators of me, and* (σκοπειτε) *look steadily on them who so walk* as ye have us [1] for an *example.*

17 *Brethren, be joint imitators of me,* in striving to lay hold on the prize of righteousness by faith, and by suffering for the gospel; *and look steadily on those* teachers *who so walk* in holiness, self-denial, and suffering, *as ye have us for an example* of these virtues.

18 For many walk, [1] *who I have often said to* you, *and now* even weeping, *I say* ARE *enemies* of the cross of Christ;

18 *For many* teachers *walk* very differently, *who I have often said to you, and now even weeping I repeat it, are enemies of the cross of Christ,* both by teaching that men are pardoned, only through the levitical sacrifices, and by refusing to suffer with Christ for the truth. ver. 10.

19 Whose end IS *perdition,* whose god IS *the belly,*[1] and WHOSE glory IS in their shame,[2] who (φρονουντες) mind earthly things. [3] (See Col. iii. 2.)

19 *Of these* evil labourers (ver. 2.) *the end is perdition,* because *their God is their sensual appetites,* which to gratify is the object of all their actions. Nay, so profligate are they, that *they glory in things which cause shame to them, and mind earthly things* only, without any regard to the other world: So that ye should not imitate them.

20 (Γαρ, 98.) *But* our conversation [1] is (εν, 164.) *for* heaven, (εξ ου) from whence

20 *But our conversation,* which ye ought to imitate, *is for* obtaining *heaven;* our thoughts, affections, cares, and hopes, are all directed to the obtaining of

(*in voce*) says Aquila uses κανων for a measuring or marking line, Job xxxviii. 5. And I observe that the apostle, 2 Cor. x. 15. uses the word κανων for that portion of the world, which was marked out by Christ to his ministers to preach in. See 2 Cor. x. 13. note 2.

Ver. 17. *As ye have us for an example.* By using the word *us,* the apostle includes Timothy who joined him in this epistle; and I think Silas also, who assisted him in converting the Philippians.

Ver. 18. *For many walk.* He speaks here of the Judaizing teachers; mentioned chap. i. 16. as preaching Christ insincerely, and with a view to add affliction to the apostle's bonds. And the description which he gives of their debauched manners, is agreeable to what is said of them elsewhere, particularly, 2 Cor. xi. 13. 15. 20. 1 Tim. vi. 5.

Ver. 19.—1. *Whose God is the belly.* The apostle gives the same character of the Judaizing teachers, Rom. xvi. 18. Tit. i. 11. And therefore it cannot be doubted, that he is speaking here of them and of their disciples, who we may well suppose, resembled their teachers, not in their principles only, but in their manners also.

2. *Whose glory is in their shame.* These false teachers not only lived in gluttony, drunkenness, and lasciviousness, but they gloried in these vices, and in the money which they drew from their disciples, although all these things were most shameful.

3. *Who mind earthly things.* Peirce supposes that in this expression, the rites of the law of Moses, which were of an earthly nature, are included.

Ver. 20.—1. *But our conversation is for heaven.* As the verb πολιτευεσθαι, from which πολιτευμα is derived, signifies *to behave* in general, see Philip. i. 27, the common translation, which is that also of the Syriac and Vulg. versions, may be retained. But Le Clerc affirms, that πολιτευμα and πολις being words of the same signification, the clause ought to be rendered, *Our city,* namely, the new Jerusalem, *is in heaven.* Beza, however, and others translate it, *Our citizenship is in heaven;* So that we do not, like the persons mentioned, ver. 19. *mind earthly things.* See Col. iii 1.—3. This, it must be acknowleged, is a good sense of the passage, provided it is authorized by the original.

 2. *From*

heaven; *from whence also we look for the Saviour, the Lord Jesus Christ*, to come and carry us thither, according to his promise, John xiv. 3.

also we [2] look for the Saviour, [3] the Lord Jesus Christ,

21 *Who* to make us capable of the enjoyments of heaven, *will new make our body, which is humbled* into a state of mortality by the sin of the first man, *that it may become of a like form with his glorious body*, in which he now liveth; and this transformation of our body, he will accomplish (κατα την ενεργειαν τȣ δυνασθαι αυτον,) *agreeably to that strong working, by which he is able also to subdue all wicked men and devils*, at length, *to himself*, by punishing them as they deserve.

21 Ὁς μετασχηματισει, Who *will refashion* our *humbled* body, [1] (εις το γενεσθαι αυτον συμμορφον) *in order that it may become of a like form with* his glorious body, according to *that strong* working, BY WHICH he is able *also* to subdue all things *to* himself.

2. *From whence also we look for.* Though the antecedent ȣρανοις is in the plural number, the relative ȣ is fitly placed in the singular, because it respects the meaning rather than the form of its antecedent. See Ess. iv. 66. 2. Peirce thinks this solecism may be removed, by supposing that τοπȣ is understood; εξ ȣ τοπȣ from which place we look for the Saviour to come.—The apostle, by a common figure of speech, ranks himself with those who are to be alive at Christ's second coming. See 1 Thess. iv. 15. note.

3. *The Saviour.* Estius has quoted a passage from Cicero to shew the great meanings contained in the word σωτηρ *Saviour.* But they are meanings contemptible, compared with those implied in the name *Jesus* answering to σωτηρ *Saviour.* The transcendant excellence of which great name the apostle hath set forth, chap. ii. 10. 11.

Ver 21.—1. *Who will refashion*, &c. Ὁς μετασχηματισει το σωμα της ταπεινωσεως ἡμων εις το γινεσθαι αυτο συμμορφον (See chap. ii. 8. note) τω σωματι της δοξης αυτȣ. Literally, *Who will refashion the body of our humiliation, in order that it may become of a like form with the body of his glory.* The *body of our humiliation*, is our body humbled into a state of mortality by the sin of the first man: and it is contrasted with *the body of Christ's glory*; or the glorious incorruptible body, in which he now lives as Saviour and universal Lord. Like to this glorious body of the Saviour, of which an image was given in his transfiguration, (see 1 Cor. xv. 43. note 2.) the bodies of those who now have their conversation for obtaining heaven, shall be new made when Christ returns. So that here, as Rom. viii. 23, the redemption of the body from corruption by a glorious resurrection, is represented as the especial privilege of the righteous.

2. *Whereby he is able to subdue all things to himself.* Here, from Christ's being able to subdue all wicked men and evil angels, by converting such of the former as are capable of conversion, and by punishing the rest along with the evil angels, the apostle justly concludes, that he is able, by the same power, to refashion the humbled fleshly body of the saints, so as to make them of a like form with his own glorious body.—It deserves to be remarked, that Christ is here said to subdue all things to himself by his own strong working, notwithstanding the same subjection of all things is ascribed to the Father, 1 Cor. xv. 25. Heb. ii. 8. For removing this difficulty, see 1 Pet. iii. 18. note 2. where Christ's resurrection, as ascribed to the Father, to the Spirit, and to Christ himself, is explained.

CHAP. IV.

View and Illustration of the Matters contained in this Chapter.

TO the foregoing condemnation of the doctrines and practices of the Judaizers, the apostle, as the application of his discourse, subjoined

ſubjoined in the beginning of this chapter, an exhortation to the Philippians to ſtand firm in the belief of the doctrine of Chriſt, and in the conſtant practice of his precepts.

In what follows, St Paul proceedeth to a new ſubject. Euodia and Syntyche, two Chriſtian women of note in Philippi, having differed on ſome points of doctrine or practice, the apoſtle beſought them to lay aſide their diſputes, and be united to each other in affection, ver. 2.—And to bring about their reconciliation, he requeſted a perſon in Philippi, whom he calls his *true yoke-fellow*, to help them to compoſe their differences; becauſe they were ſincere in the belief of the goſpel, and had formerly aſſiſted himſelf, and Clement, and other faithful preachers, in the work of Chriſt, ver. 3.—Next, he gave the Philippians directions concerning their temper and conduct as Chriſtians. They were to cheriſh ſpiritual joy, moderation, freedom from anxious cares, and to be often employed in prayer, ver. 4.—6.—All theſe virtues they were to practiſe, according as they had learned them from him, and had ſeen them exemplified in him, ver. 8, 9.—Then, in very polite terms, he thanked the Philippians for their affection to him, expreſſed by the care they had taken to ſupply his wants, ver 10.—But leſt from the warmth of his gratitude, they might fancy that he had been out of meaſure diſtreſſed with his poverty, he told them that the want of the neceſſaries of life, were not evils inſupportable to him; for he had learned in every ſtate to be content; and was able to bear all ſorts of diſtreſs, through Jeſus Chriſt, ver. 11—13.—Yet he commended them for attending to his ſtate, ver. 14.—and told them he accepted their preſent the more willingly, becauſe they were the only church he had received any thing from while he preached in Macedonia; ver. 15.—From which they would ſee, that he was not covetous of gifts; and that he received their preſent, only becauſe he ſought from them pious actions, as the fruit of his labours among them, which in the end would abound to their own advantage, ver. 17.—Knowing, however, that it would give them joy, he told them that through their liberal gift ſent by Epaphroditus, he now had every thing he wiſhed, and was filled with comfort, ver. 18.—Withal to encourage them in ſuch good works, he aſſured them that God would ſupply all their wants abundantly, ver. 19.—In which perſuaſion, he addreſſed a ſhort doxology to God, ver. 20.

The apoſtle having, in this handſome manner, thanked the Philippian church for their preſent, he deſired the Biſhops and Deacons to ſalute every ſaint at Philippi in his name. And ſent them the ſalutation of the brethren who were with him at the writing of this letter, ver. 21.—adding that all the ſaints in Rome ſaluted them, but chiefly they of Cæſar's houſehold, ver. 22. For the goſpel being made known in

in the palace, by means of the apoſtle's bonds, chap. i. 12. 13. it had made ſuch an impreſſion on ſome of the emperor's domeſtics, that they embraced and profeſſed the Chriſtian faith. Having, therefore, friends in the palace, the apoſtle hoped to be releaſed through their good offices, chap. i. 25. ii. 24. Nor was he diſappointed in his expectation. For, after having been confined two years, he was ſet at liberty.—St Paul concluded this epiſtle as uſual, with his apoſtolical benediction ſealed with an *Amen*, to ſhew his ſincerity in all the things he had written, ver. 23.

COMMENTARY.

CHAP. IV. 1 *Wherefore my brethren, whom I greatly love, and whom I long exceedingly to ſee*, and who are to be *my joy and crown*, ſince ye know that Chriſt will refaſhion your body, and beſtow on you the prize of righteouſneſs, *ſo ſtand firm in* the doctrine of *the Lord, O beloved*, as I have taught you.

2 *Euodia I beſeech, and Syntyche I beſeech*, to lay aſide their diſputes, and *to be poſſeſſed of the ſame friendly diſpoſition* towards each other, *which the Lord requires* in his ſervants.

3 *And I entreat thee alſo faithful yoke-fellow* in the work of Chriſt, *to help theſe women* (Euodia and Syntyche) to compoſe their differences; *who* are worthy

NEW TRANSLATION.

CHAP. IV. 1 *Wherefore*, [1] my brethren, *beloved and exceedingly longed for*, [2] my joy and crown, [3] (ſee 1 Theſſ. ii. 19. note.) ſo ſtand *firm* in the Lord, *O beloved*.[4]

2 *Euodia* I beſeech, *and Syntyche I beſeech*, *to be* of the ſame mind[1] in the Lord.

3 And (ερωτω) I entreat thee alſo, true yoke-fellow, [1] help (αυταις) *theſe* women,

Ver. 1.—1. *Wherefore my brethren*, &c. This being the concluſion and application of the diſcourſe in the preceding chapter, it ought not to have been ſeparated from it.—See 1 Cor. xv. 58. where the diſcourſe and the chapter end with a ſimilar exhortation.

2. *Exceedingly longed for.* Επιποθητοι. The Hebrews gave this appellation to things which they greatly valued, and which were the objects of their ſtrongeſt deſire. In this place, the word expreſſes likewiſe the apoſtle's longing to ſee the Philippians.

3. *And crown.* St Paul often compared his labours in the goſpel to the combats in the games. Here, by an elegant and bold figure, he calls his Philippian converts, *his crown*, in alluſion to the crowns with which the victors in the games were rewarded. His meaning is, that their converſion and perſeverance, would procure him much honour and a great reward at the judgment.

4. *O beloved.* It is ſcarce poſſible to expreſs affection more ſtrongly, than the apoſtle hath done in this ſhort verſe, by the various tender epithets which he beſtowed on the Philippians; not in flattery, but from the real feelings of his heart, penetrated not only with gratitude for their attention to him in his diſtreſs, but with eſteem on account of the excellence of their character and behaviour.

Ver. 2. *To be of the ſame mind in the Lord.* Το αυτο φρονειν. Becauſe the word φρονειν, ſignifies *to care for*, as well as *to think*, Whitby is of opinion, that the apoſtle exhorted theſe women to promote the goſpel with one ſoul: and ſupports his opinion by this argument, that no one can be of the ſame judgment with another, merely by intreaty.

Ver. 3.—1. *True yoke-fellow.* From 1 Cor. vii. 7, 8. it is more than probable that Paul was never married. But Euſebius, Hiſt. iii. 30. tells us, the ancients thought otherwiſe. And therein they have been followed by ſome of the moderns, who ſuppoſe the apoſtle's wife was here addreſſed. But the gender of the adjective, which is maſculine, συζυγε γνησιε, ſhews that this yoke-fellow was a male: Whereas if the apoſtle had addreſſed a female, he would have

written

who (εν, 164.) *for the gospel have combated*[2] *together with me, and with Clement*,[3] *and the rest of* my fellow-labourers, whose names ARE in the book of life.[4]

of this mark of attention, because they *courageously maintained the truth of the gospel along with me and Clement, and the rest of my fellow-labourers* at Philippi; *whose names* I am persuaded *are in the book of life*, as persons to be saved.

written γνησια. Erasmus indeed affirms, that the Greek vocatives, though masculine in their termination, are sometimes feminine in their signification. But in this he is contradicted by Estius.—Beza, following Theophylact, gives it as his opinion, that this *yoke-fellow*, was the husband either of Euodia or of Syntyche; and that these women were female presbyters. I also think the husband of one of these women was meant here: and that he is called, *true yoke-fellow*, on account of his excellent character as a husband.—Others suppose the jailor was addressed by the title of *true yoke-fellow*, because being one of the apostle's chief converts at Philippi, he had assisted him in the gospel.—Mill thinks Epaphroditus was the apostle's *yoke-fellow*, and that the women to be helped by him at Philippi, had laboured with the apostle and Clement in Rome. But on this supposition, Epaphroditus, at the time the apostle wrote, must have been at Philippi, contrary to Philip. ii. 28.—If none of the above suppositions is admitted, some one or other of the Bishops or Deacons, mentioned chap. i. 1. may have been addressed by the title of *yoke-fellow*.—And with respect to Euodia and Syntyche, I think they laboured with the apostle and Clement at Philippi, either when he planted the church there, or in some of the visits which he afterwards made to the Philippians. It is true Clement, by his name, appears to have been a Roman; yet, as Philippi was a Roman colony, he may have been converted there, and may have assisted the apostle soon after his conversion, or in some after period.

2. *Who for the gospel have combated together with me.* Probably some Judaizing teacher at Philippi, had endeavoured to draw Euodia and Syntyche to his party. But these zealous women having steadily opposed his corrupt doctrine, the apostle calls it very properly, *a combating together with him, and with Clement, and with the rest of his fellow labourers.*—Or, these women, as Theophylact thought, may have been aged widows, whose office it was to instruct the younger of their own sex; and who may have met with much trouble and persecution, both from the unbelieving Jews and gentiles, while they faithfully discharged their duty.—That there were anciently in the church, aged widows employed to teach the younger of their own sex the principles and precepts of the gospel, appears from 1 Tim. v. 15. And that the suffering of persecution for the gospel, required as great an exertion of courage as the Grecian games, is intimated Heb. x. 32. where it is termed αθλησιν παθηματων, *a combat of sufferings.*

3. *And with Clement.* The ancient Christian writers tell us, that this is the Clement who afterwards became Bishop of the church at Rome, and who, to compose some dissentions which had arisen in the church at Corinth, about their spiritual guides, wrote an epistle to the Corinthians which is still extant.

4. *Whose names are in the book of life.* In scripture there are two books mentioned, in which mens names are said to be written. 1. A book in which the names of those are written, whom God allows to live on earth. Of this Moses speaks, Exod. xxxii. 32. *If not, blot me I pray thee out of thy book which thou hast written.* Also, Isaiah, chap. iv. 3. *Every one written among the living in Jerusalem.*—2. A book in which the names of those who are to inherit heaven and eternal life, are written. Of this book our Lord speaks, Luke x. 20. *Rather rejoice because your names are written in heaven.* Also the apostle, Heb. xii. 23. *First born who are written in heaven.*—This book is called, Rev. xiii. 8. *The book of life of the Lamb.* And Rev. xxi. 27. *The Lamb's book of life.*—Of this book Christ likewise hath spoken, Rev. xxii. 19. *If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city.* To this book Malachi refers, chap. iii. 16. *A book of remembrance was written for them that feared the Lord, and that thought upon his name.*—These things, however, are not to be taken literally. They are metaphors formed on the customs of men, to signify God's purpose concerning the persons whose names are said to be written in these different books.—Wherefore, when the apostle saith concerning his fellow labourers, that *they are written in the book of life*, he refers to the second

 mentioned

4 Inſtead of being much grieved with the evils to which ye are expoſed, *Rejoice in the Lord always:* and as this temper is highly becoming Chriſtians, *I ſay a ſecond time, Rejoice ye.*

4 Rejoice in the Lord *always:*[1] *I ſay* (παλιν, 270.) *a ſecond time, rejoice ye.* (See ch. iii. 1. 1 Theſ. v. 16. note)

5 *Let your moderation be evident to all men.* For *the Lord is nigh* you, both to mark how ye behave, and to aſſiſt you againſt your oppreſſors.

5 Let your moderation[1] be known *to* all men.[2] The Lord is *nigh.*[3]

6 Reſigning yourſelves to the diſpoſal of God, *Be anxiouſly ſolicitous about nothing: but in every difficulty, by prayer* for what is good, *and deprecation* of what is evil, *with thankſgiving* for mercies received, *make known your deſires to God,* who if he ſees it fit, will grant your requeſts. Or if not, theſe devout exerciſes will enable you to bear with patience, whatever affliction God allots to you.

6 Be *anxiouſly ſolicitous about* nothing, but in every thing by prayer and (δεησει) *deprecation,* with thankſgiving,[1] let (τα αιτηματα) your requeſts be made known *to* God.

7 *And* in this courſe of humble reſignation, *the* hope of the *peace of God,* which is the portion of his

7 And the peace (Rom. i. 7. note 4.) of God,[1] which

mentioned book; and only expreſſes his charitable belief concerning them, that being faithful labourers, they were to be rewarded with eternal life.

Ver. 4. *Rejoice in the Lord.* Since our joy is to be in the Lord, it muſt flow from a ſenſe of our relation to him as his diſciples; and from our belief of the great diſcoveries which he hath made to us in the goſpel, concerning the counſels of God for our ſalvation, concerning his own beneficent government of the world for the good of his church, and concerning his return to judge the world in righteouſneſs, and to render to every one according to his deeds. This joy muſt flow alſo from our belief of the promiſes, which Chriſt hath made to us, concerning the pardon of ſins, the aſſiſtances of his Spirit, the efficacy of his power to preſerve us from the ſnares of the Devil, the reſurrection of the body, the life everlaſting of the righteous, the creation of the new heavens and new earth for the righteous to dwell in, and their eternal felicity in that happy country.—The apoſtle exhorted the Philippians to rejoice always in the Lord, not only becauſe the diſcoveries and promiſes of the goſpel are a permanent ſource of joy to believers, but becauſe the joy flowing therefrom was able to ſupport them, both under the fear and the feeling of the ſufferings to which they were then expoſed.

Ver. 5.—1. *Let your moderation be known.* To επιεικες, here ſtands for, η επιεικεια: Eſſ. iv. 20.—*Moderation* means meekneſs under provocation, readineſs to forgive injuries, equity in the management of buſineſs, candour in judging of the characters and actions of others, ſweetneſs of diſpoſition, and the entire government of the paſſions. See Tit. iii. 2. James iii. 17.

2. *To all men.* The apoſtle deſired the Philippians to make their moderation evident to all men, becauſe thereby they would effectually recommend their religion to their perſecutors. In this ſentiment Peter agreed with Paul, 1 Pet. ii. 12.

3. *The Lord is nigh.* Εγγυς, ſignifies *nigh,* either in reſpect of *place* or *time.* Here I underſtand it of *place.* The Lord is beſide you, obſerving your behaviour. If it is underſtood of *time,* the meaning is, the Lord will ſoon come and deſtroy the Jewiſh commonwealth; ſo that the power of one claſs at leaſt of your enemies, will ſhortly be at an end.

Ver. 6. *With thankſgiving.* On this Beza remarks, that David after beginning his prayers with complaints and tears, generally ended them with thankſgivings.—The exhortation in this verſe implies, not only that the afflicted have many mercies for which they ought to give God thanks, but that they ought to be thankful for their very afflictions, becauſe they are the means by which the Father of their ſpirits maketh them partakers of his holineſs, in order to fit them for living with himſelf in heaven for ever.

Ver. 7.—1. *The peace of God.* This I take to be the happineſs which God has prepared

 for

ſurpaſſeth all underſtanding, *will guard* [2] your hearts, and *your* minds (ἐν, 167.) thro' Chriſt Jeſus.

children, and *which* is a bleſſing ſo great that it *ſurpaſſeth all human comprehenſion, will guard your affections and your underſtanding, through Chriſt Jeſus,* againſt the fear of ſuffering, and of death.

8 Finally, brethren, [1] *whatever* things are true, *whatever* things ARE *venerable, whatever* things ARE juſt, *whatever* things ARE pure, *whatever* things ARE (προσφιλη, Scapula,) *benevolent, whatever* things ARE of good *fame*, if THERE BE any virtue, and if any praiſe *BE DUE*, (λογιζεσθε) *attentively conſider* theſe things;

8 *Finally, brethren,* that I may recommend virtue to you in all the different forms in which it hath been ſet forth, *Whatever things are conformable to truth, whatever things are honourable, whatever things are juſt, whatever things are pure, whatever things are benevolent, whatever things are of good fame, if there be any virtue* in theſe things, *and if any praiſe be due* to the perſons who do them, *attentively conſider theſe things*;

9 ('A και) *Which alſo* ye have learned, and received, (ſee Col. ii. 6. note,) and heard, and ſeen in me: *Theſe things practice*, and the God of peace *will* be with you.

9 *Which* things *alſo ye have learned* from me, *and received* as the will of God, *and* have *heard* that I practiſe, *and ſeen me do. Theſe things* be ye careful to *practiſe; and the God who hath made peace* between himſelf and us, by the mediation of his Son, and who is the giver of all peace, *will be with you* to aſſiſt you.

¶ 10 (Δε) But I rejoiced greatly in the Lord, [1] that now at *length ye have made your care* [2] *of me to flouriſh*

10 *But* before I conclude, I muſt tell you, that on the arrival of Epaphroditus, *I rejoiced greatly in the Lord,* who directs all events, *that now at length*, by your preſent which I received from Epaphroditus,

for the righteous in the life to come; called alſo, *the reſt of God.* And to that interpretation the characters here given of the peace of God agree: it is ſo great that it ſurpaſſeth human underſtanding to comprehend it; and the hope of enjoying it, is the moſt effectual preſervative of the affections and thoughts from ſin.—The phraſe *peace of God*, is uſed only here and Col. iii. 15. where it ſignifies *the peace which God enjoys.*

2. *Will guard your hearts and your minds.* Φρουρησει. This is a military term, expreſſive of the watching of ſoldiers in a fortified town, which is beſieged by enemies without, and which has mutinous inhabitants within. It is elegantly uſed on this occaſion, to denote the efficacy which the firm expectation of the happineſs of heaven, hath to ſubdue the paſſions of the human heart, and to fortify the thoughts againſt the ſuggeſtions of the Devil, and the ſophiſtry of wicked men.—Beza obſerves that the apoſtle divides the ſoul into two parts, Καρδια, and νοημα, *heart* and *mind.* The former, is the ſeat of the will and affections; the latter the ſeat of reaſon and memory. Wherefore *the guarding of the mind*, is the ſecuring it, not only againſt the falſe reaſonings of infidels, ſceptics, and wicked men, but againſt the fiery darts of the Devil; thoſe evil thoughts which the Devil ſuggeſts, to ſeduce men to ſin.

Ver. 8.—1. *Finally brethren, &c.* The Greek philoſophers were as keen as the moderns, in their diſputes concerning the foundation of virtue. Theſe diſputes the apoſtle did not think fit to ſettle. But being anxious to make the Philippians virtuous, he mentioned in this exhortation, all the different foundations on which virtue had been placed, to ſhew that it does not reſt on any one of theſe ſingly, but on them all jointly; and that its amiableneſs and obligation reſult from the union of the whole.

Ver. 10.—1. *I rejoiced greatly in the Lord.* Here, as in many other paſſages of his writings, the apoſtle ſhews the deep ſenſe which he had of Chriſt's governing the affairs of the world for the good of his ſervants. For, this new inſtance of the Philippians care of his welfare, he aſcribed expreſsly to the providence of Chriſt.

2. *Ye have made your care of me to flouriſh again.* Ανεθαλλετε το υπερ εμου φρονειν. The ſame ſenſe

ye have made your care of me to flourish anew; (εφ' ω, sup. πραγματι,) *in which* concern for my happiness, *ye were indeed careful* before, *but ye had not an opportunity* of shewing it.

again, (εφ' ω και, 218.) *in which indeed ye were* careful, (chap. ii. 2. note,) but *ye had not an* opportunity.[3]

11 *I do not speak* thus feelingly *of the renewal of your care, because I was unhappy in poverty. For I have learned in whatever state I am to be contented;* knowing that what God appoints is best. But I rejoiced in your present, as a fresh expression of love.

11 *I do not speak* THIS (οτι, 254.) *because I* WAS UNHAPPY (καθ') *in want*.[1] For I have learned, in *whatever* state I am *to be contented*.[2]

12 *I both know to be humbled* by living in poverty, *and I know to abound* in riches. *Every where, and on all occasions, I am* well *instructed, both to bear fullness of bread, and to be hungry; both to abound* in the conveniencies of life, *and to be deprived of them*, without being elated in the one case, or depressed in the other.

12 I *both know to be humbled*, and I know *to* abound. Every where, and in all things, I am instructed [1] both to be *filled* and to be hungry, both to abound and to suffer *want*.[2]

13 In one word, *I am able to bear all situations through* the assistance of *Christ who strengtheneth me.*

13 *I am able to* BEAR all things through Christ, *who* strengtheneth me.[1]

14 *Notwithstanding* I am able through Christ to bear every state, *ye have done well when ye jointly communicated* a supply *to me in my imprisonment.*

14 Notwithstanding,[1] ye have *done well, when ye jointly communicated* TO ME *in* my affliction.

sense αναθαλλω hath Ezek. xvii. 24. LXX. In this figurative expression, the apostle likened the Philippians care of him to a plant, which withers and dies in winter, but groweth again in the following year; or, to trees which, after their leaves drop in autumn, put them forth again next spring. Lest, however, the Philippians might think this expression insinuated a complaint that they had been negligent latterly, the apostle immediately added, that they had always been careful to supply his wants, but had not had an opportunity till now.

3. *Ye had not an opportunity.* Ηκαιρεισθε δε. Chrysostom saith this phrase was commonly used to express one's *want of ability to do a thing.* And it must be acknowledged that this meaning suits the character of the Philippians well. Yet as the phrase may have either meaning, and we are ignorant of the circumstances of the Philippians, I have retained the common translation.

Ver. 11.—1. *I do not speak this because I was unhappy in want.* The apostle meant to tell the Philippians, that the joy occasioned by their liberal present, was not because he was unhappy in his poverty, and was relieved by them, but because their gift was a new proof of their respect for, and care of their spiritual father.—The apostle delighted in the elliptical manner of writing. But the structure of his discourse commonly, as in the present instance, directs us to the words which are necessary to complete his meaning.

2. *For I have learned in whatever state I am, to be contented*: Αυταρκης ειναι literally, *to be self-sufficient*, that is, to be perfectly contented with what I have.

Ver. 12.—1. *I am instructed both to be filled and to be hungry.* This is an explication of the general expression in the precedent clause; *I both know to be humbled and I know to abound.* The word μεμυημαι properly signifies, *I am initiated in the mysteries.* But as the initiated were believed to be instructed in the most excellent and useful knowledge, the word signifies to be *completely instructed* in any science or art. Perhaps the apostle used it on this occasion, to insinuate that his bearing both adversity and prosperity properly, was a sacred mystery, in which he had been initiated by Jesus Christ, ver. 13. and which was unknown to the men of this world.

2. *Both to abound and to suffer want.* As the apostle in the preceding clause had mentioned *food*, we may suppose that in this he meant *cloathing, lodging*, &c.

Ver. 13. *Through Jesus Christ who strengtheneth me.* This is not arrogant boasting. For the apostle glories not in his own strength, but in the strength of another

Ver. 14. *Notwithstanding ye have done well.* Here the apostle teaches us, that the servants of

15 *And know ye also O Philippians*, that in the beginning of the gospel, when I *went forth* (απο, 86. 2.) *in*[1] Macedonia, no church communicated with me, *in the matter of* giving and receiving, but ye only.

15 *Now* to shew you how seasonable your present was, and that I honoured you by accepting it, *Know ye also O Philippians, that after I first preached the gospel to you, when I went forth in Macedonia* to preach, *no church communicated with me in the matter of giving* me money, *and* of my *receiving* money from them, *but ye only:* I received money from no church but yours.

16 For even WHEN I WAS in Thessalonica, ye sent *indeed* once and again *to* my necessity.

16 *For* such was your love, that *even when I was in Thessalonica, ye sent twice to supply my necessity:* and I accepted your present, that I might make the gospel free of expence to the Thessalonians.

17 Not because I *earnestly seek* a gift, but I *earnestly seek* fruit that may abound to your account.

17 I mention your repeated presents, *not because I earnestly desire a gift*, *but because I earnestly desire fruit* among you, *that may abound to your account* at the day of judgment. For by my gratitude I wish to encourage you in doing good works.

18 *Now I have all things*[1] and abound: *I am filled*, having received from Epaphroditus the things[2] *sent by you, a smell of a sweet savour*,[3] a sacrifice acceptable, well-pleasing to God.

18 *Now I possess all things* necessary, *and live in plenty: I am filled*, so as to wish for nothing more, *having received from Epaphroditus the things sent by you:* which work of charity, done to me the apostle of Christ suffering for the gospel, is *a smell of a sweet savour*, even *a sacrifice acceptable* and *well pleasing to God*.

19 (Δε) But my God *will* supply all your *wants*, *thro' Christ Jesus*, according to his riches in glory.

19 *But* though I can make no return to you in kind, ye shall feel no want through your liberality to me. For *God whom I serve will supply all your wants through Christ Jesus*, *according to the greatness of the power which* Christ, as governor of the world, *exercises in his glorious state* of exaltation.

of Christ are not to be neglected in their afflictions, because they have learned to bear them patiently.

Ver. 15. *When I went forth in Macedonia.* Ὁτε εξηλθον απο Μακεδονιας. In our bible this is translated, *When I departed from Macedonia.* But that translation is wrong, as appears from ver. 16. where the apostle saith, the Philippians sent once and again to his necessity in Thessalonica. For, Thessalonica being the chief city of Macedonia, their communicating with him in the matter of giving and receiving, was not after he departed from Macedonia, but whilst he was in that country.—Some are of opinion, that the translation should be, *when I was departing*, or *about to depart from Macedonia.* But although the Greek may bear this translation, it will not remove the difficulty. For, as the Philippians sent money twice to the apostle, their first present, at least, could not be received when he was departing. I therefore think εξηλθον απο Μακεδονιας must be translated, *went forth in Macedonia*, namely to preach; agreeably to the signification of απο in the phrase απο μερους, *in part.* See Ess. iv. 86. 2.

Ver. 18.—1. *Now I have all things.* Απεχω δε παντα. Here our translators have followed the Vulgate, *Habeo autem omnia.*—Estius observes, that one of the meanings of απεχειν is, *to receive rent from lands*, or *wages for labour.* If so, the clause might be translated, *I have from you all things.* And by using this word the apostle may have insinuated, that what he had received from the Philippians was due to him, on account of his having preached the gospel to them.

2. *The things sent.* Besides money, the Philippians may have sent to the apostle clothes and other necessaries.

3. *A smell of a sweet savour, a sacrifice acceptable, well pleasing to God.* These were the epithets anciently given to all the kinds of sacrifices; not only to the peace and thank offer-

ings,

20 *Wherefore* let us join heartily in afcribing *to God even our Father*, who hath exceedingly loved us in Chrift, *the glory* of infinite goodnefs; and let us do fo *for ever and ever. Amen.*

20 (Δε, 106.) *Wherefore to God even* our Father, BE *the* glory for ever and ever. Amen.

21 *Wifh health in my name to every one* in your city, *who profeffeth to believe and obey Chrift Jefus. The preachers of the gofpel who are with me, wifh you health.*

21 Salute every faint in Chrift Jefus. The brethren *who* are with me *falute* you.

22 *All the Chriftians* in Rome *wifh you health, and efpecially the Chriftians in Cæfar's family*, who by this teftify their efteem of you, as on account of your faith, fo on account of your affection to me.

22 All the faints falute you, *and efpecially thofe of* Cæfar's houfehold.[1]

23 I now give you my apoftolical benediction: *May that favour of our Lord Jefus Chrift*, which he beftows on his faithful difciples, *remain with you all. Amen.*

23 The grace of our Lord Jefus Chrift BE with you all. Amen. (See Ephef. vi. 24. note.)

ings, but to the burnt offerings and fin offerings. See Ephef. v. 2. note 2. Here they are given to the prefent which the Philippians fent to the apoftle; not becaufe that prefent partook of the nature of any facrifice or offering whatever, as is plain from this, that it was offered immediately to the apoftle, and not to God; but merely to fhew how acceptable to God that work of charity was, which the Philippians had performed to the fuffering apoftle of Chrift.

Ver. 22. *And efpecially thofe of Cæfar's houfehold.* Καισαρος οικιας. This may fignify either the members of *Cæfar's family*, or his houfehold *fervants*, or the officers of his *court*, or his *guards*. Some of the ancients pretend that Paul held an epiftolary correfpondence with Seneca Nero's preceptor. But there is no evidence of this.—Among the emperor's domeftics there were Jewifh flaves, who having heard the apoftle, or fome other perfon preach the gofpel at Rome, had embraced the Chriftian faith. Alfo, there may have been in Nero's family natives of Rome, who being impreffed with the truth of the gofpel, had become Chriftians. Nay, the apoftle may have been favourably regarded by Poppea the emperor's wife. For Jofephus, who was introduced to her by fome of her Jewifh flaves, (fee Philip. i. 13. note 1.) and was acquainted with her character, tells us, Antiq. lib. xx. c. 7. θεοσεβης γαρ ην that *fhe was a worfhipper of the true God*, or a Jewifh profelyte of the gate. This fhe might be, though in other refpects fufficiently blameable. Here, Beza remarks, what elfe was this, but that God reigned in the midft of hell.—The falutation from the brethren in the emperor's family, muft have been a great confolation to the Philippians. For when they heard that the gofpel had got footing in the palace, they would naturally prefage the farther progrefs of it in Rome. And the refpect which perfons, fuch as the Chriftians in Cæfar's houfe, expreffed for the Philippians, could not fail to fill them with joy.—To conclude, though the apoftle hath not mentioned it in any of his letters, we may believe that not long after this epiftle was written, he obtained a fair hearing and an honourable releafe, through the good offices of the Chriftians in Nero's family, as well as on account of the juftice of his caufe.

A NEW

A NEW

LITERAL TRANSLATION

OF ST PAUL's EPISTLE TO THE

COLOSSIANS.

PREFACE.

LAODICEA, Hierapolis, and Colosse, mentioned Col. iv. 13. as cities in which there were Christian churches at the time this epistle was written, were situated not far from each other, in the greater Phrygia, an inland country in the lesser Asia. Of these cities Laodicea was the greatest, being the metropolis of Phrygia, and near it stood Colosse by the river Lycus where it falls into the Meander,—Colosse, though inferior in rank to Laodicea, was a great and wealthy city, and had a Christian church, which perhaps was more considerable than the churches in Laodicea and Hierapolis, on account of the number and quality of its members; and therefore it merited the attention which the apostle paid to it, by writing to the Colossians the epistle in the Canon which bears their name.

The inhabitants of Phrygia were famous for the worship of Bacchus, and Cybele the mother of the gods. Hence she was called *Phrygia mater*, by way of distinction. In her worship, as well as in that of Bacchus, both sexes practised all sorts of debaucheries in speech and action, with a frantic rage which they pretended was occasioned by the inspiration of the deities whom they worshiped. These were the

orgies (from *οργη*, *rage)* of Bacchus and Cybele, ſo famed in antiquity; the lewd rites of which being perfectly adapted to the corruptions of the human heart, were performed by both ſexes without ſhame or remorſe. Wherefore as the Son of God came into the world to deſtroy the works of the Devil, it appeared in the eye of his apoſtle, a matter of great importance, to carry the light of the goſpel into countries, where theſe abominable impurities were dignified with the honourable appellation of *Religious worſhip;* eſpecially as nothing but the heaven deſcended light of the goſpel, could diſpel ſuch a pernicious infatuation. That this ſalutary purpoſe might be effectually accompliſhed, St Paul, accompanied by Silas and Timothy, went at different times into Phrygia, and preached the goſpel with great ſucceſs in many cities of that country, as we are informed by Luke in his hiſtory of the acts of the apoſtles; and as ſhall be proved more paticularly in the following ſection.

SECT. I. *Shewing that the apoſtle Paul preached the goſpel, and planted churches, in Coloſſe, Laodicea, and Hierapolis.*

From the hiſtory of St Paul's travels given by Luke, it appears that his conſtant cuſtom was, to go directly to the chief cities in every country where he propoſed to introduce the goſpel. This method he followed, Firſt, becauſe in the great cities he had an opportunity of making the doctrine of ſalvation known to multitudes at once; and among others to perſons of ſtation and education, who being beſt qualified to judge of the nature and evidences of the goſpel, their example, if they embraced the goſpel, he knew would have a powerful influence on others.—Secondly, becauſe whatever corruption of manners prevailed among the natives of any country, he ſuppoſed would be more predominant in the great cities, than any where elſe; and being there ſupported by all the countenance which authority and example could give them, he foreſaw that the triumphs of the goſpel, in overthrowing theſe corruptions thus ſupported, would be the more illuſtrious.—The apoſtle's conſtant cuſtom therefore, being to go directly to the great cities in all the heathen countries, they muſt be miſtaken, who are of opinion, that Paul in his journies through Phrygia, never once viſited either Coloſſe, or Laodicea, or Hierapolis, notwithſtanding we are told, Acts xvi. 4. that Paul and Silas travelled through the leſſer Aſia, to deliver the decrees of the apoſtles and elders in Jeruſalem, to the churches which they had planted; and in particular that they went *throughout Phrygia*, Acts xvi. 6. Alſo we are told, Acts xviii. 23. that on another occaſion Paul *went over all the country of Galatia and Phrygia in order.*

Nevertheleſs,

Neverthelefs, to prove that Paul did not preach the gofpel in Coloffe, two paffages in his epiftle to the Coloffians are appealed to. The firft is chap. i. 4. *Having heard of your faith in Chrift Jefus, and of the love which ye have to all the Saints.* This, it is faid, implieth that the Coloffians were not converted by Paul; and that he had only heard of their being converted by fome other teacher. But the apoftle might exprefs himfelf in that manner, confiftently with his having converted the Coloffians, becaufe it was his cuftom, when abfent from the churches which he had planted, to make enquiry concerning their ftate, 1 Theff. iii. 5. that he might know whether they perfevered in maintaining that great article of the Chriftian faith, which he was fo anxious to eftablifh, but which was every where oppofed by the judaizing teachers, namely that both Jews and Gentiles, under the gofpel, were entirely freed from obedience to the law of Mofes as a term of falvation; and that obedience to the gofpel, was the only thing required in order to mens acceptance with God. This doctrine the apoftle, Col. i. 26. termed *The myftery which was kept hid from the ages and from the generations;* and, ver. 27. *The myftery concerning the gentiles, which is Chrift to them the hope of glory.*

Wherefore when Epaphras came from Coloffe to the apoftle, it is natural to think, that according to his ufual manner, he enquired concerning the ftate of the Coloffians: And being informed by him that the greateft part of them perfevered in the true faith of the gofpel, Col. i. 8. notwithftanding the attempts of the falfe teachers to feduce them, he was greatly elated, and with perfect propriety faid to them, chap i. 3. *We give thanks to the God and Father of our Lord Jefus Chrift always when we pray for you.* 4. *Having heard of your faith in Chrift Jefus, and of the love which ye have to all the faints.*—Befides, it ought to be remembered, that the apoftle fpake in the fame manner, of the faith and love of other churches and perfons, of whofe converfion, he himfelf was undoubtedly the inftrument. Compare Philemon, ver. 5. with ver. 19. of that epiftle. See alfo 1 Theff. iii. 6. and note 1 on Ephef. i. 15.—Wherefore, the paffage under our confideration, is no proof at all that the Coloffians were indebted to fome other teacher than Paul, for their faith in the gofpel.

The fecond paffage, quoted from Paul's epiftle to the Coloffians, to prove that he never preached the gofpel in Coloffe, Laodicea, and Hierapolis, is chap. ii. 1. *I wifh you to know how great a combat I have for you, and for them in Laodicea, and for as many as have not feen my face in the flefh.* But this by no means implies, that the brethren in Coloffe and Laodicea had not feen the apoftle, when he wrote this letter to them. For, as Theodoret juftly obferves in his preface to this letter, the apoftle's meaning is, that his combat was for the converted gentiles in Coloffe and Laodicea, who doubtlefs had often feen his face;

and not for them alone, but *for as many as had not ſeen his face in the fleſh;* that is, for all the converted gentiles every where, and in every age of the world. That this is the true meaning of the expreſſion, Theodoret proves from the next verſe, where the apoſtle does not ſay, "that *your* heart may be comforted," as he would have done, if the gentiles of Coloſſe and Laodicea had been of the number of thoſe who had not ſeen his face in the fleſh; but that *their* heart, namely, who have not ſeen my face, *may be comforted* as well as yours.

In the third place, it is alledged, that the apoſtle himſelf points out Epaphras as the ſpiritual father of the Coloſſians, chap i. 7. *As ye have alſo learned it from Epaphras.* But in my opinion, the word *alſo*, indicates the direct contrary. The Coloſſians had learned the true doctrine of the goſpel, not from the apoſtle alone, but they had *learned it from Epaphras alſo*, who as a faithful miniſter of Chriſt, and fellow-labourer with the apoſtle, after his departure had not failed to put the Coloſſians in mind of his doctrine. Beſides, if Epaphras had converted the Coloſſians, the apoſtle, inſtead of ſaying, chap. iv. 12. *Epaphras who came from you, a ſervant of Chriſt ſaluteth you,* would rather have ſaid as Lardner has obſerved, *Epaphras by whom ye believed;* or ſomewhat to the like purpoſe, expreſſive of the obligations they lay under to him.

The following are the arguments which prove that Paul converted the Coloſſians. Firſt, This apoſtle ſpeaking of the Chriſtian church, ſays, chap. i. 25. *Whereof I am made a miniſter, according to the diſpenſation of God, which was given me on your account, fully to preach the word of God.* But if *the diſpenſation of God* was given Paul *on account of the Coloſſians, fully to preach the word of God,* can it be imagined, that, notwithſtanding he was ſo often in Phrygia, he would neglect his commiſſion ſo far, as never to preach the goſpel in Coloſſe?—Secondly, Throughout the whole of this epiſtle, the apoſtle and the Coloſſians are repreſented as taking a ſpecial intereſt in each others affairs, like perſons who were bound to each other, by the ſtrongeſt ties of friendſhip. For example, chap. ii. 5. *Though in the fleſh I be abſent, yet in ſpirit I am with you, rejoicing when I ſee your order, and the firmneſs of your faith.* —In like manner, chap. iv. 7. *All things concerning me, Tychicus a beloved brother, and faithful miniſter, and fellow ſervant in the Lord, will make known to you.* 8. *Whom, I have ſent to you for this very purpoſe, that he may know the ſtate of your affairs and comfort your hearts.* Nay, as a perſon for whoſe opinion the Coloſſians had the higheſt regard, he bare teſtimony to them concerning Epaphras their own paſtor, chap. i. 7. that he *was a faithful miniſter of Jeſus Chriſt with reſpect to them,* and chap. iv. 13. *had much zeal for them, and for thoſe in Laodicea, and thoſe in Hierapolis*: all which are expreſſions of ſuch an affection, as would naturally ſubſiſt between perſons converted to the faith of the goſpel,

gofpel, and him who had converted them.—Thirdly, The apoftle wrote the falutation to the Coloffians with his own hand, as he did to the other churches, which were planted by himfelf, and who knew his hand-writing. Whereas in his epiftle to the Romans, who were ftrangers to him, the falutations were written by Tertius.— Fourthly, That the Coloffians were converted by an apoftle, appears from chap. ii. 6. *Seeing then ye have received Chrift Jefus the Lord, walk ye in him ;* 7. *Rooted in him, and built upon him, and made firm in the faith, even as ye have been taught, abounding in it with thankfgiving.* This the apoftle could not have faid to the Coloffians, if their only teacher had been Epaphras, or any other who was not an apoftle. See alfo chap. i. 6. *From the day ye heard it, and knew the grace of God in truth.* Thefe things, as Dr Lardner very well obferves, Can. vol. ii. chap. 14. fhew that the Coloffians were converted by an apoftle. Now, who fhould this be but Paul himfelf, who made fo many journeys into their country, and preached there with fuch fuccefs ?

Upon the whole, we may believe that the churches in Coloffe, Laodicea, and Hierapolis, were planted by St Paul, with the affiftance of Timothy in particular ; and therefore in writing this epiftle, Timothy joined the apoftle, as one well known to the Coloffians, and greatly refpected by them.

SECT. II. *Of the occafion of writing the Epiftle to the Coloffians.*

When the news of Paul's confinement at Rome reached the Chriftians in Coloffe, they fent Epaphras, (a native of their city, chap. iv. 12. and formerly an idolater, chap. i. 13. but now a Chriftian minifter in their church, chap i. 7.) all the way to Rome to comfort the apoftle, by declaring the affection which the Coloffians bare to him as their fpiritual father, chap. i. 8. and to give him an account of their ftate, and to bring them back word how matters went with him, ch. iv. 7,—9.

From Epaphras the apoftle learned, that the greateft part of the Coloffians perfevered in the faith, and were remarkable for their love to all the brethren, chap. i. 4. But that certain falfe teachers had perfuaded fome of them to worfhip angels, and to abftain from animal food, and to obferve the Jewifh feftivals, new moons, and fabbaths, and to mortify their bodies by long continued faftings : In fhort, to practife the rites of the law of Mofes as abfolutely neceffary to their falvation, chap. ii. 16.—23.

Long before the light of the gofpel fhone on the world, the Greeks had introduced their philofophy into many of the countries of the leffer Afia, and among the reft into Phrygia, where, it would feem the doctrines of Pythagoras and of Plato were much admired.—The followers

lowers of Plato held, that the government of the world is carried on by beings inferior to the gods, but ſuperior to men, ſuch as the Jews believed angels to be. Theſe they called Δαιμονες, a name which in the Greek language ſignifies *Divinities*: and theſe they enjoined their ſect to worſhip, on account of their agency in human affairs. See Coloſſ. ii. 8. note 2.—The philoſophy of Pythagoras led to a different diſcipline. They held, that mankind had all lived in ſome pre-exiſtent ſtate, and that for the ſins committed by them in their pre-exiſtent ſtate, ſome of their ſouls were ſent into human bodies, and others of them into the bodies of brutes, to be puniſhed for, and to be purged from, their former ſins. Wherefore, believing the whole brute creation to be animated by human ſouls, they held it unlawful to kill any thing which hath life, and abſtained wholly from animal food. Withal, effectually to free themſelves from the vices and pollutions contracted in their pre-exiſtent ſtate, they practiſed repeated and long continued faſtings and other ſeverities, for the purpoſe of thoroughly ſubjecting the body with its appetites to the ſoul.

From the things which the apoſtle Paul hath written to the Coloſſians, it appears that, before their converſion, ſome of them had embraced the diſcipline of Pythagoras, and others of them the philoſophy of Plato; and that the Judaizers who came to Coloſſe, the more effectally to recommend the law of Moſes to the Chriſtians in that city, had affirmed that Pythagoras derived his diſcipline, and Plato his dogmas, from the writings of Moſes. That theſe falſe teachers made uſe of an argument of this kind, to recommend the Jewiſh inſtitutions to the Coloſſians, is the more probable that ſome of the early Chriſtian writers, and, if I am not miſtaken, ſome of the Jewiſh writers alſo in the firſt ages, affirmed the very ſame fact. See Ryan's hiſtory of the effects of religion on mankind, Sect. 2. The truth is, the Pythagorean diſcipline bears ſome reſemblence to the abſtinence from unclean meats, and to the faſtings enjoined in the law of Moſes. But, be this as it may, it cannot be denied that the Pythagorean precepts, both concerning the abſtinence from animal food, and concerning the mortification of the body by faſting and other ſeverities, together with the doctrines of Plato concerning the agency of angels in human affairs, and the honour which is due to them from men on that account, are all expreſsly condemned by the apoſtle in his epiſtle to the Coloſſians. This being the caſe, may we not believe that the Judaizing teachers, who it is well known artfully ſuited their tenets to the characters and prejudices of the perſons whom they addreſſed, talked to the Coloſſians, in a plauſible and pompous manner, concerning the dignity and office of angels, and repreſented them as proper objects of worſhip to mankind, on account of the bleſſings which they received through their miniſtry; and even inſinuated, that, to render mankind

complete in knowledge, new revelations of the will of God, more perfect than thofe made by Chrift, might be expected through the miniftry of angels, who they affirmed were better acquainted with the will of God, than it was poffible for Chrift to be; as, according to them, he was nothing but a man. Nay, thefe impoftors, may have gone fo far as to obtrude their own falfe doctrines on the Coloffians, as new revelations made to them by angels.—Farther, in proof of the agency of angels in human affairs, and to fhew that they are proper objects of mens worfhip, they would not neglect to tell the Coloffians, that the law of Mofes was given by the miniftry of angels, and that angels conducted the Ifraelites into Canaan.—And with refpect to fuch of the Coloffians as were tinctured with the Platonic philofophy, we know that to perfuade them to worfhip angels, or at leaft to make ufe of their mediation in worfhiping God, they affirmed that it was arrogance in finners to worfhip God without fome mediator and therefore they exhorted the Coloffians, as an exercife of humility becoming them, to fend up their prayers to God by the mediation of angels; which they faid was more acceptable to God, and more effectual, than the mediation of Chrift, who could not be fuppofed to have power with God, like the angels his minifters in the government of the world.—Laftly, As the heathens in general, trufting to propitiatory facrifices for the pardon of their fins, were extremely attached to that kind of facrifice, we may fuppofe, although it is not mentioned by the apoftle, that the Judaizers told the Coloffians, fince there were no propitiatory facrifices prefcribed in the gofpel, it was undoubtedly the will of God to continue the facrifices and purifications of the law of Mofes, which he himfelf had appointed as the means of procuring the pardon of fin. And, by this argument alfo, they endeavoured to allure the Coloffians to embrace the law.—Upon the whole, the Judaizers recommended the law, as an inftitution excellently calculated for procuring the pardon of fin, and for perfecting men in virtue, confequently as abfolutely neceffary to falvation.

But this whole form of doctrine, by drawing men away from Chrift the head, making them forfeit all the benefit which they may derive from his mediation, it was neceffary that an effectual remedy fhould be provided for putting a ftop to fo pernicious a fcheme of error. And fuch a remedy the Spirit of God actually provided, by infpiring the apoftle Paul to write this excellent epiftle, wherein all the errors of the falfe teachers are condemned, either directly, or by eftablifhing the contrary truths.—In particular, the Levitical facrifices and purifications, were fhewed to be of no manner of ufe under the gofpel, by the apoftle's doctrine, chap. i. 14. That *we have redemption through the blood*, that is, the facrifice *of Chrift, even the forgivenefs of fins.* —In like manner, the vain figment, that angels are fuperior in dignity and

and power to Chrift, was entirely deftroyed by the apoftle's doctrine, chap. i. 15. that Chrift is *the image of the invifible God, the firft born*, or Lord, *of the whole creation*, ver. 16. *Becaufe by him were created, all things which are in the heavens, and which are upon the earth, things vifible, and things invifible, whether they be thrones, or lordfhips, &c.* confequently, that the angels themfelves, whatever their nature, or their office in the univerfe may be, were created by Chrift, and are abfolutely fubject to him, ver. 18. *That he is the head*, or ruler, *of the body, even of the church*, ver. 19. *For it pleafed the Father, that in him all the fulnefs* of perfection and power *fhould continually dwell*; confequently that the Coloffians had no inducement to worfhip, either evil angels through fear, or good angels from humility.—And, to put thefe important doctrines concerning the dignity and office of Chrift beyond all doubt, the apoftle told the Coloffians, chap. i. 25. 26. that he was commiffioned by God to preach them to the world.—Next, becaufe the falfe teachers infinuated, that a more perfect revelation of the will of God might be expected through the miniftry of angels, than that which Chrift had made, the apoftle affured the Coloffians, chap. ii. 3. *That in him all the treafures of wifdom and knowledge are laid up.* And added, ver. 4. *This*, concerning Chrift's poffeffing all the treafures of wifdom and knowledge, *I affirm, that no one may deceive you with plaufible fpeech*, concerning the office and power of angels in the government of the world. He therefore ordered them, ver. 8. *to take care that no one made a prey of them, through an empty and deceitful philofophy*; he meant the Platonic philofophy in which the dignity and office of angels were fo highly extolled; becaufe, ver. 9. *In Chrift continually dwelleth all the fulnefs of the godhead bodily.*—Alfo, becaufe the Judaizers endeavoured to perfuade fuch of the Coloffians as were tinctured with the Pythagorean philofophy, to receive the precepts of the law of Mofes concerning meats and faftings, as conformable to the Pythagorean precepts, and as having the fame influence to purify the foul, the apoftle told them, that they had no need, either of the Platonic dogmas concerning the dignity and mediation of angels; or of the Pythagorean precepts concerning abftinence from animal food, and concerning the mortification of the body; becaufe, ver. 10. *they were made complete, in* every thing neceffary to their fanctification and falvation, by the precepts, mediation, and government, of *him who is the head of all government and power.* —Farther, becaufe the Judaizers extolled the facrifices and purifications appointed in the law of Mofes, as the only effectual means of obtaining the pardon of fin, the apoftle affured them, that thefe were of no ufe now. Becaufe, ver. 14. Chrift, by his death, had blotted out the hand-writing of ordinances contained in the law, with its curfe, and had nailed it to his crofs in its blotted out ftate, that all might fee

that the curse of the law was removed. He therefore ordered them to resist every teacher who attempted to impose on them, either the ordinances of the law of Moses, or the Pythagorean abstinences and mortifications, ver. 16. *Let no one rule you in meat, or in drink, or in respect of a festival, or of a new moon, or of Sabbaths.*—And in relation to the worshipping of angels as more powerful mediators than Christ, he said to them, ver. 18. Let no teacher *make you lose your reward, delighting in humility and the worship of angels, ver.* 19. *and not holding the head*: plainly telling the Colossians, that in praying to God, if they made use of the mediation of angels on pretence of humility, and worshipped them as the authors of the blessings which they enjoyed, they renounced Christ the head, and deprived themselves of the benefit of his mediation, and lost all the blessings they were entitled to, as the members of his body.—Withal, to make the Colossians still more sensible of their folly in listening to the false teachers, the apostle asked them, ver. 20. *Since ye have died with Christ from the elements of the world;* that is, since ye have been freed by your death with Christ, both from the heathen philosophy, and from the law of Moses, Why as living under that philosophy and law, do ye subject yourselves to the ordinances of either? which *things* are not according to the commandments of God, but, ver. 22. *according to the commandments of men?*—Besides, ver. 23. though these commandments have the appearance of wisdom, they are in reality foolishness; being destructive of the vigour both of the mind and of the body.

Peirce in his note on Col. ii. 18. where the worshipping of angels is condemned, thus writeth: "St Paul seems to me to have here a more "especial regard to one particular sect of the Jews, *the Essens.* As "what he mentions, ver. 23. of the *neglecting of* the body, will be "shewn presently to suit them, so they had somewhat peculiarly a-"mong them relating to angels: For thus Josephus, De Bello Judaic. "lib. ii. c. 7. sive 12. assures us, that when they received any into "their number they made them most solemnly swear, *That they would "keep or observe the books of their sect, and the names of the angels, with "like care.*" In confirmation of his opinion, Peirce quotes a note of Dr Hudson on the above passage from Josephus, to the following purpose; "It is hard to say, why the Essens took such care of the names "of angels. Was it that they made use of them in their charms "to cure diseases? Or, did they pay them any such worship as the a-"postle condemns, Col. ii. 18? The other things there condemned, "are certainly theirs, and agree to the Essens above all others." See Col. ii. 23. note 7.

Mosheim De rebus Christianor. ante Constantinum magn. seems to think that the great care with which St Paul, in his epistle to the Colossians, taught the creation of all things by God's beloved Son, chap. i.

15, 16, 17. proceeded from his obſerving the beginnings of that abſurd notion, concerning the creation of the world by an evil principle, which was firſt broached in the Chriſtian church by the Gnoſtics; and which afterwards was propagated by their diſciples, the Marcionites, Encratites, and Manicheans: Or at leaſt, that it proceeded from his foreſeeing by the ſpirit of prophecy, the riſe and progreſs of the monſtrous tenets of theſe heretics, all flowing from their doctrine concerning the creation of the world by an evil principle; and becauſe he was anxious to guard the faithful againſt their pernicious errors.

The ſame author, after deſcribing the coſmogony of the ancient heretics above mentioned, adds, That they differed greatly from each other in their manners. Such of them as were of a moroſe diſpoſition, and averſe to ſenſual pleaſures, ordered their diſciples to weaken and ſubdue the body, as the fountain of all pravity, by hunger, and thirſt, and every kind of hardſhip: And forbade the uſe of wine, and of marriage, and of whatever tended to the gratification of the body; in order that the mind being delivered from the fetters and contagion of matter, might be free. Hence came that auſtere manner of life, which the Marcionites, Encratites, Manicheans, and other ancient heretics, led.—That ſuch of them as were inclined to ſenſual pleaſures, by the very ſame dogmas concerning the pravity of matter, and concerning the evil principle, took to themſelves a liberty of gratifying their luſts without fear. For they affirmed, That *piety* conſiſts in the knowledge of God, and in the union of the mind with him: That they who attain this union, and by contemplation draw their mind away from their body, have no concern with the actions of the body; and therefore are under no obligation to reſtrain its propenſities. Hence proceeded the diſſolute lives of the Carpocratians and others, who affirmed, that all things were lawful to them; and that temperance was enjoined to men, not by God, but by the maker of the world, whom, as we have ſaid, they repreſented as an evil being.—Of this twofold diſcipline, proceeding from one and the ſame fountain, there are many traces in ſcripture. For among the firſt corrupters of Chriſtianity, the apoſtle Paul mentions ſome who aſſumed to themſelves a great ſhew of wiſdom, by a voluntary neglecting of the body, Col. ii. 23. And the apoſtles Peter and Jude ſpeak of others, who were ſo corrupted as to affirm, that Chriſt had purchaſed for them a liberty of ſinning: and who argued, that whatever their luſts inclined them to do, was lawful. See 1 John Pref. ſect. 3.

Before this ſection is concluded, it may be proper to remark, with Lardner, that in the epiſtle, which our Lord directed St John to write to the church of the Laodiceans, there are traces of the errors which the falſe teachers endeavoured to diſſeminate in Phrygia. For example, to ſhew that angels are not ſuperior to Chriſt in dignity and power,

power, and that they are not to be worſhipped on account of their miniſtry in the government of the world, he in that epiſtle aſſerted his own power as creator of the world, nearly in the terms made uſe of by Paul in his epiſtle to the Coloſſians. For he calls himſelf, Rev. iii. 14. *The beginning* (αρχη, the efficient cauſe) *of the creation of God.* —Next, becauſe the falſe teachers, who troubled the churches of Phrygia, were puffed up on account of their pretended knowledge of things which they had not ſeen, Col. ii. 18. and thought themſelves complete in every reſpect, by obeying the precepts of the law of Moſes, and the preſcriptions of the heathen philoſophy, Chriſt condemned that vain boaſting in the Laodiceans, Rev. iii. 17. *Thou ſayeſt, I am rich and increaſed with goods, and have need of nothing, and knoweſt not that thou art wretched, and miſerable, and blind, and naked.*—And whereas St Paul ſaid to the Coloſſians, chap. ii. 10. *Ye are made complete by him who is the head of all government and power;* Chriſt ſaid to the Laodiceans, Rev. iii. 18. *I counſel thee to buy of me gold tried in the fire, that thou mayeſt be rich, and white rayment, that thou mayeſt be clothed, and that the ſhame of thy nakedneſs do not appear; and anoint thine eyes with eye-ſalve, that thou mayeſt ſee.*

It may be proper alſo to take notice, that although the worſhip of angels was at the firſt repreſſed, in the churches of Phrygia, by the apoſtle's epiſtle to the Coloſſians, it afterwards prevailed among them to ſuch a degree, that the council which met at Laodicea, the metropolis of Phrygia, found it neceſſary to condemn that idolatry by their 35th Canon, as Theodoret informs us in his note on Coloſſ. ii. 18. as follows: "This miſchief continued long in Phrygia and Piſidia. "Hence the council which met at Laodicea, in Phrygia, made a law "againſt praying to angels; and to this very day, there are to be ſeen "among them, and in the neighbouring parts, the oratories of St "Michael."—The 35th Canon of the council of Laodicea, to which Theodoret refers, is in the following words: "Chriſtians ought no- "to leave the Church of God, and go and name angels, or gather aſ- "ſemblies. If, therefore, any one is found to practiſe this ſecret i- "dolatry, Let him be Anathema, becauſe he has left our Lord Jeſus "Chriſt the Son of God, and has turned to idolatry."—The time of the meeting of this council is uncertain. Lardner, vol. viii. p. 293. thinks it was held A. D. 363. This is the council of Laodicea which, in its laſt two Canons, declared what ſacred books were to be publicly read in the churches.

SECT. III. *Of the time when the Epiſtle to the Coloſſians was written: And of the perſons by whom it was ſent.*

At the time the apoſtle wrote this letter, he was in bonds for preaching the goſpel, Col. iv. 3. But his confinement was not ſo ſtrict

as to prevent his preaching occafionally. For he mentions, chap. iv. 10. *His fellow labourers in the kingdom of God*, who had been a confolation to him. This agrees with Paul's firft confinement at Rome, where, Acts xxviii. 30. *He dwelt two whole years in his own hired houfe, and received all who came in unto him ;* 31. *preaching the kingdom of God, and teaching thofe things which concern the Lord Jefus Chrift, with all confidence, no man forbidding him.*—Now, on the fuppofition that this epiftle was written during the apoftle's firft confinement at Rome, fince it was fent by the perfons who carried his letter to Philemon, in which he defired him to provide him a lodging at Coloffe, becaufe he hoped to fee him foon, ver. 22. we have reafon to think, that both letters were written in the fecond year of the apoftle's confinement, and towards the end of that year, anfwering to A. D. 61. when the apoftle had a profpect of being foon releafed.

The letter to the Coloffians was not fent by Epaphras their own paftor. That good man, from the time of his arrival in Rome, had exerted himfelf fo ftrenuoufly in the caufe of Chrift, that he became obnoxious to the magiftrates, and was imprifoned, Philem. ver. 23. The apoftle, therefore, fent this letter by Tychicus, and Onefimus a flave who had run away from his mafter Philemon, but whom the apoftle converted in Rome, and fent back to Coloffe.

Becaufe Tychicus, the bearer of the apoftle's letter to the Coloffians, carried likewife his letter to the Ephefians, Ephef. vi. 21, 22. and becaufe there is a remarkable agreement in the fentiments and language of both epiftles, many have conjectured that they were written about the fame time. See Pref. to the Ephef. fect. 5. This too was Locke's opinion, who fays, " They feem to be writ at the very " fame time in the fame run and warmth of thoughts, fo that the " very fame expreffions, yet frefh in his mind, are repeated in many " places: The form, phrafe, matter, and all the parts quite through " of thefe two epiftles, do fo perfectly correfpond, that one cannot " be miftaken in thinking one of them very fit to give light to the " other."—But though this obfervation be juft in general, it will not hold in every inftance. For in comparing fome of the fimilar paffages of the two epiftles, we muft not fancy, becaufe the expreffions are the fame, or nearly the fame in both, that their meaning is precifely the fame. The different circumftances of the churches to which thefe letters were addreffed, and the different views which the apoftle had in writing to them, occafioned him, in fome inftances, to affix different meanings to the fame expreffions. The falfe teachers moulded their errors into different forms, fuiting them, as was obferved above, to the characters and prejudices of the perfons whom they wifhed to perfuade. And therefore in confuting them, the apoftle was obliged to give his arguments a new turn ; fo that although in words, fome

paffages

paſſages may be the ſame in different epiſtles, they are not the ſame in ſenſe. Of this we have an example in the inſcriptions of the epiſtles to the Epheſians and to the Coloſſians; where, in the former, we have, *τοις ἁγιοις τοις ουσιν εν εφεσῳ, και τοις πιστοις εν Χριστῳ Ιησου*: and in the latter, *τοις εν κολοσσαις ἁγιοις, και πιστοις αδελφοις εν Χριστῳ*. For, in the epiſtle to the Epheſians, the phraſe *και τοις πιστοις εν Χριστῳ Ιησου*, ſignifies, *to the believers in Chriſt Jeſus;* namely, who were in the province of Aſia, as diſtinguiſhed from the ſaints who were in Epheſus. Whereas the ſame phraſe, in the epiſtle to the Coloſſians, ſignifies, *to the faithful brethren in Chriſt*; as is plain from the clauſe, *τοις εν κολοσσαις*, which is connected both with *ἁγιοις*, and with *πιστοις αδελφοις εν Χριστῳ*. The reaſon is, if *τοις πιστοις αδελφοις εν Χριστῳ*, in the inſcription to the Coloſſians, is tranſlated, *to the believing brethren in Chriſt*, it will be of the ſame import with *τοις ἁγιοις*, *to the ſaints*.—For other examples, ſee Col. ii. 13. note 2. and ver. 14. note 2.—Wherefore, a proper attention to the above obſervation is neceſſary, in many inſtances, to our underſtanding the true meaning of the apoſtle Paul's writings.

CHAP. I.

View and Illuſtration of the Doctrines and Diſcoveries contained in this Chapter.

EFFECTUALLY to ſilence the falſe teachers, who endeavoured to ſeduce the Coloſſian brethern to Judaiſm, the apoſtle began the doctrinal part of this epiſtle with confuting their leading error; the error for the ſake of which all the reſt were introduced; namely, that the inſtitutions of Moſes, but eſpecially the Levitical ſacrifices were ſtill neceſſary, becauſe there were no propitiatory ſacrifices in the goſpel. This falſe and moſt deſtructive doctrine the apoſtle exploded, by ſhewing that they who are *tranſlated into the kingdom of God's beloved Son, have redemption through his blood, even the forgivenneſs of ſins;* conſequently, that in the goſpel diſpenſation, God hath appointed a propitiatory ſacrifice of real efficacy; namely, the ſacrifice of the blood of Chriſt, to which believers can have ſure recourſe for pardon, and have no need of any other propitiatory ſacrifice whatever, ver, 13, 14.—But, leſt the Coloſſians might have been told by the Judaizers, that the pardon of the ſins of the whole world, was an effect too great to be aſcribed to the once ſhedding of Chriſt's blood, the apoſtle obſerved, that the atonement made by that one ſacrifice, is perfectly ſufficient for the taking

taking away the ſins of all who believe, becauſe the ſupereminent dignity of Chriſt, enhanced the merit of his death.—Chriſt's dignity the apoſtle deſcribed in a magnificence of language ſuggeſted by the grandeur of the ſubject. He is the image of the inviſible God, and the Lord of the whole creation, ver. 15.—for he created all things in the heavens, and upon the earth, viſible and inviſible, ver. 16.—and by him all things are upheld, ver. 17.—The apoſtle having thus deſcribed the original dignity of Chriſt as God's beloved Son, for the purpoſe of diſplaying the merit of his death, proceeded to ſpeak of the honour and power which he received, in the human nature, as the reward of his death; whereby he hath ſhewed in a conſpicuous light, the folly of thoſe who endeavoured to perſuade the Coloſſians, to prefer the mediation of angels to the mediation of Chriſt. He is the head of the body, even of the church, and *the beginning* or author thereof. He is alſo *the firſt born*, or Lord of the dead; having died to raiſe them again to life, ver. 18.—This greatneſs, both in the natural and moral world, he hath received from his Father, that he may unite angels and men in one great community under himſelf as their head, in order that they may be happy in their ſubjection to God, and in the ſociety of one another, to all eternity. For, ſaith the apoſtle, it pleaſed the Father, that in him all the fulneſs of perfection and power ſhould conſtantly abide, ver. 19.—and through the exerciſe of his authority and power, by him to unite all things under him as head, having made peace between them by the blood of his croſs, ver. 20.—Even the idolatrous gentiles, notwithſtanding their former wickedneſs, he hath thus united, ver. 21.—in one body with the Jews, in his church, through the death of his Son, to render them holy and unblameable in Chriſt's ſight, at the laſt day, ver. 22.—To be in that manner preſented before Chriſt, the apoſtle told the Coloſſians would be their happy lot, ſince they were continuing firm in the faith of the goſpel doctrine, which, becauſe of its efficacy to ſanctify ſinners, was preached to every creature under heaven; of which goſpel Paul was made a miniſter by Chriſt himſelf, ver. 23.

But leſt his impriſonment, for having preached ſalvation to the believing gentiles, equally with the Jews, through the death of Chriſt although they did not obey the law of Moſes, might have led the Coloſſians to ſuſpect the truth of his doctrine, the apoſtle told them, that he rejoiced in the afflictions he was enduring for them; that is, for maintaining their title to ſalvation; and that theſe afflictions were expreſsly appointed to him by Chriſt, for the purpoſe of building his body, which is his church, ver. 24.—Of which church, he told them a ſecond time, he was made a miniſter, or apoſtle, to build it by fully publiſhing God's determination to ſave the believing gentiles, ver. 25.—Then he informed them, that this determination was a *myſtery* or ſecret, which, during the Moſaic diſpenſation, was kept hid both from the Jews and from the gentiles; but

was now discovered to such of the Jews as God thought fit to employ in publishing it to the world, ver. 26.—To these preachers, God was pleased, to make known by revelation, the greatness of the glory of this mystery concerning the gentiles; that is, the glorious excellence of that part of his plan which relates to the gentiles; namely, That Jesus Christ, to them also, is the author of the hope of a glorious resurrection to eternal life, as well as to the Jews, ver. 27.—Him, therefore, all the inspired Christian teachers preach as the only Saviour of the world, exhorting every man to receive him as Saviour, and teaching every man with all wisdom, the true doctrines of religion, that at the day of judgment, they may present every man perfect, both in respect of holiness and pardon, ver. 28.—And to accomplish that glorious end, Paul himself laboured with the utmost vigour in preaching Jesus Christ the hope of glory to believers of all nations, and in defending that doctrine with success, in proportion to the supernatural gifts bestowed upon him as an apostle, ver. 29.

New Translation.	COMMENTARY.
CHAP. I. 1 Paul an apostle of Jesus Christ [1] by the will of God, and *Timothy* OUR brother.[2]	CHAP. I. 1 *Paul*, made *an apostle of Jesus Christ by the appointment of God*, (see Galat. chap. i. Illust.) *and Timothy*, who, though not an apostle, is *our brother* in the ministry,
2 To the saints and faithful [1] brethren in Christ, *who* ARE at Colosse, grace BE *to* you, and peace from God our Father, [2] and *FROM our* Lord Jesus Christ.	2 *To the saints and faithful brethren in Christ, who are at Colosse. May virtuous dispositions be to you, and happiness* temporal and eternal (see Rom. i. 7. notes 3 4.) *from God the Father* of Jews and Gentiles, *and from the Lord Jesus Christ*, by whom God dispenses these blessings to mankind.

Ver. 1.—1. *Paul an apostle of Jesus Christ*, &c. To convince the Colossians, that all the things contained in this epistle were dictated by the Spirit of God, Paul began it with assuring them, not only that he was an apostle of Jesus Christ, but that he was made an apostle by the will of God the Father; an honour which none of the false teachers could claim.

2. *And Timothy our brother*. Timothy's early piety, his excellent endowments, his approved faithfulness, and his affectionate labours in the gospel with the apostle, well known to most, if not to all the gentile churches, rendering him highly worthy of their regard, Paul allowed him to join in writing several of the letters which he addressed to these churches: Not however to add any thing to his own authority, but rather to add to Timothy's influence; for which purpose also he calls him here, *his brother*, rather than his *son*. See Pref. to 1 Thess. sect. 2. about the middle.

Ver. 2.—1. *And faithful brethren in Christ who are at Colosse*. If the apostle had called the Colossians *saints*, in a moral sense, there would have been no occasion to have added to their character the appellation of *faithful brethren*. *Saints*, means, all in Colosse who made an outward profession of believing the gospel: and *faithful brethren*, denotes those who to that profession, joined a suitable practice.—This epistle, therefore, was addressed to the whole community of Christians at Colosse, and more especially to such of them as were sincere in their profession, as Christians.

2. *From God our Father:* that is, *the Father of us who believe*. According to Estius, God is called the Father of believers, to mark the high dignity to which they are raised by having

3 *We* Paul and Timothy, *give thanks to the God and Father of our Lord Jesus Christ* for your faith and love. This we do *always when we pray for you ;*

4 *Having heard* by Epaphras, (chap. i. 7.—9. iv. 12.) of the firmness *of your faith in Christ Jesus, and of* the warmth of *the love which ye bear to all who profess the Christian religion.* See Ephes. i. 15. note 2.

5 Whom ye willingly relieve in their distresses, with your wordly goods, *Through the hope* of far better goods which are *laid up for you in the heavens : of which* hope, *ye have formerly heard in the true preaching of the gospel* by me. See Pref. sect. 1.

6 *Which* gospel *subsists among you, as* it does *likewise in the most celebrated gentile nations, and is bringing forth* the good *fruit* of faith and love, *even as* it does *among you, from the day ye heard and embraced the gospel of God*, as preached by me *in truth.*

3 We give thanks to *the God and Father* of our Lord Jesus Christ, *always when we pray* for you;

4 (Ακουοντες) *Having heard*[1] of your faith in Christ Jesus, and of the love WHICH YE HAVE to all (ἁγιοις, 48.) the saints,[2]

5 (Δια) *Through* the hope [1] which is laid up for you in *the heavens ; of which ye have formerly heard* in the word of the truth of the gospel,

6 Which is *present* (εις, 149.) *among you, as also* in all the world, [1] and *is bringing* forth fruit, [2] *even as* (εν, 172.) *among* you *from* the day ye heard *and acknowledged* the grace of God [3] in truth.

the same Father with Jesus Christ, ver. 3. Also shew that believers are the especial objects of God's love.

Ve. 4.—1. *Having heard of your faith in Christ Jesus.* The apostle did not mean his having heard of the conversion of the Colossians, but of their persevering in the belief of the great doctrine of the gospel, that men are saved by faith without obedience to the law of Moses. See Pref. sect. 1. paragr 3. Now, as some had been seduced by the false teachers from this true faith, Pref. sect. 2. paragr. 4. the apostle does not speak of the whole body of the saints at Colosse, but of the faithful brethren there ; that is, of those who had persevered in the truth, by rejecting all Jewish mixtures.

2. *Love, which ye have to all the saints.* The word *all*, is emphatical here, and implies that the faithful brethren at Colosse, loved not only the gentile but the Jewish believers, although the latter differed from them in some points of faith and practice, respecting the Mosaic rites. See Ephes. i. 15. note 2.

Ver. 5. *Through the hope which is laid up for you.* Here, *hope* is put for *eternal life*, the object of the Colossians hope.—If the sense given in the commentary is not admitted, the meaning may be, that the Colossians loved the saints on account of their entertaining the same hope of eternal life with themselves.

Ver. 6.—1. *Which is present among you, as also in all the world.* Παντι τῳ κοσμῳ. In this clause, the word κοσμος, translated *world*, signifies *the Roman empire* ; a sense which it has in other passages, particularly, Luke ii. 1. *There went out a decree from Cæsar Augustus, that all the world should be taxed.*—In like manner, *every nation under heaven*, Acts ii. 5. signifies, those nations only with whom the Jews had some communication. So also Cyrus, in his decree concerning the Jews, says, Ezra i. 2. *The Lord God of heaven hath given me all the kingdoms of the earth.* Thus understood, the apostle's affirmation is no hyperbole. For at the time the epistle to the Colossians was written, A. D. 61. the gospel had been preached and received in most of the countries within the Roman empire, and had produced a great change in the manners of those who received it.—As the word παροντος, *present*, is commonly applied to things having life, it is here used metaphorically.

2. *And is bringing forth fruit.* Some MSS. following the Vulgate, add, και αυξανομενον, *and increasing* ; is daily spreading itself.—The apostle made this observation to confirm the Colossians in the faith of the gospel, which by its rapid progress, and happy influence in reforming mankind, was plainly declared to be from God.

3. *Acknowledged the grace of God.* Here, as in Tit. ii. 11. 1 Pet. v. 12. *The grace of God*

 signifies

7 As ye alſo learned IT *from* Epaphras, our *beloved* fellow-ſervant, [1] who is a faithful miniſter of Chriſt, (ὑπερ) *with reſpect to you.* [2]

8 Who *likewiſe hath ſignified to* us your love in *ſpirit.* [1]

9 For this *reaſon* we alſo, *from* the day we heard THESE THINGS, do not ceaſe *praying* (ſee 1 Theſſ. v. 17. note,) for you, and *requeſting* that ye *may* be filled with the knowledge of his will, *through* all wiſdom and ſpiritual underſtanding,

10 IN ORDER THAT (περιπατησαι ὑμας) ye *may* walk worthy of the Lord [1] *to* all pleaſing, *bringing forth fruit by* every good work, and increaſing (εις) in the knowledge of God:

11 *Being* ſtrengthened with all *ſtrength,* (κατα) according [1] to his glorious pow-

7 *As ye alſo learned it from Epaphras our beloved fellow-ſervant, who,* having taught you the ſame doctrine with me, *is a faithful miniſter of Chriſt with reſpect to you.*

8 *This worthy perſon,* beſides declaring your faith and love to the ſaints, (ver. 4.) *likewiſe hath ſignified to us your fervent ſpiritual love* to me.

9 *For this reaſon,* that ye have great faith, and love, and ſincere affection to me, *we alſo from the day we heard theſe things,* (ver. 4.) *do not ceaſe praying for you, and requeſting that ye may be filled* by God *with the knowledge of his will,* concerning the ſalvation of mankind by faith, (Epheſ. i. 5. 9. 11.) and that *through an high degree of wiſdom and underſtanding in ſpiritual matters, g*iven to you,

10 (ſup. εις το) *In order that ye may walk worthy of the Lord* Chriſt, *ſo as to pleaſe him in all things, bringing forth fruit* ſuitable to your knowledge, *by* performing continually *every good work, and* even *increaſing in the knowledge of* the will of *God,* (ver. 9.)

11 *Being,* for this purpoſe, *ſtrengthened greatly according to Chriſt's glorious power,* ſo as *to bear every evil* befalling you, *with the greateſt patience and long-*

ſignifies *the goſpel.*—In writing to gentiles, the apoſtle with great propriety, termed the goſpel *the grace of God,* for this among other reaſons, that therein God declared his gracious intention of making the gentiles heirs of the heavenly country by faith, equally with the Jews, without requiring them to obey the law of Moſes, ver. 12.—This doctrine in other paſſages, is called *the truth;* and, *the truth of the goſpel.* Wherefore, their *hearing and acknowledging the grace of God in truth,* means their hearing and acknowledging the true doctrine of the goſpel, concerning the ſalvation of the gentiles by faith.

Ver. 7.—1. *Epaphras our beloved fellow-ſervant.* From the epiſtle to Philemon, ver. 23. which was ſent at the ſame time with this letter, it appears that Epaphras was in priſon at Rome when the apoſtle wrote. But he did not chooſe to mention that circumſtance, in a letter directed to the whole church of the Coloſſians, leſt it might have grieved them too much. —Concerning Epaphras, ſee Philem. ver. 23. note.

2. *Who is a faithful miniſter of Chriſt with reſpect to you.* The apoſtle gave this honourable teſtimony to Epaphras, that the Coloſſians might not ſuffer themſelves to be drawn away from the doctrine which they had learned from him.

Ver. 8. *Hath ſignified to us your love in ſpirit.* According to Grotius, this means, your love to me on account of the gifts of the ſpirit which I communicated to you: According to Peirce, it is, *your love to me on a ſpiritual account:* According to Whitby, it is your *love wrought in you by the Spirit.* Others think the phraſe is a common Hebraiſm for *great love.* See Eſſ. iv. 56.

Ver. 10. *The Lord.* Some MSS. mentioned by Mill, with the Syriac, Vulgate, and Ethiopic verſions, read here, τȢ ΘεȢ, *of God.*

Ver. 11.—1. *According to his glorious power.* The prepoſition κατα, with the accuſative, may be rendered, *by,* or *through.* Here the glorious power of Chriſt is ſpoken of: but in the parallel paſſage, Epheſ. iii. 16. the apoſtle ſpeaks of the Father's power; *That according to the*

suffering, nay *with joy*, knowing the happy issue of your sufferings.

er, unto all patience and long-suffering[2] with *joy*.

12 Also *We* do not cease (ver. 9.) to *give thanks to the Father*, *who* by faith and holiness *maketh us* gentiles *fit for* receiving *a portion of the inheritance*, *which belongs to the Jews* who dwell *in the light* of the gospel;

12 *We give* thanks *to* the Father, *who maketh us fit for a portion* [1] of the inheritance [2] of the saints in *the* light;[3]

13 *Who*, for that purpose, *hath delivered us* gentiles *from the power of darkness;* the tyrannical dominion of evil spirits, under which we lived in our ignorant heathen state, *and* by faith, *hath translated us into the kingdom of his beloved Son*; namely, into the gospel church;

13 (Ὁς) Who hath delivered us from the power of darkness, [1] and hath translated us into the kingdom of his *beloved* Son;[2]

14 *By whom we* all *have redemption through his death, even the forgiveness of sins.* So that in the kingdom of God's beloved Son, there is a propitiation for sin provided, more effectual than the levitical sacrifices.

14 *By* whom we have (απολυτρωσιν) redemption through his blood, [1] EVEN the forgiveness of *sins*.

the riches of his glory, he would grant unto you to be exceedingly strengthened, δια, *by his Spirit.*

2. *All patience and long suffering.* The Greek commentators observe, that *patience* is exercised towards them who are out of the church, and whom we have no right to punish; but *long suffering* is exercised towards persons of our own society, whom we can punish.

Ver. 12.—1. *Who maketh us fit for a portion*, &c. Ἱκανωσαντι ἡμας εις την μεριδα τε κληρε. This is an allusion to the partition of the land of Canaan, into so many μεριδες, *portions*, which were distributed to the Israelites by lot. And as the land of Canaan, the inheritance of the natural seed of Abraham, was a type of the inheritance of the spiritual seed, the allusion to the division of that land among the natural seed, is introduced with propriety, in the account which the apostle gives of the admission of the gentiles, to share with the Jews in all the privileges of the gospel.—In this thanksgiving, the apostle insinuated to the Colossians, that their sharing in the blessings which belonged to the Jews, was a strong motive to induce them to bear their afflictions with patience and joy.

2. *The inheritance of the saints.* This inheritance comprehends, not only the heavenly country of which Canaan was the type, but all the privileges of the gospel bestowed on believers, to fit them for the enjoyment of the heavenly country.

3. *Saints in the light.* So the apostle called the converted Jews living in the light of the gospel, and enjoying all the privileges mentioned ver. 13. For Christ the author of the gospel, is *the true light which lighteth every man who cometh into the world*, John i. 9. Hence the gospel as coming from him, is termed *the true light*, 1 John ii. 8. Whereas heathenish idolatry, is called *darkness*, Acts xxvi. 17. 18.—See 1 John. i. 5. note 3.—Besides it was as proper to call men living under the gospel dispensation, *saints in light*, as in the following verse to call idolaters, *men under the power of darkness*. In other passages also, the word *light* signifies the gospel dispensation, Ephes. v. 8. *Now ye are light in the Lord.* 1 Thess. v. 5. *All ye are sons of the light.* 2 Cor. iv. 4. *Light of the glorious gospel.* See Rom. xiii. 2. note 1. and Col. i. 26. where such of the Jews as were made *apostles*, *prophets*, and *inspired teachers*, are called *his saints:* And Ephes. iv. 12. *saints perfected for the work of the ministry.*

Ver. 13.—1. *The power of darkness.* Evil spirits are called, Ephes. vi. 12. *The rulers of the darkness of this world;* and their dominion is styled, Luke xxii. 53. *the power of darkness*, as here, for the reason mentioned, 1 John i. 5. note 3. See also Acts xxvi. 18.

2. *His beloved Son.* The apostle calls Jesus, *God's beloved Son*, because God gave him that appellation by a voice from heaven at his baptism: also to intimate, that the faithful subjects of the kingdom of his Son, are the objects of his love.

Ver. 14. *Redemption through his blood, even the forgiveness of sins.*—*Through his blood*, is an explication

15 ('Ος) *He* is the image[1] of the invisible God, (πρωτοτοκος πασης κτισεως) the first-born of *the whole creation.*[2]

15 That the shedding of his blood, should procure forgiveness of sins for all who believe, cannot surprise you, when ye consider that *He is the image of the invisible God, the first-born of the whole creation.*

16 ('Οτι, 254.) *Because* (εν) by him were *created*[1] all

16 These high titles belong to the Son, *Because by him were created all things which are in the heavens,*

explication of the clause *by whom;* as *forgiveness of sins,* is an explication of *redemption.*—The words *through his blood,* are wanting in the Syriac and Vulgate versions, as also in the Clermont, and six other ancient MSS. Beza thinks they were transcribed here from Ephes. i. 7. But as there are many expressions in the two epistles perfectly the same, which really belong to both, I see no reason why the words in question should be reckoned an interpolation.

Ver. 15.—1. *He is the image of the invisible God.* Here ὁς, is the substantive pronoun of the third person, and hath for its antecedent, *God's beloved Son,* mentioned ver. 13. 14.—The Son is called εικων, *the image of the invisible God,* and χαρακτηρ της ὑποστασεως αυτου, *the express image of his substance,* Heb. i. 3. because in the creation of all things he exhibited the perfections which are peculiar to God. See Rom. i. 20.—The Son is likewise called *the image of God,* 2 Cor. iv. 4. because he shines into mens hearts with the light of the gospel, called ver. 6. *the light of the knowledge of the glory of God in the face of Christ:* And because he manifested the divine perfections in the flesh visibly, by that fullness of grace and truth which shone in him, during his abode on earth, John i. 14.—The Antenicene fathers, thought the Son was called *the image of the invisible God,* because God appeared to the patriarchs by his Son. But this opinion is attended with great difficulties, as Whitby has shewed in his note on Heb. ii. 2.—The Socinians contend that Christ is called the *image of the invisible God,* merely because he made known to men the will of God; and that in this sense only, Christ said to Philip, John xiv. 9. *He that hath seen me, hath seen the Father.* But it should be considered, that in other passages of scripture, the word *image,* denotes *likeness,* if not *sameness,* of nature and properties. 1 Cor. xv. 49. *As we have borne the image of the earthy, we shall also bear the image of the heavenly.* —Heb. x. 1. *The law containing a shadow of the good things to come, and not the very image of these things.*

2. *The first born of the whole creation.* So the phrase πασηu τισις is translated, Rom. viii. 22. —According to the Arians, *the first born of the whole creation,* is *the first made creature.* But the reason advanced to prove the Son, *the first born of the whole creation,* overturns that sense of this passage. For, surely the Son's creating all things, doth not prove him to be the first-made creature, unless his power of creating all things originated from his being the first-made creature: which no one I think will affirm. As little does the Son's creating all things, prove that he first of all created himself. Yet these absurdities will be established by the apostle's reasoning, if the *first born of the whole creation,* signifies *the first made creature.*—" It " is observable" saith Dr Clarke, as cited by Horsley in his xvth letter to Priestly " that St " Paul does not here call our Saviour πρωτοκτιστον πασης κτισεως, *the first created of all creatures,* " but πρωτοτοκον πασης κτισεως *the first born of every creature,* the first begotten before all " creatures."—It is proper, however, to observe, that πρωτοτοκος, in this passage, may signify *the Heir* or *Lord* of the whole creation. For anciently *the first born* was entitled to possess his father's estate, 2 Chron. xxi. 3. *But the kingdom gave he to Jehoram because he was the first born.*—The *first born* was likewise Lord of his brethren, who were all his servants. This appears from what Isaac said to Esau, after he had bestowed the rights of *primogeniture* on Jacob, Gen. xxvii. 37. Hence among the Hebrews and other ancient nations, *First-born, heir* and *lord,* were synonimous terms, Gal. iv. 1. *As long as the heir is a child, he is nothing different from a bond-man, though he be lord of all,—Heres apud antiquos pro Domino ponebatur.* See Vinnius's note on Justinian's Instit. lib. 2. tit. 19. last section. According to this interpretation of the terms, *first-born,* and *heir,* the apostle's reasoning is perfectly just: for *the creation* of all things, (Col. i. 16.) and *the making* of the world, (Heb. i. 3.) *through the Son,* is a direct proof that *he is the first-born, heir,* or *lord* of the whole. For the same reason, in the following ver. 18. πρωτοτοκος, *first-born,* may signify *Lord* or *Ruler*; especially if the verse be thus translated, *He is the beginning, the first-born of the dead.* See ver. 18. note 3.

Ver. 16.—1. *Because by him were created.* The causal particle ὁτι, *Because,* with which

 this

and which are upon the earth ; things visible, the material fabric, and the living things therein ; *and things invisible*, good angels and bad, the differences of whose nature and office, I express by *thrones, lordships, governments, and powers : all things were created by God through the Son, and for him ;* that is, for the manifestation of his wisdom and power, and to be governed by him.

things *which* ARE in *the heavens*, and *which* ARE *upon the* earth, *things* visible, and *things* invisible, [2] whether *thrones*, or *lordships*, or *governments*, or powers ;[3] all things were created (δι' αυτȣ) *through* him, [4] and (εις) for him.

this verse begins, refers to both parts of the preceding verse. The Son is *the image of the invisible God*, as well as *the first born of the whole creation, because by him were created all things &c.*

2. *Things visible, and things invisible.—Things visible*, are those said in the foregoing clause to be *upon the earth ;* the material fabric with all its inhabitants, called, Heb. xi. 3. τα βλεπομενα, *things which are seen.—Things invisible*, are those said to be *in the heavens*; namely, the different orders of angels both good and bad, called in the following part of the verse, *Thrones, Lordships*, &c.—Because in after times, false teachers would arise and affirm ; some, that the world was made by angels ; others, that it was made by an evil principle, (see Pref. to Col. sect. ii. p. 534.) the apostle may have been directed by the Spirit to declare, in the most express manner, that all things were created by God's beloved Son, that the sincere might be preserved from these pernicious errors.

3. *Whether Thrones, or Lordships*, &c. In the parallel passage, Ephes. i. 21. note 1. these names express the different orders of angels, whether good or bad. For Col. ii. 10. the words αρχη και εξȣσια, *Government and power*, denote *the good angels*, over whom Christ is the head. But the same words, verse 15. of that chapter, and in Ephes. vi. 12. signify the evil angels who are in rebellion against God. And Luke xii. 11. they are applied to human rulers and magistrates : *And when they bring you unto the synagogues, and unto*, τας αρχας και τας εξȣσιας, *magistrates and powers, take ye no thought*, &c. Wherefore, the appellations in this verse comprehend every thing having dominion, whether among angels or men. And since it is said, in the end of the verse, that they were all made by the Son and for him, he must be superior to them all in nature and authority. Thus understood, the apostle's description of the Son, was most pertinent to his purpose of shewing the folly of the false teachers, who were endeavouring to seduce the Colossians from their reliance on Christ for salvation ; and to persuade them to attach themselves to angels ; and to worship them as more powerful mediators with God than his own beloved Son, by whom they were all created.

4. *All things were created through him, and for him.* By the *all things*, which were created through the Son, some of the Socinians understand, *The gospel dispensation and church.* According to this sense of creating all things, *the first-born of the whole creation*, ver. 15. is, " The first made member of the Christian church." And the apostle's reasoning will be, " Christ is the first made member of the church ; because by him the church was created." But every one must be sensible, that this reasoning is not just ; since Christ might have created the church, without being himself a member of it. Of this interpretation Peirce says, " It " is so forced and violent, that it can hardly be thought men would have espoused it, but for " the sake of an hypothesis."—Others, therefore, of the Socinians, by *the creation of all things which are in the heavens*, understand Christ's new modelling the heavenly hierarchy. I am not certain that I understand what is meant by this expression. If it signifies, that after his ascension Christ divested the angels, who formerly ministred to the heirs of salvation, of their offices, and put other angels in their place, it should be considered, Whether the divesting the angels of their ministry, after Christ's ascension, does not imply, that they had formerly executed their ministry improperly ?—Perhaps, by the *new modelling* of the heavenly hierarchy, the Socinians mean, that Christ altered the order and subordination originally established among the heavenly beings, by raising some of them above others, who formerly were greater than they in power. But, as their original subordination seems to have been founded on the different natures and qualities of the angels, it may be doubted whether Christ could alter that subordination, without altering the nature of the angels ; since to have placed the superior natures

17 And he is (προ παντων) before all things, [1] and (εν) by him all things (συνεστηκε) consist. [2]

17 *And* having made all things, *he is* in existence *prior to all things, and by his power all things stand together* in the harmonious order in which he at first placed them.

18 And he is the head of the body, [1] EVEN of the church. (Ὁς) *He* is the beginning, [2] the first-born from

18 *And he is the head of the* great *body*, or society, called *the church. He is* also *the beginning*, or author of the church, *the first-born*, or *Lord of the dead*, (Rom. xiv. 9.) who make the greatest part of the

tures below the inferior, would have been incongruous, or rather unjust, as they had done nothing to merit such a degradation. Supposing, therefore, that in new modelling the heavenly hierarchy, Christ changed the natures of the angels, might he not also have created them? It will not aid the Socinian hypothesis to reply, that the power of changing the nature of the angels, is inferior to the power of creating them, unless they can shew it to be so much inferior, that it may be possessed by one who is nothing but a man, as they hold Jesus to be.— In short, I can affix no meaning to the *new modelling of the heavenly hierarchy* by God's beloved Son, which does not prove him to be superior to all the angels of which that hierarchy consists, as the apostle's reasoning in this passage seems to imply.

Ver. 17.—1. *And he is before all things.* The word παντων, is rightly translated, *all things*, because it is in the neuter gender; as is plain from the subsequent clause, *And by him*, τα παντα, *all things consist.*

2. *All things*, συνεστηκε, *consist.* This is equivalent to Heb. i. 3. Φερων τε τα παντα τω ρηματι της δυναμεως αυτȣ, *And upholding all things by the word of his power*: by his *powerful word* or *command.*—This, and what follows in ver. 18. are additional arguments to prove Christ's superiority to angels.

Ver. 18.—1. *And he is the head of the body, even of the church.* The apostle having displayed the greatness of the Son, as creator of all things visible and invisible, in the heavens and upon the earth, proceeds in this clause, to display his glory as the head of the *church*, which is called *the body*, and *his body*, to intimate, that as the human body is animated and governed by the head, so the church is animated governed and protected by Christ its head. Or, the church is called *the body of Christ*, because all the regenerated deriving their new nature from the breaking of his body on the cross, they are said, Ephes. v. 30. *to be members of his body, of his flesh, and of his bones.* See Ephes. v. 32. note. And Rom. xii. 5. note 1.

In making Christ the head of the body or church, there is, as Dr Leechman observes, vol. i. Serm. vi. the greatest wisdom; because, " it is evident to every one, that the reducing of " men under one great head, is the most natural means of uniting them to one another, and " to the great God and Father of all. The most ordinary observation of the world, will " convince us what a mighty power the attachment to one chief in learning, in arts, or in " government, always hath, to bind men together in affection and friendly society. This is " the effect of it, when there is nothing but a joint admiration, without dependence and ex" pectations. But the effect is much stronger, when there is a dependence upon, and hopes " of many great advantages common to all, from the power and favour of the leader. How " much more then, must the subjecting of mankind to one great and glorious head, for whom " they have the highest veneration, from whom they have received the most invaluable bene" fits, and on whom all their future hopes depend, contribute exceedingly to unite them in " the strictest bonds of friendship?" especially as there can be no envious rivalships here: The favours bestowed on one, being no obstruction to the agrandizement of the rest.

2. *He is the beginning.* Ὁς εστιν αρχη. In this and what follows, the greatness of the Son, as the efficient cause and ruler of the church, is demonstrated from the consideration of that fulness of perfection, which it pleased the Father to bestow on him. The Greek philosophers expressed the *the first cause* or efficient principle of things, by the word αρχη, *beginning*, Cudw. Intel. Syst. p. 217. 225. 231. 243. 250. In this sense Christ called himself, Rev. iii. 14. αρχη της κτισεως τȣ Θεȣ, *the first cause of the creation of God.* But though it be an high honour to the church, that he is its head who is the first cause of all things, yet as the apostle in this verse is speaking of Christ as *the head of the body* or church, I agree with Estius in thinking, that he is

church, *that in all reſpects he may be the chief perſon* next to God.

the dead;[3] that in all RESPECTS he might *be pre-eminent.*[4]

19 This account of the greatneſs of the Son, needs not ſurpriſe you. He derives his greatneſs from the Father: *For it pleaſed the Father, that in him all the fulneſs* of perfection and government, *ſhould continually abide.* See chap. ii. 9.

19 For it pleaſed THE FATHER,[1] that (εν) in him all *the* fullneſs[2] (κατοικησαι, 235.) *ſhould* dwell.

20 *And by him to unite all things to him* as their head, *having made peace by the blood of his croſs: I*

20 And by (δι') him to reconcile [1] all things *to*

is here called αρχη, *the firſt cauſe or beginning*, in reſpect of the church, which began immediately after the fall, in the view of Chriſt's coming into the world to perform that one great fact of obedience. by which the evil conſequences of Adam's one act of diſobedience, were to be remedied.—Mill mentions two MSS. which inſtead of Αρχη, read here, Απαρχη.

3. *The firſt born from the dead.* Πρωτοτοκος εκ νεκρων, may be tranſlated, *The firſt-born of the dead*: for εκ, is often the ſign of the gentive caſe. See Eſſay iv. 155. Wherefore, ſince πρωτοτοκος, *firſt born*, ſignifies *Lord*, ver. 15. note 2. *the firſt born of the dead*, is not the firſt who was raiſed from the dead to die no more, but the Lord of the dead; He who rules the dead, Rom. xiv. 9. and who hath power to raiſe them at the laſt day. For *the body*, or church conſiſts chiefly of the dead, as the apoſtle here intimates. This interpretation is confirmed by the ſubſequent clauſe. Nevertheleſs, as the meaning of this paſſage hath been much conteſted, I have not ventured to depart from the common tranſlation.

4. *That in all reſpects he might be pre-eminent.* So I think ινα γενηται εν πασιν αυτος πρωτευων, ſhould be tranſlated. For the apoſtle, in the preceding verſes, having deſcribed Chriſt's dignity and authority as the creator of angels and men, he in this verſe ſpeaks of his greatneſs as the founder and head of the church, and as the ruler of the dead; and tells us, that theſe honours were beſtowed on him, that in all reſpects he might be the chief perſon next to God.

Ver. 19.—1. *It pleaſed the Father.* The words, *the Father*, are not in the original; but they are very properly ſupplied by our tranſlators. For, as the expreſſion is elliptical, it muſt be completed, either as our tranſlators have done, or as others propoſe, by adding the word *him*: *It hath pleaſed him*, namely *Chriſt*. But, not to mention the confuſion, which this method of ſupplying the ellipſis occaſions in the apoſtle's diſcourſe, it repreſents the Son as taking the fulneſs of perfection and government to himſelf, independently of the will of the Father, contrary to the whole tenor of ſcripture, in which the Son is ſaid, in the affair of our ſalvation, to act in ſubordination to the will of his Father.

2. *That in him all the fulneſs ſhould dwell.* Κατοικησαι, continually dwell; for, κατα, increaſes the meaning of the word with which it is compounded.—This is commonly underſtood of the fulneſs of perfection and government, (termed chap. ii. 9. *The fulneſs of the Godhead*,) which was communicated to the Son, and which is called, *his fulneſs*, becauſe it dwelled in him.—The original is, Ὁτι εν αυτω ευδοκησε παν πληρωμα κατοικησαι, which Caſtalio hath thus tranſlated, *Quoniam per eum viſum eſt Patri omnem univerſitatem inhabitare.* But becauſe *omnem univerſitatem*, is an uncouth, or rather an improper rendering of, παν πληρωμα, Peirce, who approves of Caſtalio's verſion of the paſſage in other reſpects, thinks the tranſlation ſhould run thus, *It pleaſed the Father to inhabit all the fulneſs by him*; underſtanding by, *all the fulneſs*, the whole church conſiſting of Jews and gentiles, called, Epheſ. i. 23. Το πληρωμα, *The fulneſs of him who filleth all with all.* See Rom. xi. 12. note. This interpretation Beza ſeems to approve. For in his note he ſaith, *Res ipſa clamat apoſtolum de ſola eccleſia hic agere, ut etiam*, 1 Cor. xv. 18. Epheſ. i. 10.—Beza adds, that the Manicheans, and after them Servetus and Poſtellus, underſtood this text of the ſubſtance of God being diffuſed through all things.—If the apoſtle by, *all fulneſs*, means *the church*, as Beza and Peirce ſuppoſe, *all things*, in the following verſe will exactly correſpond to it.—Caſtalio ſupports his tranſlation of κατοικησαι, by obſerving, that when an infinitive verb, in the New Teſtament, is joined with ευδοκησε, it always denotes the action of him who is ſpoken of *as pleaſed.*

Ver. 20.—1. *And by him to reconcile all things.* Though I have tranſlated the word αποκατα-

him,[2] having made peace by the blood of his cross, [3] I SAY, by him, whether THEY BE things *upon the* earth, or things in *the heavens*.[4]

say it hath pleased the Father, *by him to unite all things* to him, *whether they be men upon the earth, or angels in the heavens*, that being joined together in one body for the worship of God, they may be happy through all eternity, by that union.

21 *Even* you, *who* were *formerly* alienated (τη διανοια) *in mind*, and enemies *by works which ARE wicked, he hath* now *indeed* reconciled,

21 And among the things upon the earth, *Even you* gentiles, *who* by your idolatry *were formerly alienated* from the true God, *in disposition, and enemies* to him *by works which are wicked, God hath now indeed united* to himself, and to all the virtuous beings in the universe,

22 (Εν) In the body of his flesh [1] through death, to

22 *In the body of Christ's flesh*, that is, in the church which is Christ's body, (ver. 24.) and this he hath

καταλλαξαι, *to reconcile*, which is its ordinary meaning, I am clearly of opinion, that it signifies here, *to unite* simply; because the good angels are said, in the latter part of the verse, to be *reconciled* to Christ, who never were at enmity with him. I therefore take the apostle's meaning to be this: *It pleased the Father, by Christ to unite all things to Christ*, namely, as their head, or governor. See Ephes. i. 10. But though I think this the apostle's meaning, I have not ventured to alter the translation. See note 3. on this verse, at the close.—This *reconciling* or *uniting of all things to Christ* as their head, the Father hath accomplished, by making peace between himself and men, and among men themselves, through the blood of his Son's cross. By his death as a sacrifice for sin, God hath taken away the cause of mens enmity to one another, and of their enmity to him. Hence it is said of Christ, Ephes. ii. 15. that *he hath by his flesh abolished the enmity* which subsisted between the Jews and gentiles, *that the two he might create under himself into one new man, making peace*, 16. *and reconcile both in one body to God, having slain the enmity*.

2. *To him*. Peirce reads here, εις αυτον, *to himself*: making this sense, *It hath pleased the Father, by him to reconcile all things to himself*. But I prefer the common reading and translation, as most consonant to the apostle's design of displaying the greatness of Christ's person and office.

3. *Having made peace through the blood of his cross*. Augustine, who is followed by Le Clerc and Peirce, was of opinion, that the expression, *all things*, found in the preceding clause, includes the good angels; and that they are said to be reconciled, and to have their peace made, not with God whom they never offended, but with men, with whom they were at variance on account of their enmity to God. This account, however, of the reconciliation of the holy angels cannot be admitted, because the apostle hath expresly declared it to be a reconciliation either to God or to Christ, and not to men.—I therefore think the word *reconcile*, in this passage, means simply *to unite*, as was observed in note 1. and that the *all things* which are thus united, are the holy angels and good men of all nations, who are united together under Christ as their head; and that the peace made through the blood of Christ's cross, is peace between God and sinners, and between sinners themselves; especially the believing Jews and gentiles, in order to their being joined together in one church under Christ as their head.

4. *Whether they be things upon the earth*, &c. Because, Ephes. ii. 14. Christ is called *our peace*, on account of his uniting Jews and gentiles in one church, some are of opinion, that *the things upon the earth* and *the things in the heavens*, said here to be reconciled to Christ, are the Jewish and gentile believers only. But any one who compares the passage in the Ephesians with this verse, will see, that, being different both in sentiment and language, the one cannot be explained by the other.

Ver. 22. *In the body of his flesh*. The church is called *the body of Christ's flesh*, because believers are *members of his body, of his flesh, and of his bones*, Ephes. v. 30. The meaning is, that the gentiles being introduced into the church through the death of Christ, are therein

accomplished *thro'* Christ's *death*, (see Ephes. ii. 15, 16. notes) in order *to present you holy, and unblameable, and unreproveable, in Christ's sight* at the day of judgment;

present you holy, and unblameable, and unreproveable, in his sight; (Ephes. v. 27.)

23 *Since ye continue in the faith* concerning the dignity and power of Christ, *founded and stable* in the faith, *and* are *not* by any temptation, *removed from the hope of* salvation through Christ, given you in *the gospel which ye have heard, which hath been preached to every* human *creature*, (see Rom. viii. 22. note 1.) *which is under heaven, and of which gospel I Paul am appointed a minister.*

23 (Ειγε, 134.) *Since* ye continue *IN* the faith [1] *founded and stable*, and *not removed* from the hope of the gospel, which ye have heard, which *hath been preached* to every creature which *IS* under heaven, (see Col. i. 6. note 1.) *AND of which* I Paul am made a minister.

24 And, since ye continue firm in the faith, *I now rejoice in the sufferings which I sustain for* preaching the gospel to *you*, because they tend to confirm your faith; *and in my turn*, I willingly *undergo the remainder of the afflictions which Christ has appointed me* to suffer *in my flesh, for* building *his body, which is the church:*

24 *I now* rejoice [1] in my sufferings for you, *and in my turn fill up*[2] *the remainder* of the afflictions of Christ [3] in my flesh for his *body*, which is the church;

reconciled or united to God, to the Jews, and to one another. See ver. 20. note 1. Or, the passage may be construed and translated in the following manner: *He hath now indeed reconciled*, 22. *Through death in the body of his flesh*, that is, *his fleshly body*. According to this translation, the apostle calls Christ's *flesh*, *a body*, to shew that it was real, not imaginary flesh, as some heretics afterwards affirmed.

Ver. 23. *Since ye continue in the faith.* I have adopted Peirce's translation here, not only because it is equally literal with the version in our Bible, but because it agrees better with the good opinion which the apostle entertained of the Colossians. He had heard from Epaphras of their persevering in the true Christian faith, chap. i. 4. He therefore told them, ver. 24. *I now rejoice in my sufferings for you.* And, chap. ii. 5. *Though in the flesh I be absent, yet in spirit I am with you, rejoicing when I see your order, and the firmness of your faith in Christ.* Wherefore, since they firmly maintained the true faith of the gospel, the apostle had no doubt of their being presented at last unblameable in Christ's sight.

Ver. 24.—1. *I now rejoice.* Some ancient MSS. with the Vulgate version, read here, ὁς νυν χαιρω; *who now rejoice.* This reading our translators have followed.

2. *And in my turn fill up.* So ανταναπληρω, properly signifies: For, as Budæus hath shewed, αντι, in compounded words often signifies, *vicissim, in one's turn.* By using this word, the apostle, as Le Clerc observes, Art. Crit. Part 2. sect. 1. c. xii. elegantly insinuates, that he had formerly made others suffer for Christ.

3. *The remainder of the afflictions of Christ for—the church.* The apostle does not mean, that the sufferings of Christ for the church are incomplete, and need the addition of the sufferings of the saints to render them effectual. For the phrase, *afflictions of Christ*, in this passage, being the genitive of the agent, signifies, not the afflictions which Christ suffered, but the afflictions which he appointed the apostle to suffer for building the church. Wherefore, the Colossians were not to think the worse of his doctrine, concerning their salvation, because of his imprisonment.—This text hath been appealed to by Papists, to prove that the good works of the saints are so meritorious, as to procure pardon even for others. But it is to be observed, that although the apostle saith that he suffered afflictions for the church, he does not say it was for procuring pardon for the church. His sufferings were beneficial to all mankind, as well as to the church, not as procuring pardon for them, but as a proof of his sincerity in teaching the salvation of the gentiles through faith, without obedience to the law of Moses: Nay, as

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25 (ἧς) whereof I am made a minister, according to the dispensation of God,[1] which *was* given to me (εις ὑμας) *on your account, fully to preach*[2] the word of God;

26 *The* mystery which *was kept* hid from *the* ages, and from *the* generations,[1] but now is made manifest to his saints.[2] (See Ephes. iv. 12. note 1.)

27 To whom God *was pleased to* make known what is the riches of the glory of this mystery (εν, 168.) *concerning* the Gentiles, which is[1] Christ (εν, 163.) *to* you the hope of glory:

28 Whom we preach, *admonishing* every man,[1] and

25 *Of which* church *I am made a minister*, to build it *agreeably to the commission which God gave to me, for your benefit, fully* and plainly *to preach the word of God*, concerning your salvation by faith, without requiring you to obey the law of Moses;

26 *The mystery which was kept hid*, under types and figures, both *from the* Jews, who reckoned time by *ages* or jubilees, *and from the* gentiles, who reckoned time by *generations* of men, *but now is made manifest to his saints*, the apostles and other inspired teachers, that they may publish it to all mankind:

27 *To whom God was pleased to make known* by revelation, *what is the exceeding greatness of the excellence of this mystery*, this hitherto concealed doctrine *concerning the gentiles*; *which is*, that *Christ alone is to you*, a sure foundation for *the hope of a glorious resurrection*, called, Rom. viii. 18. "The glory which shall "be revealed in us."

28 *Whom*, therefore, *we* his apostles *preach*, as the only foundation of mens hope of glory, *admonishing*

a proof of his firm conviction of the Christian doctrine in general, whereby the faith of believers in every age is greatly strengthened.

Ver. 25.—1. *According to the dispensation of God which was given to me on your account.* We have this same expression, Ephes. iii. 1. Hence the apostle calls himself and his brethren apostles, 1 Cor. iii. 1. οικονμȣς των μυςηριων Θεȣ, *stewards of the mysteries of God.* Some are of opinion, that οικονομιαν τȣ Θεȣ, *dispensation of God*, is the same with, οικονομιαν τȣ πληρωματ☉ των καιρων, Ephes. i. 10. *dispensation of the fulness of the times*, consequently that it means the scheme, or method which God hath devised for the salvation of the gentiles. But what follows in the verse, does not favour this sense.

2. *Fully to preach the word of God.* That this is the proper translation of πληρωσαι τον λογον τȣ Θεȣ, is evident from Rom. xv. 19. where πεπληρωκεναι το ευαγγελιον τȣ Χριςȣ, is translated in our Bible, *I have fully preached the gospel of Christ.*

Ver. 26.—1. *The mystery which was kept hid from the ages and from the generations.* In the parallel passage, Ephes. iii. 5. it is, *which in other generations, was not made known to the sons of men, as it is now revealed to his holy apostles.*—So likewise, Rom. xvi. 25. *The mystery which hath been kept secret*, χρονοις αιονιοις, *in the times of the ages*, or during the Mosaic dispensation.—For the meaning of the words *mystery*, and *ages*, see Ephes. i. 9. Tit. i. 2. notes.—Though the salvation of mankind by faith, was promised in the covenant with Abraham, and spoken of by the prophets, it was not understood by the Jews, see Ephes. iii. 5 note, and therefore it is here called *a mystery*, or thing kept secret, in allusion to the heathen mysteries.

2. *But now is made manifest to his saints:* ἁγιοις αυτȣ, that is, as in the parallel passage Ephes. iii. 5. *to his holy apostles and prophets*; a sense which the word *saints* has, Jude, ver. 3. Such of the Jews and gentiles as were employed in preaching the gospel, and were fitted for that office by the gifts of the Spirit, are called, Ephes. iv. 12. *the saints perfected for the work of the ministry.*

Ver. 27. *Which is Christ to you the hope of glory.* Ὁς εςι Χριςος εν ὑμιν. Bos observes, that both in the Greek and Latin languages, the relative often takes the gender of the subsequent noun. Thus, *Est locus in carcere quod Tullianum appellatur.* So in this clause, though the antecedent be μυςηριον, the relative ὁς, agrees in gender with Χριςος.

Ver. 28.—1. *Admonishing every man.* Νȣθετȣντες. Admonishing every man as a father his own children.

every man to receive Chrift as Saviour, *and teaching every man, under the guidance of infpiration, that* at the day of judgment *we may prefent every believer, perfect* in knowledge and virtue, as becomes thofe who are *in Chrift's church.*

29 *For which* purpofe *I* Paul *alfo labour* in that honourable employment, *exerting courage, vigour and diligence, like thofe who combat in the games*; and I do fo *in proportion to the effectual working of Chrift, who worketh effectually in me, with* great *power*, by infpiration and miraculous gifts, Rom. xv. 19. and by the affiftance of his Spirit.

teaching every man [2] *with* all wifdom, (fee 1 Cor. xii. 8. note 1.) that we may prefent [3] every man perfect in Chrift Jefus.

29 (Εις ὁ) *For which* I alfo labour, *combating vigoroufly*, [1] according to *the effectual working of him who worketh effectually* in me *with power.*

2. *And teaching every man.* The apoftle repeats the words, *every man*, three times in this verfe, not as having preached to every individual, but to fhew, as Beza obferves, that in preaching he made no diftinction between Jews and gentiles.

3. *That we may prefent every man perfect in Chrift Jefus.* The word παραϛησωμεν, properly denotes the priefts bringing the facrifice, or offering, to the altar. The apoftles and other minifters of the word, like priefts, being appointed to prepare mankind as an acceptable offering to God, Rom. xv. 16. they laboured by their doctrine, their admonitions and their reproofs, to render *every man perfect in Chrift Jefus;* perfect both in refpect of the knowledge and practice of the gofpel. See Philip. ii. 17. where the apoftle fpeaks of his being poured out on the facrifice and fervice of the faith of the Philippians; alfo, 2 Cor. xi. 2. where he faith, he had betrothed the Corinthians to one hufband, to prefent them as a chafte virgin to Chrift.

Ver. 29. *Combating vigoroufly.* The word αγωνιζομενος, denotes the exertions of thofe who contended in the Grecian games. To thefe combatants Paul fitly compared himfelf: Becaufe every where he met with the greateft oppofition from evil fpirits and wicked men; and in preaching the gofpel he fuftained toils and fufferings, much greater than thofe which the athletes endured in the combats. See Col. ii. 1. note 2.

CHAP. II.

View and Illuftration of the Difcoveries and Precepts contained in this Chapter.

IN the preceding chapter, by difplaying the power and dignity of Chrift, who died as a facrifice for the fins of the world, and by teaching that God hath appointed and accepted that facrifice, the apoftle eftablifhed the doctrine of the atonement on a fure foundation; and by fetting forth the efficacy and extent of the atonement, that through it, even the gentiles hope for a glorious refurrection, he greatly recommended the gofpel to the Coloffians. Farther, by declaring Chrift's commiffion to his apoftles to preach falvation to the gentiles through his death, and by defcribing his own labours as an apoftle in preaching that great bleffing, he had fhewed what obligations

tions mankind lie under to him, for communicating and perpetuating ſuch intereſting diſcoveries. Deeply impreſſed, therefore, with the importance of theſe matters, he begins this ſecond chapter with wiſhing, that the Coloſſians knew what a combat of affliction he was ſuſtaining for preaching that Jeſus Chriſt is the hope of glory to the gentiles, ver. 1.—His ſufferings for that doctrine he wiſhed them to know, that the hearts of the gentiles might be comforted, by the full aſſurance of its truth which his ſufferings would give them, ſo as to lead them openly to profeſs that doctrine. And, becauſe the gentiles entertained the higheſt veneration for the myſteries of their gods, the apoſtle, to lead the Coloſſians to put a juſt value on the doctrines of the goſpel, calls the atonement for the ſin of the world made by the death of Chriſt, and the hope of pardon, and of a glorious reſurrection to eternal life, which the gentiles were allowed to entertain by virtue of that atonement, *The myſtery of God and of Chriſt;* a myſtery infinitely more grand, more intereſting, and more certain, than any of the myſteries of the heathen deities, of which the Phrygians were ſo fond, ver. 2.

Farther, to ſhew the Coloſſians, that the things written in the preceding chapter, concerning Chriſt's being the image of the inviſible God, and the maker and governor of all things, conſtitute a principal part of the myſtery of God, and of Chriſt, the apoſtle introduced the ſubject anew in this place, by obſerving that in Chriſt *are all the treaſures of wiſdom and knowledge laid up*, ver. 3.—This ſecond diſplay of Chriſt's dignity was the more neceſſary, becauſe the falſe teachers at Coloſſe, with a view to diſcredit his mediation and goſpel, affirmed that he was nothing but a man: And talked in the moſt pompous manner of the dignity and office of the angels, by whom the law was given. This we learn from ver. 4. where the apoſtle told the Coloſſians, that he ſaid theſe things concerning the dignity, the knowledge, and the power of Chriſt, that no falſe teacher might deceive them with enticing ſpeeches, for the purpoſe of diſcrediting Chriſt, or of magnifying angels, ver. 4.—Next he aſſured them, that his anxiety for the purity of their faith, proceeded from the intereſt which he took in their affairs, ver. 5.—and therefore he commanded them, agreeably to the account given them of Chriſt, that he is the image of the inviſible God, the maker and governor of the world, the Saviour of mankind, and the only mediator between God and man, to walk in him; they were conſtantly to hold that belief concerning Chriſt, and to yield him the honour and obedience due to his greatneſs, ver. 6. —and to continue cloſely united to him, and built upon him, and made firm in the faith of the true doctrine of the goſpel concerning his perſon and offices, as they had been taught it: And to give thanks

to God for the discoveries made to them concerning Christ's dignity and office, ver. 7.—He exhorted them therefore to take care, that no false teacher made a prey of them, through the empty and deceitful philosophy of the Platonists, which was calculated to support the heathen idolatry, and was obtruded on them to establish *the worship of angels*, as greater in knowledge and power than Christ; And was contrary to the duty which they owed to Christ, ver. 8.—*in whom dwelleth all the fulness of the Godhead bodily*, ver. 9.—So that to be made complete, whether in respect of knowledge, or sanctification, or pardon, or favour with God, Christ's disciples need not have recourse, either to angels, or to the law of Moses, or to the Greek philosophy. In every respect they are *made complete by him who is the head of all government and power*; the head and ruler of all the angelical hosts, ver. 10. —In particular Christ's disciples by the circumcision not made with hands, the Christian circumcision, consisting in putting off the whole mass of the sins of the flesh, are more effectually purified, than the Jews were by the circumcision which was made with hands upon their body, or than the heathens by the Pythagorean abstinences and mortifications. So that they had no occasion to have recourse to the bodily circumcision, nor to the mortifications prescribed by the Pythagoreans, to render them complete in respect of purity, ver. 11.—This christian circumcision, he told them was accomplished by their baptism, in which their being buried under the water, typified the death and burial of their *old man* or *nature*, through the death of Christ. —Moreover, being raised out of the water of baptism with Christ, it was both an emblem and a pledge of their resurrection with him to eternal life; so that in respect of pardon, likewise, they were made complete by him, and had no need of the Levitical expiations, ver. 12. —For you gentiles, although dead through the sins and uncircumcision of your flesh, God will make alive together with Christ, having forgiven you all trespasses, ver. 13.—And, to shew that by his own death, Christ hath made both Jews and gentiles complete in respect of pardon, the apostle observed, that he hath blotted out the moral precepts of the law of nature, as sanctioned in the law of Moses with the curse. These, the apostle called *the hand-writing of ordinances*, because the chief of them were written by God himself; and declared that they were contrary to the gentiles, because they subjected them, as well as the Jews, to death for every offence; but that Christ had blotted out the hand-writing, and in its blotted out state had nailed it to the cross, to make all men sensible that the law, on account of its weakness, was abolished together with the curse, ver. 14.—Farther, Christ's disciples are made complete by him in respect of government. For, such of the angels as are inimical to mankind, he hath stripped of their

their power by his crofs, and hath triumphed over them by means of it. So that no perfon need be terrified when he recollects the malice and power of evil fpirits, nor be tempted to worfhip them, either from hope or from fear, ver. 15.

In what follows, the apoftle gave the Coloffians two exhortations, founded on the doctrine he had laid down in ver. 10. The firft was, That fince they were made complete in the knowledge of their duty by the precepts of Chrift, they were not to allow any Judaizing teacher to rule them in meats, or in drinks, or a feftival, or a new-moon, or fabbaths, ver 16.—Thefe even in the Mofaic difpenfation, were of no value, but as fhadows of gofpel bleffings. And therefore, as the body, of which thefe fervices were the fhadows, was Chrift's body, the church, and as all the bleffings reprefented by thefe fhadows, were now beftowed by Chrift on his church, there was no more need of the Mofaic fhadows to prefigure them, ver. 17.—The fecond exhortation was, That fince Chrift was the head of all government and power, the Coloffians were not to allow any teacher tinctured with the Platonic philofophy, to make them lofe their reward ; namely, the benefit of Chrift's mediation, by perfuading them from humility to worfhip angels. Thefe falfe teachers, by boldly defcribing the nature and office of the different orders of angels, intruded into things of which they had no knowledge, and were actuated by a foolifh vanity ; ver. 18.—Befides, they renounced Chrift the head of all government and power, by whofe influence alone the whole body, or church, groweth. And by renouncing him, they deprived themfelves of the benefit of his interceffion, and of all the other bleffings which he hath purchafed for believers, ver. 19.—Having thus taught the Coloffians their duty, he faid to them, Since by your death with Chrift in baptifm, and by your profeffing the Chriftian faith, ye have renounced your former philofophical and religious opinions, in as far as they are contrary to the doctrines of the gofpel, why, as if ye ftill retained thefe falfe opinions, have ye fubjected yourfelves to the ordinances which are built upon them ? ver. 20—Namely the Pythagorean precepts, Neither eat, nor tafte, nor handle, ver. 21.—fuch meats as occafion the deftruction of life in order to their being ufed ; that is, Eat, &c. no animal food. ver. 22.—Which precepts, as well as the precepts of the Platonifts, formerly mentioned, concerning the worfhip of angels, have indeed an appearance of wifdom, as they recommend a worfhip voluntarily offered, together with humility and the mortification of the body : But in reality they are mere foolifhnefs ; efpecially the precepts which enjoin abftinence from animal food, and frequent faftings for mortifying the paffions, becaufe they make no provifion for the fatisfaction of the body, which is as real a part of our nature as our foul, and needs to

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be ſtrengthened with ſuch food and recreation as are fit for it; otherwiſe it cannot ſerve the ſoul in the functions and duties of life, ver. 23.

COMMENTARY.

CHAP. II. 1 *Wherefore, I wiſh you to know what a great combat I ſuſtain for you* gentiles in Coloſſe, *and for them in Laodicea, and for as many as have not ſeen my face in the fleſh:* I mean, for all the believing gentiles every where to the end of the world, whoſe privileges I maintain.

2 *That being compacted together* into one church with the Jews *in love, their hearts may be comforted, even by* their attaining, through my ſufferings for the goſpel, *the greateſt degree of the full aſſurance of* ſalvation, founded on *underſtanding*, leading them *to the acknowledgment of the myſtery of God, namely, of the Father, and of Chriſt*; that is, leading them to profeſs their belief of the Father's purpoſe of ſaving the gentiles by faith equally with the Jews, which was formerly a ſecret, but is now made known by Chriſt, who hath accompliſhed that gracious purpoſe.

3 *In whom*, and not in angels, *are all the treaſures of wiſdom and of knowledge depoſited*, (chap. i.

NEW TRANSLATION.

CHAP. II. 1 (Γαρ, 93.) *Wherefore, I wiſh* [1] *you to know how great a combat* [2] I have for you, and FOR them *in* Laodicea, [3] and FOR as many as have not ſeen my face in the fleſh: (See Pref. ſect. 1.)

2 That being *compacted* together in love, their hearts *may* be comforted, (και εις, 146.) *even by* all THE riches of the full aſſurance (ſee 1 Theſſ. i. 5. note 3.) of underſtanding, to the acknowledgment of the myſtery of God, *even* of the Father, and of Chriſt. [1]

3 (Εν ᾡ) In whom [1] are *all* the treaſures of wiſdom,

Ver. 1.—1. *I wiſh you to know.* Θελω γαρ ὑμας. As this verſe does not contain a reaſon for what goes before, but is an inference from it, γαρ, in this paſſage is an illative, and not a cauſal particle.—For the meaning of θελω, ſee ver. 18. note 2.

2. *How great a combat.* Αγωνα. The apoſtle means, the perſecutions he had ſuffered all along, for preaching ſalvation to the gentiles through faith, without obedience to the law of Moſes; and more eſpecially his two years impriſonment at Cæſarea, during which he was tried for his life before the Roman governors Felix, and Feſtus; together with his impriſonment at Rome Perhaps alſo, the oppoſition which the Judaizers made to his doctrine concerning the gentiles, his anxiety to maintain their privileges, and the earneſtneſs and frequency with which he prayed for them, were parts of the combat of which he ſpeaks.

3. *And for them in Laodicea.* Laodicea was the metropolis of the greater Phrygia. It was waſhed by the rivers Lycus and Caprus, which joined their ſtreams near it. The ſituation of Laodicea near the Lycus, diſtinguiſhed it from other cities of the ſame name, being called, Laodicea on the Lycus. It was anciently named *Dioſpolis*, afterwards *Rhoas*, and laſt of all *Laodicea*, from Laodice the wife of Antiochus the ſon of Stratonice. But it hath been rendered more famous in after-times, by being the ſeat of a Chriſtian church of ſuch note, that one of the ſeven epiſtles in the Revelation, was directed to its biſhop.

Ver. 2. *The myſtery of God, even of the Father, and of Chriſt.* This myſtery is thus deſcribed, Epheſ. iii. 6. *That the gentiles ſhould be joint-heirs, and a joint-body, and joint-partakers of his* (God's) *promiſe in Chriſt, through the goſpel.* For the meaning of the word *myſtery*, ſee Epheſ. i. 9. note.

Ver. 3.—1. *In whom.* They who join εν ᾡ, with μυςηριῳ, think the apoſtle's meaning is, that

and of knowledge [2] *laid up.* [3] See ver. 9.

19.) so that the mystery which Christ hath revealed to his saints, (chap. i. 26.) is really the wisdom of God.

4 *Now* this (λεγω, 55.) *I affirm, that no one may deceive* you [1] with *plausible speech.* [2]

4 *Now this*, concerning the treasures of wisdom and knowledge deposited in Christ, *I affirm, that no one may deceive you with plausible speech* concerning angels, as if they were superior to Christ in knowledge, dignity, and power; and concerning the law given by their ministration, as if it were more effectual for your salvation, than the gospel given by Christ.

5 For though in the flesh I be absent, yet *in spirit I am* with you, [1] *rejoicing* (και βλεπων, 210.) *when I see* your order, and the *firmness* of your faith in Christ.

5 *For though in the body I be absent, yet in spirit I am with you*, by the interest I have in you, and the pains I take to know your affairs; *and have much joy when I hear of the order* with which ye worship God, and submit to your teachers, and reclaim offenders; *and of the firmness of your faith in* the doctrine of *Christ*, concerning the salvation of men by faith.

that in the mystery of God and of Christ, and not in any of the heathen mysteries, the treasures of wisdom and knowledge are laid up. But, if what is said of Christ, chap. i. 19. ii. 9. is considered, that interpretation may be called in question, especially when the connexion of this verse with verses 4. 6. is attended to.

2. *Are all the treasures of wisdom and of knowledge.* See 1 Cor. xii. 8. where *the word of wisdom*, denotes that degree of inspiration which was peculiar to the apostles, and which enabled them to comprehend the whole gospel scheme; and *the word of knowledge*, signifies that inspiration which was bestowed on the superior Christian prophets, to enable them to understand the former revelations. But whether the apostle uses the words, *wisdom* and *knowledge*, in these senses here; or, to signify *the divine wisdom* and *knowledge*, is hard to determine. Estius thinks, that by *wisdom*, the apostle intends what is peculiar to God, and by *knowledge*, what is peculiar to man; as if he had said, *the whole treasures of knowledge human and divine* are deposited in Christ.—But in whatever sense we understand this declaration, it demonstrates Christ's superiority to angels, and was intended to prevent the Colossians from worshipping them, and from embracing the law on account of its having been given by them.

3. *Laid up.* The word αποκρυφοι, is sometimes applied to treasures and other precious things, to signify their being laid up in safe places. Thus, 1 Mac. i. 23. Και ελαβε τȣς θησαυρȣς τȣς αποκρυφȣς ὁυς ευρε, *And he took the treasures which were laid up, which he found.*—If the common translation of this word is retained, it will imply, that the treasures of wisdom and knowledge, are so hid in Christ as not to be discerned by carnal men, but by those only who have enlightened eyes of the understanding.

Ver. 4.—1. *That no one may deceive you.* Παραλογιζηται. This word denotes, The using of false reasoning with a view to establish a wrong conclusion: wherefore it is properly translated, *deceive.*

2. *With plausible speech.* Πιθανολογια. Plausible discourse calculated to persuade, but which has no foundation in truth.

Ver. 5. *Though in the flesh I be absent, yet in spirit I am with you.* From this passage, and from 1 Cor. v. 3, 4. Lord Barrington, Misc. Sac. 2. 71. infers, that as Elisha saw Gehazi receive Naaman's present 2 Kings v. 26. so the apostle, by a particular spiritual gift continually abiding with him, saw what was doing in the churches, in his absence. But the anxiety which, on various occasions, he felt from his uncertainty as to the affairs of different churches, is inconsistent with this supposition. A particular revelation he might have concerning the affairs of this or that church, like the revelation made to Elisha concerning Gehazi. But there is no reason to think, that either he, or Elisha, possessed any permanent gift, whereby they had the knowledge of all the things done by their disciples in their absence. I therefore

6 *Since then ye have believed on Christ Jesus the Lord*, as the image of the invisible God, the maker of all things, and as the head, that is, the teacher and ruler of the church; and have trusted to his mediation and death, and not to the mediation of angels, nor to the sacrifices of the law for pardon, *continue in, and behave suitably to that faith.*

6 (Ὡς, 321.) *Since then* ye have received [1] Christ Jesus the Lord, *walk* ye in him,

fore think, that in the subsequent clause, the word *see*, means the apostle's knowing their order, and the stedfastness of their faith, by information from Epaphras.

Ver. 6. *Since then ye have received Christ Jesus the Lord.* It deserves notice, that the apostles were not assisted to find out the doctrines of the gospel by reasoning; but the knowledge of them was infused into their mind, by an operation of the Spirit of God termed *inspiration*, which gave them a clearer comprehension of these doctrines, and a stronger conviction of their truth, than it was possible for them to attain by reasoning. Having, in this supernatural manner, communicated the knowledge of the doctrines of the gospel to the apostles, Christ commissioned them to publish the same, not as the conclusions of reason, but as a revelation from God. Accordingly, when these men preached the gospel to the world, they did not attempt to establish its doctrines by reasoning; but declared them simply; and required mankind to believe them on the authority of the inspiration by which they had been discovered to themselves, and of which they gave undoubted evidence in the miracles which they wrought for proving their mission from God. In this method of making known the doctrines of the gospel to the apostles, and of their publishing them to the world, there was the greatest propriety; because as a revelation from God, these doctrines were not subjects of human discussion, but were to be believed implicitly upon the testimony of God: whereas if they had been proposed as the conclusions of reason, they might have been called in question by infidels; and thereby their authority as a revelation from God, would have been destroyed.

In regard the doctrines of the gospel were made known to the apostles by revelation, and were published by them to the world as a revelation from God, St Paul very justly saith, that he *received* them, and *delivered* them as he *received* them. For these terms imply, that he neither found them out by reasoning, nor established them by reasoning. Thus, 1 Cor. xi. 23. *I received from the Lord, what also I delivered to you, That the Lord Jesus, in the night in which he was betrayed, took bread*, &c.—1 Cor. xv. 3. *I delivered to you among the first things, what also I received first, that Christ died for our sins according to the scriptures.*—Col. ii. 6. *Since ye have received Christ Jesus the Lord.*—Philip. iv. 9. *Which also ye have learned, and received,—These things practise.*—1 Tim. i. 15. *This saying is true, and worthy*, πασης αποδοχης, *of all reception, that Jesus Christ came into the world to save sinners.*—Farther, Because the apostles received the doctrines of the gospel from Christ by revelation, and delivered them to the world as revelations from him, they are fitly called. Παραδοσεις, *Traditions*, or things delivered. Wherefore, when Paul commended the Corinthians for holding fast *the traditions* as he *delivered* them, 1 Cor. xi. 2. and commanded the Thessalonians to hold fast *the traditions which they had been taught, whether by his word or by his letter*, 2 Thess. ii. 15. it is plain, that by *traditions*, he did not mean doctrines which others delivered verbally as from him, which is the Popish sense of *traditions*, but he meant those doctrines of revelation which he had himself delivered to them whether by word or by writing.—In this latter sense the doctrine of the heathen philosophers is called, Col. ii. 8. παραδοσιν ανθρωπων, *the tradition of men*, because it was received solely on the authority of the master who delivered it. Hence arose the maxim, so famed among the disciples of the ancient philosophers, αυτος εφη, *ipse dixit*, *The master hath said it.*—I have only to add, That to make known the doctrines of the gospel by simply declaring them, and to require mankind to believe them on the authority of that declaration, was suitable to the majesty of God. For, what more is necessary to establish the truth of any thing, and to oblige mankind to believe it, but to be assured that God hath said it. This assurance, concerning the doctrines of the gospel, God hath given to all men, by the miracles which he enabled the apostles, who spake these doctrines to the world, to perform.

7 Rooted [1] *in him*, and built *upon* [2] HIM, (Ephes. ii. 20.) and eſtabliſhed in the faith, *even* as ye have been taught; abounding *in it* with thankſgiving.

7 And be ye *Rooted in him*, as the graft is rooted in the ſtock, *and built upon him*, as upon a ſure foundation, *and* by this cloſe connection with him, be ye *eſtabliſhed in the faith* of the goſpel, *even as ye have been taught* it by me, *growing* more and more *in it*, *with thankſgiving* to God for having made you partakers of ſo great a bleſſing.

8 Beware leſt *there be any one who maketh a prey* [1] *of you through an empty and deceitful philoſophy*, [2] WHICH *is according to* the tradition of men, *according to the ele-*

8 More particularly, *Take care leſt any teacher make a prey of you through an empty and deceitful philoſophy*, calculated to recommend the worſhip of angels, and abſtinence from animal food: *which* philoſophy *is founded* neither on reaſon, nor on revelation, but *on*

Ver. 7.—1. *Rooted in him.* The apoſtle alludes to Chriſt's words, John xv. 1. *I am the true vine, ye are the branches.* They were to be rooted in Chriſt, as the graft is in the ſtock.

2. *And built upon him.* The church, conſiſting of all true believers, is repreſented, Epheſ. ii. 21, 22. as a great *houſe* or *temple*, dedicated to the worſhip of God, and *built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-ſtone.*

Ver. 8.—1. *Who maketh a prey of you.* The word συλαγογων, properly ſignifies, *one who carries off any thing as ſpoil.* It comes from συλᾶν, which denotes *to ſtrip the vanquiſhed of their arms and clothes*; and is alſo applied to robbers and thieves, who drive away the cattle they have taken. Here not the goods of the Coloſſians, but their perſons, are ſaid to be carried off as ſpoil.

2. *Through an empty and deceitful philoſophy.* Δια φιλοσοφιας και κενης απατης, Literally, *through philoſophy and empty deceit.* This is an Hebraiſm, the meaning of which I have expreſſed in the tranſlation. See Eſſ. iv. 18.—The apoſtle does not condemn ſound philoſophy, but that kind of it which hath no foundation in truth. And being formed merely from imagination, aided by the pride of human reaſon, is ſupported by the *tradition*, that is the affirmation of the inventors, handed down from one to another. See the note on ver. 6. toward the end. Of this kind was the philoſophy of the Platoniſts concerning *dæmons*, (ſee 1 Cor. x. 20. note 1.) whom they repreſented as carrying mens prayers to God, and as bringing back from God the bleſſings prayed for. They ſpake of them, likewiſe, as governing the elements, and all human affairs, by a ſort of independent power. And for that reaſon Plato enjoined his diſciples to honour and worſhip Dæmons. But in oppoſition to that philoſophy, Origen, con. Celſum, lib. 5. init. affirms, "That all ſuplications, and prayers, and thankſgivings, are to be "offered to God the Ruler of the world, by one greater than all angels, who is high-prieſt, "the living word, and God."

The doctrine of the Jews concerning angels, was nearly the ſame with the doctrine of the Platoniſts concerning dæmons. For Philo de Somn. p. 586. ſpeaking of dæmons ſays, "They are the preſidents of the princes of the Almighty, like the eyes, (ſee Zechar. iv. 10.) "and ears of ſome great king, beholding and hearing all things. Theſe the philoſophers call "*dæmons*; but the holy ſcriptures call them *angels*, and that moſt properly. For they carry "the Father's commands to the children, and the childrens wants to the Father. And there-"fore, the ſcripture repreſents them as aſcending and deſcending. Not that he needs ſuch in-"telligence who before-hand knows all things; but, becauſe it is more expedient for us mor-"tals to make uſe of ſuch mediators, that we may the more *admire* and *reverence* the Supreme "governor, and the great power of his government. From a ſenſe hereof we deſired a medi-"ator. *Speak thou to us, but let not God ſpeak to us, leſt we die.*" In the latter part of this quotation, the argument taken from *humility*, by which, as we are told, ver. 18. the falſe teachers at Coloſſe recommended the worſhip of angels, is plainly enough inſinuated.—Even in Tobit's days, the mediation of angels was believed by the Jews. For the angel who conducted Tobit, ſaid, chap. xii. 15. *I am Raphael, one of the ſeven holy angels which preſent the prayers of the ſaints.*—In this verſe, we have a proof of the early influence of the Greek philoſophy in corrupting the goſpel.

the unsupported affirmation of men, and is suitable to the idolatrous worship of the heathen world, but not conformable to the doctrine of Christ; consequently is utterly wrong.

ments [3] of the world, and not *according to* Christ.

9 *For in Christ dwelleth all the fulness of* perfection and government, proper to *the Godhead, bodily*: so

9 For in him dwelleth all the fulness [1] of the Godhead

3. *According to the elements of the world.* Στοιχεια, *Elements*, denote, among other things, the first principles of science. See 2 Pet. iii. 10. note 5. Wherefore, *the elements of the world*, as distinguished from *philosophy*, may signify here, as in Gal iv. 3. the heathen religions or worship called *elements*, because they contained only the first principles of piety, exceedingly corrupted by idolatry and superstition.

Ver. 9.—1. *All the fulness of the Godhead.* Πληρωμα: See Rom. xi. 12. note. The word πληρωμα, is derived from πληρης, which signifies, not only *full*, but *finished, perfect, complete*; that which wants nothing which it ought to have. Hence, πεπληρωμενοι, Col. iv. 12. signifies *completed, perfected*; and, πληρωμα της γης, 1 Cor. x. 26. *the fulness of the earth*, denotes every thing contained in the earth, or belonging to it.—The Gnostics, and other ancient heretics, not understanding the apostle's meaning in this passage, affirmed, that *the fulness of the Godhead* was made up of the Æons, αιωνες, *or eternal beings*, who they said descended from God by various generations, and to whom they gave different names and offices.—According to the heathens, *the fulness of the Godhead* consisted of the inferior local deities, who they imagined presided over the particular parts of nature.—In the opinion of the Jews, *the fulness of the Godhead* was composed of the angels, whom, therefore, they called *the eyes, the ears*, and *the hands* of God. See ver. 8. note 2.—But most Christians, agreeably to the literal import of the word πληρωμα, hold that *the fulness of the Godhead* consisteth in the fulness of perfection and government, which is essential to the Godhead: And that fulness they believe, is essential also to Christ as the Son of God. The Socinians, who hold Christ to be only a man, affirm that divine perfections were conferred on him as the reward of his sufferings; and to fit him for being *the head* or governor *of the body*, that is, of the church. Yet, how the fulness of the divine perfections could be communicated to the man Jesus Christ, without his becoming God, is not easy to conceive.—To avoid this difficulty, others of the Socinians, following Chrysostom, Homil. De Spiritu, understand, by *the fulness of the Godhead* which dwelled in Christ, the gifts of the Spirit which were given him of God without measure, John iii. 34.—According to Peirce, *the fulness of the Godhead*, is the same with *the fulness of God*, mentioned, Ephes. iii. 18. which he saith, doth not mean the fulness of perfection essential to God, but that fulness of spiritual blessings which God conferred on believers in the first age. In support of this opinion he observes, that since the apostle, in the passage referred to, prayed God to fill the Ephesians with all the fulness of God, he could not mean by that expression, *the fulness of the perfections essential to God*; because it is *a fulness* which cannot be communicated to any creature: But his meaning must have been, that God would fill them with that *fulness*, or abundance, of spiritual blessings wherewith he filleth men. This, Peirce saith, was not the fulness of one gift, but of all the spiritual gifts, which were then usually bestowed on the disciples of Christ. These, he saith, are called *the fulness of the Godhead*, not because they exist in the Godhead, but because they are bestowed by God: just as *the increase of God*, Col. ii. 19. doth not mean, an increase of perfection immanent in God, but an increase of knowledge and virtue produced in believers by God. From this he concludes, that *the fulness of the Godhead*, said to dwell in Christ, "is that plenty of excellent gifts, which from the Godhead was communicated to Christ, in order to his filling us: it is, according to the evangelist, *a fulness of grace and truth*; such *grace and truth* as *came by Jesus Christ*, and are *received* by us, John i. 14.—16. *And of his fulness we all have received*."—Agreeably to this interpretation, Peirce thinks the clause, Και εςε εν αυτω πεπληρωμενοι, in the beginning of ver. 10. ought to be translated, *And ye are filled by him*.—Most Christians, however, believe that *the fulness of the Godhead* which dwelt in Christ, means that fulness of the divine perfections which was communicated to the man Jesus Christ, by virtue of the union of the divine nature with the human in his person.

1 2. *Bodily*

bodily.[2] (See chap. i. 19. ii. 3.)

that the philosophy which represents angels as greater in power and knowledge than Christ, is false.

10 (Και εϛε εν αυτω πεπληρωμενοι) And ye are *made* complete[1] (εν, 165.) *by* him, *who* is the head (πασης αρχης και εξυσιας) of all *government* and power: [2]

10 *And ye are made complete* in every thing necessary to your salvation *by him, who is the head of all*, whether angels or men, who have any *government and power* in the world; and have no need of the heathen philosophy, nor of the rites of Moses, nor of the intercession of angels, nor of any new revelations which they can bring.

11 *By* whom also ye *have been* circumcised with the circumcision made without hands, *by the* putting off *of* the body [1] of the sins of the flesh, EVEN by the circumcision of Christ, [2]

11 In particular, ye gentiles, have no need of the Jewish circumcision to render you holy and acceptable to God. Ye have received a more excellent circumcision from Christ, *By whom also ye have been circumcised with the circumcision made without* the *hands* of men; namely, the circumcision of the heart, Rom. ii. 29. made *by the putting off of the body of the sins of the flesh, even by the circumcision which Christ requires.*

2. *Bodily*. Σωματικως. The word σωμα, commonly translated *body*, like its corresponding Hebrew word, signifies, *substance*. See Wolf. curæ on this verse. Wherefore, the word σωματικως, might be translated, *substantially*.—Augustine in his notes on Psal. lxviii. as quoted by Peirce, thus explains the verse under consideration: "In ipso quippe inhabitat omnis plenitu-" do Divinitatis, non umbratiliter tanquam in templo a rege (Salomone) facto, sed corporali-" ter; id est, solidè atque veraciter."

Ver. 10.—1. *Ye are made complete by him*. So, εϛε πεπληρωμενοι εν αυτω, signifies. See ver. 9. note 1.—Bengelius agrees with Peirce in thinking this clause should be translated, *Ye are filled by him*, namely, with all spiritual gifts. For his comment on it is, "Ipse plenus, " nos repleti sapientia et virtute." But the common translation agrees better with the context, as, in what follows, there is no mention of any spiritual gifts, with which the Colossians were filled; but of their being circumcised by Christ with the inward circumcision, and of their having their sins pardoned, and of their being delivered from the power of evil angels, and of their having their duty fully declared by Christ in the precepts of the gospel.—In this verse the apostle hath shewed, not only the impiety, but the absurdity of adding, either the doctrines, or the commandments of men, to the gospel. For if Christians are made complete by Christ in respect of sanctification, and pardon, and protection, all human additions to his gospel, for these purposes, are a real corruption of it, and ought to be rejected.

2. *Who is the head of all government and power*. The supremacy of Christ over all created beings, is asserted in many other passages of scripture; such as, Matth. xxviii. 18. 1 Cor. xv. 27, 28. Ephes. i. 20, 21. Philip. ii. 10.—This doctrine affords the greatest consolation to the people of God, as it assures them that nothing befals them without his permission; and that whatever evils are sent on them, shall in the end, according to his promise, work together for their good.

Ver 11.—1. *The body of the sins of the flesh*, may signify, either the body with its sinful lusts; or the whole mass of the sins of the flesh, according to the use of the word *body* in the Hebrew language.—The Colossians are said to have been circumcised, by the putting off of the sins of the flesh, in respect of their *baptism*, as is plain from ver. 12. For, according to the emblematical meaning of that rite, it signified the crucifixion and burial of their old man, or corrupt nature with Christ, Rom. vi. 6. notes 1, 2. Now this being an inward circumcision, may fitly be called a circumcision *made without hands*.

2. *By the circumcision of Christ*; that is, by the circumcision which Christ requires and performs. For, in the first clause of the verse, Christ is said to perform this circumcision on believers: And, being *the circumcision of the heart*, or, a real sanctification, it renders men more acceptable to God, than either the Jewish circumcision, or the mortifications prescribed by

12 This appears from your *being buried with him in baptiſm*, as perſons whoſe old man hath been crucified with him: (ſee Rom. vi. 6. note 1.) *in which* baptiſm *alſo*, that it might be a complete emblem of your circumciſion, *ye have been raiſed with him* out of the water, as perſons made ſpiritually alive, *through your belief of the ſtrong working of God, who raiſed him from the dead.*

12 *being* buried with him in baptiſm,[1] *in which alſo ye have been raiſed* with HIM, (from ver. 13.) through the *belief* of the *ſtrong working* of God, [2] who *raiſed* him from the dead.

13 *Alſo you* believing gentiles, *who were doomed to death on account of treſpaſſes, and the uncircumciſion of your fleſh, God will make alive together with him;* he will raiſe you to eternal life, as certainly as he raiſed

13 (Και, 207.) *For* you, *who were* dead (εν, 167.) *on account of treſpaſſes* and the uncircumciſion of your fleſh, [1] *he hath made alive*

the Pythagorean philoſophy. Hence, in his epiſtle to the Philippians, chap. iii. 3. the apoſtle affirms, that believers are *the true circumciſion.*

Ver. 12.—1. *Being buried with him in baptiſm.* Chriſt began his miniſtry with receiving baptiſm from John, to ſhew in an emblematical manner, that he was to die, and to riſe again from the dead. And after his reſurrection, he commanded his diſciples to initiate mankind into his religion by baptizing them, as he himſelf had been baptized, to ſhew, that although they ſhall die, like him, through the malignity of ſin, yet, as certainly as he roſe from the dead, believers ſhall be raiſed at the laſt day, with bodies faſhioned like to his glorious body. Wherefore, his diſciples having been been baptized, as he was, and for the very ſame purpoſe, they are fitly ſaid to be *buried* with Chriſt in baptiſm; and in baptiſm to be *raiſed* with him. Now, ſince baptiſm is an emblem of our putting off this corrupt, mortal body, at death, with its affections and luſts, it is with great propriety called, the Chriſtian circumciſion; eſpecially, as, by ſhewing us what we ſhall be at the reſurrection, it teaches us to put to death our members which are upon the earth.—Farther, ſince our baptiſmal vow, together with the doctrine of Chriſt which at our baptiſm we profeſs, are much more effectual principles of ſanctification, than either the Jewiſh circumciſion, or the Pythagorean precepts concerning abſtinence from animal food, we are juſtly ſaid to be made complete in reſpect of ſanctification, by the Chriſtian circumciſion: which, however, is not performed all at once, like the Jewiſh, but is accompliſhed gradually. For, it is only begun in the preſent life by the operation of the word, and will be completed by the putting off of our corrupted mortal bodies at death, and by our obtaining glorious immortal bodies at the reſurrection. Hence the propriety of the expreſſion, ver. 11. *circumciſed*, εν τη απεκδυσει τȣ σωματ☉ των ἁμαρτιων της σαρκ☉, *by the putting off of the body of the ſins of the fleſh, by the circumciſion of Chriſt;* the circumciſion commanded and performed by Chriſt.—To conclude, becauſe this ſpiritual circumciſion, is to be completed by Chriſt's raiſing our bodies faſhioned like to his glorious body, ſignified in baptiſm by the raiſing of the body out of the water, the apoſtle, in this verſe, to finiſh his deſcription of the ſpiritual circumciſion, adds, *Being buried with him in baptiſm, in which alſo ye have been raiſed with him*, &c.

2. *Through the belief of the ſtrong working of God, who raiſed him from the dead.* This tranſlation is agreeable to the Syriac verſion: "Qui credidiſtis in virtutem Dei qui excitavit "eum a mortuis."—The circumciſion which Chriſt performs, being accompliſhed by the influence of the doctrines of the goſpel on the minds of believers; and their belief of theſe doctrines being founded on their belief of the reſurrection of Chriſt, their belief of that great miracle is juſtly repreſented as the means, whereby they are raiſed out of the water of baptiſm new creatures, who as the apoſtle obſerves in the next verſe, are like Chriſt to be raiſed at the laſt day, to an eternal life in the body.—Of the efficacy of the belief of the reſurrection of Chriſt, in confirming mens faith in the doctrines of the goſpel, Peter likewiſe hath ſpoken, 1 Pet. i. 3. 23.

Ver. 13.—1. *Dead on account of treſpaſſes and the uncircumciſion of your fleſh.* Here, as in Rom. vii. 5. the apoſtle inſinuates, that mens wickedneſs proceeds from their animal paſſions which have their ſeat in the fleſh. Theſe evil paſſions and appetites, before the Spirit of God begins

together with him, [2] having forgiven *us* all trefpaffes.

Chrift, *having forgiven you all trefpaffes;* fo that being made complete by Chrift, in refpect of pardon likewife, ye have no need of the Jewifh expiations.

14 *He hath blotted* out [1] (το, καθ' ἡμων, 231. χειρογραφον τοις δογματι, fupp. εν, 156.) the hand-writing [2] OF ordi-

14 And to fhew that ye gentiles are made complete in refpect of pardon by Chrift, and have no need of the Jewifh expiations, *God hath blotted out the hand-writing of ordinances concerning us* gentiles, which

begins to fubdue them, the apoftle fitly termed *uncircumcifion*, becaufe the cutting off of thefe exceffes, was the thing fignified by the Jewifh circumcifion. And, as the fame thing is more directly fignified by the Chriftian rite of baptifm, Chrift's difciples are made complete by him even in refpect of fignificant ritual ordinances.

2. *He hath made alive together with him.* Συν αυτῳ. As the apoftle is fpeaking of mens being buried together with Chrift in baptifm, and of their being raifed together with him, and made alive together with him, I think the natural death and refurrection, and not the fpiritual, are the things here meant. Befides we can neither be faid to die fpiritually, nor to rife fpiritually with Chrift, feeing he knew no fin; although like us he died through the malignity of fin. In fhort, that the natural death and refurrection are here meant, and not the fpiritual, appears from the latter claufe of the verfe, where our being made alive, is reprefented as the confequence of God's having forgiven us all trefpaffes. I acknowledge, indeed, that in Ephef. ii. 5. the expreffion is to be underftood of the fpiritual refurrection, becaufe the context leads to that fenfe, and becaufe it is not faid there, that the Jews were made alive *together with Chrift*, but *by Chrift*, and *with* the gentiles.—This is an example of the fame expreffions in different epiftles having different meanings. See Pref. fect. 3. laft paragraph.

Ver. 14—1. *He hath blotted out.* Εξαλειψας. The immediate antecedent to the pronoun *he*, included in the participle εξαλειψας, being *God*, who in the preceding verfe is faid to have made the Coloffians *alive together with Chrift*, I think it is God, who is here faid to have blotted out his own hand-writing of ordinances; and that the apoftle doth not fpeak of Chrift, till ver. 13. where he mentions what Chrift hath done for us.—The commentators obferve, that in the expreffion, *blotted out*, there is an allufion to the difcharging of a debt, by defacing the writing which contained the obligation to pay; as in the fubfequent expreffion, *nailing it to the crofs*, there is an allufion to the ancient cuftom of abrogating laws, by driving a nail through the tables, on which they were written and hung up to public view.

2. *The hand-writing of ordinances.* Το χειρογραφον τοις δογμασι. That our tranflators have rightly fupplied the prepofition εν, in this claufe, and rendered it, *The hand-writing of ordinances*, appears from the parallel paffage, Ephef. ii. 15. where the prepofition is expreffed; Νομον των εντολων εν δογμασι, *The law of the commandments of*, or, *concerning ordinances.* For the meaning of δογμα, fee note 3. on Ephef. ii. 15.—From the connection, in which the verfe under confideration ftands with the precedent verfe, it is evident that *the ordinances*, of which the apoftle fpeaks here, are not the fame with *the ordinances* mentioned, Ephef. ii. 15. For thefe formed the *middle wall of partition* which feparated the Jews from the gentiles, and were the caufe of the enmity which fubfifted between them: Confequently they were the ritual precepts of the law of Mofes. Whereas, *the ordinances*, of which the apoftle fpake to the Coloffians, were *ordinances*, the blotting out of which, was a proof that God had forgiven the Coloffians all trefpaffes. This proof did not arife from the blotting out of the ritual, but of the moral precepts of the law of Mofes, as fanctioned with the curfe, and as allowing no pardon to any finner whatever. For by the blotting out of thefe preeepts with the curfe annexed to them, the believing Coloffians were affured, that God would forgive them all the trefpaffes, of which they fincerely repented.—The character mentioned in the next claufe of the verfe, That thefe ordinances, concerned the gentiles, fhews ftill more clearly that the apoftle fpeaks, not of the ritual precepts of the law of Mofes, with which the gentiles had no concern, but of its moral precepts, which without doubt were binding on all mankind, being written on their hearts: fee note 3.—The moral precepts of the law of Mofes are called *The Chirograph*, or *hand-writing of ordinances*, becaufe the moft effential of thefe precepts were written by the hand of God on two tables of ftone; and the reft Mofes was directed to write in a book. Now, though

was contrary to us, as it subjected us to the curse for every sin, *and hath taken it from among us, nailing it to the cross,* in its blotted out state, that all might see it blotted out.

nances *concerning* us,[3] which was contrary to us, [4] and *hath taken* it *from among us,*[5] nailing it to *the* cross.

15 Farther, ye gentiles are made complete by

15 *Having* spoiled [1] *go-*

though these precepts are all founded in the nature and reason of things, they are with sufficient propriety called, δογματα, *ordinances,* (an appellation which denotes, precepts founded in the mere will of the lawgiver,) because the penalty of death, with which they were sanctioned, depended entirely on the will of God. See Ephes. ii. 15. note 4.—Wherefore, seeing the word δογματα, in the epistle to the Ephesians, signifies the ritual precepts of the law of Moses, but in the epistle to the Colossians, its moral precepts sanctioned with the curse, this word is another example of the observation mentioned in the Preface, sect. 3. last parrgraph, namely, that the same words in different epistles have not always the same meanings, but that their meaning must be gathered from the context.

3. *Concerning us.* So καθ' ἡμων, must be traslated here, to prevent the tautology which is in most versions of this passage. See Ess. iv. 231.—The apostle changes the person in this verse from *you* to *us,* to intimate that *the hand-writing of ordinances,* of which he speaks, concerned all mankind, the gentiles as well as the Jews; and that it was *contrary* to all mankind, as it subjected them to death, without mercy, for every transgression. This character, therefore, of *the hand-writing of ordinances,* that they concerned the gentiles, shews plainly that the apostle, as was observed in the preceding note, is speaking, not of the ceremonial precepts of the law of Moses, which had no relation whatever to the gentiles, but of its moral precepts as sanctioned with the curse. For these being the precepts of the law of nature, the gentiles were bound by them, equally with the Jews.

4. *Which was contrary to us.* The hand-writing of ordinances, being the precepts of the law of nature, as published in the law of Moses, and the curse annexed to that hand-writing, being the curse of the law of nature, as was shewed, Gal. iii. 10. note 2. the gentiles were bound to obey these precepts equally with the Jews, and were equally liable to the curse, if they transgressed them. Wherefore, although the gentiles had no knowledge of the hand-writing of ordinances, the publication thereof to the Jews, *secretly,* that is, virtually included them. This the apostle insinuated in the word ὑπεναντιον. For the preposition ὑπο, in composition, denotes the doing of a thing secretly. In this light, when Christ blotted out the hand-writing of ordinances by his death, he blotted it out to the gentiles also, to whom, by its curse, it was as much contrary, as to the Jews. And, in regard he more especially blotted out the curse which was annexed to that hand-writing, Gal. iii. 13. he in effect blotted out these ordinances themselves as a rule of justification. For, if the curse doth not follow every transgression of the moral law of God, we are not under that law as a rule of justification, but under grace, as the apostle observes, Rom. vi. 14.

5. *Hath taken it from among us.* Since the apostle hath taught us in his epistle to the Ephesians, chap. ii. 15. that the ritual precepts of the law of Moses, which formed the middle wall of separation between the Jews and the gentiles, was abolished by Christ: Also, since he hath taught us in his epistle to the Colossians, that he hath by the same means, blotted out the hand-writing of ordinances, that is, the whole of the moral precepts of the same law, as sanctioned with the curse, and hath taken it from among Jews and gentiles, it is evident that the law of Moses, in all its parts, is now abolished and taken away. Consequently, that Christians are under no obligation to obey even the moral precept of that law, on account of their having been delivered to the Jews by Moses: For if the obligation of the moral precepts of his law is still continued, mankind are still under its curse. See Pref. to Galatians, sect. 4. No. 5. last paragraph but one.

Ver. 15.—1. *Having spoiled.* The word απεκδυσαμενος, signifies, to strip off one's arms, or clothes, fully. And because victors anciently stripped the vanquished of their arms, it signifies *to spoil* in general. See ver. 11.—Our translators, supposing that Christ is spoken of in the preceding verse, as well as in this, have connected the two verses by the word *And,* which is not in the original; and I think is improperly supplied, bceause it leads us to understand this of God, who is spoken of in the preceding verse.

2. *Governments*

vernments and powers, [2] (εδειγματισεν εν παρρησια) he made a shew OF THEM openly [3] triumphing over them [4] (εν αυτω) *by* it. [5]

Christ, in respect of government and protection; for *having spoiled evil angels of every denomination* of their usurped power, *Christ hath shewed them openly* as vanquished, *triumphing over them by his cross*: so that ye need not be afraid of the Devil, who formerly seduced and oppressed you.

2. *Governments and powers.* These, I think, are the evil angels, Ephes. i. 21. note 1. whose power and usurped dominion over mankind, our Lord destroyed by dying on the cross. For, speaking of his own death, he said to his disciples, John xii. 31. *Now shall*, ὁ αρχων, *the ruler of this world be cast out.* And chap. xvi. 11. 'Ο αρχων, *The ruler of this world is judged.* See also Ephes. iv. 8.—By the *spoiling of governments and powers*, some understand the spoiling the devils of the hand-writing of ordinances, by which they had seduced the Jews to superstition.—Hammond, by the *spoiling of governments and powers*, understands the destruction of idolatry, the silencing of the heathen oracles, and the banishing of those grievous superstitions with which mankind had been so long oppressed.—Others, *by governments and powers*, understand the Jewish rulers and great men, who in the first age grievously persecuted the disciples of Christ.—Peirce by the *governments and powers* who were spoiled, understands the good angels, who before Christ's ascension had the charge of particular nations, but after his ascension were stripped of their authority, and were all subjected to Christ, agreeably to Heb. ii. 5. *To the angels he hath not subjected the world to come, of which we speak.* The passage in question, he paraphrases in the following manner, "And having taken from the good angels "their authority, he subjected them to Christ, and proposed them publicly as an example of "cheerful obedience to him, causing them to triumph in Christ." This interpretation, the learned author endeavours to support by Ephes. iv. 8. which in the common translation runs thus, *When he ascended up on high, he led captivity captive.* For he infers from this passage, that when our Lord ascended, he led captivity captive with him into heaven. And, as it is not to be supposed, that he carried evil spirits with him into heaven, he contends that the captives who were led thither were the good angels. But his argument proceeds on the supposition, that the words, *shabijtha*, and ηχμαλωτευσας, Psal. lxviii 19. necessarily signify, *to lead away a captive.* Whereas, in the following and other passages, both words are used to denote *the taking a person captive* simply, and are so translated in our Bible, Gen. xxxiv. 29. *Their wives took they captive*, LXX. ηχμαλωτευσαν, *and spoiled even all that was in the house.*—1 Sam. xxx. 2. *And had taken the women captives*, LXX. ηχμαλωτευσε, *that were therein; they slew not any, either great or small, but*, LXX. ηχμαλωτευσαν, *took them captives, and went on their way.*—Ver. 5. *And David's two wives were taken captives*, LXX. ηχμαλώτευθησαν. Wherefore if the words *Shabijtha* and ηχμαλωτευσεν, are rendered as in the foregoing passages, Ephes. iv. 8. will stand thus in the translation; *He ascended on high, he took captivity captive, and gave gifts to men:* And, the thing declared therein, will be conformable to the fact. For evil spirits were taken captive and spoiled of their power, neither before Christ's ascension, nor during the time of it; but after he ascended, and gave the gifts of his Spirit to his apostles, whereby they destroyed the heathen idolatry, which was the work of the Devil.

3. *He made a shew of them openly.* Εδειγματισεν εν παρρησια. By turning the heathens from the power of Satan to God, Christ shewed that the evil spirits, who formerly ruled them, were vanquished and stripped of their power.—Ambrose translates εν παρρησια, *with authority*: a sense which the word hath, John vii. 13. 26.—Estius, on this passage, observes, "Est autem "totus hic sermo apostoli figuratus, et mirè grandis, utpote magnitudini materiæ con- "gruens."

4. *Triumphing over them* Because θριαμβευοντι ἡμας, 2 Cor. ii. 14. is translated, *hath caused us to triumph*, many are of opinion that, θριαμβευσας ἡμας, in this verse, may be translated, *causing us ourselves to triumph*; αυτους, being put for ἡμας αυτους, Ess. iv. 65.—It is supposed, that in this and the preceding clause, there is an allusion to the Roman triumphs: of which see an account, 2 Cor. ii. 14. And that St Paul represents Christ himself, or his apostles, as riding in triumph through the world, with the evil spirits following the triumphal car in chains, and exposed to public view as vanquished enemies.

5. *By it.* Εν αυτω. Cajetan, who interpreted this, as well as the preceding 14th verse, *of God*

16 *Farther*, since ye are made complete in the knowledge of your duty by the precepts of Christ, *Let no one*, whether he be a heathen philosopher, or a Jewish doctor, *rule you*, on any pretence, *in* the affair of *meat or drink, or in respect of a festival, or of sabbaths.*

16 (Ουν, 263.) *Wherefore*,[1] Let no one judge[2] you in meat, or in drink,[3] or in respect of *a festival*,[4] or of *a* new moon, or *of sabbaths*,[5]

17 *Which* holidays, with the services performed on them, *are a shadow of blessings to come*; *but the body* represented by these shadows, *is Christ's body*, the church, with its spiritual services and privileges.

17 Which are a shadow of things to come; (see Heb. x. 1. note 1.) but the body is *Christ's* BODY.

God the Father, (see ver. 14. note 1.) translates εν αυτω, *by him.* that is, *by Christ.* But as Christ, and not the Father, is the person who in this verse is said to triumph over the evil spirits, the relative αυτω, I think refers to τω ϛαυρω, mentioned in the close of ver. 14. This gives a beautiful sense to the passage. The evil angels, by exciting the Jews to crucify Christ, thought they had put an end to his pretensions. But, by his death, having spoiled them of their usurped dominion, he triumphed over them by the cross.—If Cajetan's opinion, which is adopted by Peirce, is well founded, namely, that God the Father is spoken of in this verse, the clause under consideration must be translated, *Causing us to triumph over them by him*; by Christ: which also gives a sense both beatiful and just. God made the evil spirits spoiled of their power, a public spectacle, and caused the apostles to triumph over them by Christ, who enabled them to destroy the heathen idolatary.

Ver. 16.—1. *Wherefore*, &c. This, and what follows to the end of the chapter, is founded on the doctrine delivered, ver. 12. that the Colossians were made complete by Christ in every thing necessary to salvation. For in that case, they were under no obligation to obey the Judaizing teachers, when they enjoined the rites of Moses, the worship of angels, or bodily mortifications, as the means of salvation.

2. *Let no one judge you.* Beza thinks, ὑμας κρινετω, may be translated, *condemn you.* But as the Colossians could neither hinder others to pass a judgment on their conduct, nor prevent them from condemning their conduct, the apostle's direction will appear more proper, if the clause be translated, *Let no one rule you in meat*, &c. a sense which the word, κρινετω, will easily bear in the writings of the Jews, with whom it was customary to express the government of their rulers, by saying, that *they judged Israel.*

3. *In meat or in drink.* In the law no kind of drink was forbidden, except to the Nazarites, who were not to drink wine nor strong drink during the days of their separation. Now, as on that account, they were thought more holy than others, it is not improbable that the elders, who pretended to have received from Moses and the prophets, by tradition, many precepts not written in the law, might enjoin abstinence from wine and strong drink, to such of their disciples as aimed at superior holiness. See Heb. ix. 10. Rom. xiv. 17. notes.

4. *Or in respect of a festival.* Ἡ εν μερει ἑορτης. *A festival*, as distinguished from *New moons* and *Sabbaths*, signifies a day of rejoicing annually observed. Of these, some were enjoined in the law: Others, by private authority; such as those instituted in commemoration of the deliverance of the Jews by Esther; and of the purification of the temple by Judas Maccabeus.

5. *Or of a new moon, or of Sabbaths.* The whole of the law of Moses being abrogated by Christ, Col. ii. 14. note 5. Christians are under no obligation to observe any of the Jewish holidays, not even the seventh-day Sabbath. Wherefore, if any teacher made the observance of the seventh day a necessary duty, the Colossians were to resist him.—But though the brethren in the first age, paid no regard to the Jewish seventh-day Sabbath, they set apart the first day of the week for public worship, and for commemorating the death and resurrection of their master, by eating his supper on that day: Also, for the private exercises of devotion. This they did, either by the precept, or by the example of the apostles; and not by virtue of any injunction in the law of Moses. Besides, they did not sanctify the first day of the week in the Jewish manner, by a total abstinence from bodily labour of every kind. That practice was condemned by the council of Laodicea, as *Judaizing*. See Suiceri Thes. Ecclesiast. voce Σαββατον.

18 Let no *one make* you *lose* your reward,[1] *by delighting*[2] *in humility*, and *the worship* of angels,[3] intruding[4] into *things* which he hath not seen; *being* (εικη) *without cause* puffed up by *his own carnal* mind;[5]

18 Next, since Christ, the head of all government and power, hath made you complete in respect of mediation and protection, *Let no teacher make you lose* the benefit of his mediation and government, which is *the reward* of your faith, *by recommending the worship of angels, as* an exercise of *humility* acceptable to God. Such a teacher *intrudeth into things which he hath no knowledge of, being without cause puffed up of his own carnal disposition*:

19 and not (κρατων) holding *firmly* the head,[1] (εξ ὁυ,

19 *And doth not hold firmly the head*, Christ, by whom *the whole body*, or church, *through the joints*

Ver. 18.—1. *Let no one make you lose your reward.* This is an exhortation founded on the second article of the doctrine contained in ver. 10. namely, that Christ is the head of all government and power. For if, on any pretence, one foresaketh Christ and attacheth himself to angels, he must lose the whole benefit of Christ's mediation.—Peirce, on the authority of Demosthenes, thinks, καταβραβευετο, in this verse should be translated *Condemn*. Our translators, following Chrysostom and the Greek commentators, have rendered it, *Beguile*.—Others, because βραβευειν, signifies *to rule*, Col. iii. 15. *Let the peace of God*, βραβευετω, rule in your heart, are of opinion that καταβραβευετω ὑμας may be translated, *enslave you*.—But as βραβευειν comes from βραβειον, *a reward*, the compounded verb καταβραβευειν more properly signifies, to hinder a reward from being bestowed: an evil, which the worshipping of angels as more powerful mediators than Christ, will certainly occasion.

2. *By delighting in humility.* Θελων εν ταπεινοφροσυνη.—The word θελειν, often in scripture signifies, to take pleasure in a thing. Thus, Mark xii. 38. θελοντων, *who delight to walk in long robes.*—2 Sam. xv. 26. ȣ εθεληκα εν σοι *I have no pleasure in thee.*—1 Sam. xviii. 22. *Behold the King*, θελει εν σοι, *hath delight in thee.*—Psal. i. 2. *In the law of the Lord*, θελημα αυτȣ, *is his delight.* It signifies likewise, *to wish*, Col. ii. 1. Θελω γαρ ὑμας, *I wish you to know.*

3. *And the worship of angels.* Because the Jews entertained a great respect for the angels, on account of their supposed agency in human affairs, and more especially on account of their ministry at the giving of the law, (Col. ii. 8. note 2.) the apostle in this epistle, and in his epistle to the Hebrews, was at great pains to shew, that the Son is greater than all angels.—By mentioning *humility*, the apostle insinuates, that the persons who were addicted to the worship of angels, recommended the practice as an exercise of humility most acceptable to God, on pretence that it was presumption in men, to go immediately into the presence of God to worship.

4. *Intruding into things which he hath not seen.* Budæus has shewn from Greek authors, that εμβατευων, signifies, to enter into a country, to meddle with a matter. Jerome says, it signifies *to walk with pride* into a place. The apostle's meaning is, that the false teachers of whom he speaks, presumptuously penetrated into the secrets of the invisible world, and talked of them with an air of certainty, without having any knowledge of the things which they affirmed; namely, that the angels are employed in carrying mens prayers to God, and in bringing from him the blessings prayed for; that they intercede with God for men; and that to worship them, is acceptable to God.

5. *Puffed up by his own carnal mind.* Because the apostle, in other passages of his epistles, hath termed the law of Moses, *flesh*, Peirce thinks, that by *his own carnal* or *fleshly mind*, he means *the Jewish temper*, which puffed up the Jews with an high opinion of their own knowledge and virtue.

Ver. 19.—1. *Not holding firmly the head.* Here, the worshipping of angels is declared to be a renouncing of Christ as Governor, Saviour, and Mediator; consequently, a renouncing of all the benefits of his government and mediation.—The same may be said of the worshipping of saints: For, though they be not mentioned in this passage, the arguments by which the worship of angels is condemned, conclude equally against the worship of saints. Besides, an object of worship ought to be both omniscient and every where present, which neither angels nor saints are.—The apostle's exhortation in this verse, is a good caution to us, to beware of

 all

and ligaments; that is, by means of the feveral talents and gifts of its members; *being ferved* with every thing neceffary, *and united into one body, increafeth exceedingly*. See Ephef. iv. 16. note.

20 *Wherefore, fince* in your baptifm *ye have died with Chrift*, (ver. 12.) and thereby are loofed *from the inftitutions, both of religion and philofophy*, (ver. 8.) under which ye formerly lived, *Why, as* if ye were ftill *living under thefe inftitutions, do ye fubject yourfelves to* the *ordinances* prefcribed by thefe inftitutions?

21 Particularly the following, *Neither eat, nor tafte, nor handle*,

161.) *by whom* [2] *the whole* body, (δια, 119.) *through the joints and ligaments, being ferved and compacted*, increafeth with the increafe of God.

20 (Ουν, 263.) *Farther, fince* ye *have died* [1] with Chrift, (απο στοιχειων) from the *elements* of the world, Why, as *living* in the world,[2] *do* ye fubject *yourfelves* to ordinances? [3]

21 *Neither eat*,[1] *nor tafte, nor handle*,

all refinements in Chriftianity, which have any tendency to derogate from the authority, office, and honour of Chrift, as head of the church.

2. *By whom*, εξ ου. Here the gender of the relative ου, is different from that of the antecedent την κεφαλην. Of this folecifm we have other examples in the facred writings. See Eff. iv. 21.—In the prefent inftance, it may be removed by fupplying the word Χριστον, after κεφαλην, thus, *Not holding firmly the head* Chrift, *from whom*, &c. For fo we have it expreffed, in the parallel paffage, Ephef. iv. 15.

Ver. 20.—1. *Since ye have died with Chrift from the elements of the world*; That is, fince ye have renounced at your baptifm, all your former principles and practices.—The apoftle in ver. 12. of this chapter, had affirmed, that the burial of the body under the water of baptifm, reprefents the putting off of the body, and, with it, all the finful appetites and paffions which have their feat in the body. Here, carrying on the fame allufion, the apoftle told the Coloffians, that having been buried with Chrift in their baptifm as dead perfons, they had fhaken off all their former obligations, arifing from the principles of religion and philofophy, which they had adopted in their heathen ftate.—Απεθανετε συν τω Χριστω απο των στοιχειων, is the fame form of expreffion with, ταις ἁμαρτιαις απογενομενοι, 1 Pet. ii. 24. *delivered from fins*.

2. *Why as living in the world*. When κοσμος, is ufed in a moral fenfe, by the infpired writers, it commonly, if not always, denotes the gentiles. See 1 Cor. i. 20. Wherefore, Peirce is miftaken in fuppofing, that this and what follows, was addreffed to the Jews as diftinguifhed from the gentiles.

3. *Do ye fubject yourfelves to ordinances?* So the phrafe τι δογματιζεσθε, may be tranflated, agreeably to the fignification of the middle voice.—Peirce, by *ordinances*, in this paffage, underftands Jewifh ordinances, on fuppofition that this was directed to the Jewifh converts at Coloffe. But, as I have no doubt that it was intended for the gentiles, I think the *ordinances*, of which the apoftle fpeaks, were the *rules* of the Pythagoreans refpecting abftinence from animal food, mentioned in the following verfe; and of the Platonifts concerning the worfhipping of angels, condemned, ver. 18. which, it feems, fome of the church at Coloffe had actually begun to follow; perhaps at the perfuafion of the Judaizing teachers, who wifhed to fubject them to all the rites of the law. See the Preface, fect. 2.

Ver. 21. *Neither eat*. That the word αψη, is rightly tranflated, *eat*, may be feen in the Lexicons.—Others tranflate this claufe, *Touch not*; fupplying the words *any woman*; which was a precept of the Effenes. We have the phrafe in this fenfe complete, 1 Cor. vii. 1. *It is good for a man*, γυναικος μη απτεσθαι, *not to touch a woman*. The fecond precept, is by fome underftood of thofe meats which the law forbade as unclean; and the third, of thofe things, by touching of which, the body was legally defiled. But the next verfe, *Whatever things tend to deftruction in the ufing; according to the commandments and doctrines of men*: and the direction, ver. 8. *Take care left there be any one who maketh a prey of you, through an empty and deceitful philofophy, which is according to the tradition of men*, fhew clearly that thefe are Pythagorean, rather than Jewifh precepts; and that they relate wholly to meats. The apoftle writes mimetically here; perfonating the falfe teachers delivering thefe precepts to their difciples; in which

22 *Whatever things* (εςι) *tend to destruction*[1] *in the using*;[2] *according to* the commandments and doctrines of men:[3]

22 (ʽA εςι παντα, literally, *All things which tend,*) *Whatever things tend to* the *destruction* of life *in the using*; that is, which cannot be used without the destruction of life; for these ordinances are delivered to you, *according to the commandments and doctrines of men.*

23 *Which indeed have* (λογον, 60.) *an appearance*[1] of wisdom,[2] (εν, 165.) *by* will-worship,[3] and humility, and *a not sparing*[4] of the body, BUT[5] *not* (εν τιμη τινι) *by any provision*[6] *for* satisfying[7] of

23 *Which* commandments and doctrines of the Platonists, concerning the worship of angels, and of the Pythagoreans, concerning abstinence from animal food, *have an appearance indeed of wisdom*; the former *by* its being *a worship voluntarily performed, and* a supposed exercise of *humility; and* the latter by its being

which there is a beautiful gradation: Eating, being more than tasting, and tasting, more than handling.

Ver. 22.—1. *Tend to destruction.* Εστι εις φθοραν. The ancient Physiologists called the formation of things, γενεσις, *generation*, and their death or destruction, φθορα, *corruption.* Hence, the apostle speaking of the death of the body, says, 1 Cor. xv. 42. *It is sown in corruption.* And 2 Peter ii. 12. Φθορα, *Corruption,* is used to denote the destruction of life; as it is in this passage.

2. *In the using.* Εν τη αποχρησει. If this is translated, *in the abusing*, it will signify, that the teachers here spoken of, reckoned the eating of animals an abusing of them.

3. *According to the commandments and doctrines of men.* This description of the ordinances, which the apostle blamed the Colossians for obeying, shews that he meant the Pythagorean ordinances concerning abstinence from animal food, and not the ordinances of Moses concerning abstinence from unclean meats. For the apostle could not say that the ordinances of Moses were *the commandments and precepts of men.*

Ver. 23.—1. *Indeed have,* λογον, *an appearance.* Some commentators affirm, that the Greeks never used the word λογος, for the *appearance*, but always for the *reality* of things. But Estius says there are passages in good Greek writers, where it is used for an *appearance* in general, either true or false. It is a word of a most extensive meaning. See Ess. iv. 60.

2. *Of wisdom.* This is a fine ridicule of the Platonic philosophy, as well as of the Pythagorean: both of which, though called *wisdom*, had only the appearance of it, being in reality mere foolishness.

3. *By will worship.* The word εθελοθρησκεια, nearly resembles the phrase found, ver. 18. θελων εν θρησκεια, *delighting in the worship.* But it can hardly be literally translated, so as to express the same idea. But the meaning is, a worship of human invention, consequently performed from one's own will: which is a just character of whatever worship is paid to angels.

4. *And humility, and a not sparing of the body*; namely, by subjecting it to much mortification. Αφειδια, is properly translated, *a not sparing*; as it comes from the privative (α) and φειδομαι, *to spare.*

5. *But.* In the original, the particle δε, is wanting. I have supplied it in the translation, because μεν, in the first clause, requires it to be supplied.

6. *Not by any provision.* Ουκ εν τιμη τινι. Literally, *Not by any honour*, namely, of the body. But as τιμη, *honour*, in scripture sometimes signifies the food and clothing necessary for the body, I have translated it by the general word, *provision.* Thus, the provision of the necessaries and conveniencies of life made for parents, elders, and widows, is called Τιμη, *Honour*, 1 Tim. v. 17. note 3. and 1 Cor. xii. 23. Τιμη, *Honour*, signifies *clothes.*

7. *For satisfying.* Προς πλησμονην. This word is found, Hab. ii. 16. where it is translated, *Thou art filled with shame*, LXX. According to Elsner, it denotes here, such a repletion of the body with wholesome food, as removes hunger, nourishes the body, and strengthens it for undergoing the labours of active life.

thought *a mortifying of the body* uſeful for ſubjecting its appetites to the ſoul: *but* the wiſdom of the Pythagorean precepts, does *not* appear *by any* proper *proviſion* which they make *for ſatisfying of the body.* | the fleſh.[8]

8. *The fleſh.* The apoſtle's meaning is, That *the fleſh*, or body, is as real a part of our nature as the ſoul, and ought to have ſuch food and recreation, as are neceſſary to its health and vigour; otherwiſe it cannot ſerve the ſoul in the ordinary functions and offices of life. And therefore, *the wiſdom* which teaches the neglecting of the body, is not wiſdom, but folly.

Becauſe the falſe teachers, who in this epiſtle were condemned by the apoſtle, are ſaid to have enjoined the worſhipping of angels, and abſtinence from animal food, and the mortification of the body, by hard labour and long continued faſting, many are of opinion that theſe Judaizing teachers were of the ſect of the Eſſenes, of whom ſomething is ſaid, Preface to Col. ſect. 2. p. 369. And it muſt be acknowledged, that the principles of the Eſſenes as deſcribed by Philo and Joſephus, led them to deſpiſe ſenſual pleaſures, and to live an auſtere mortified life. See a full account of them, Prideaux's Connect. Part 2. B. 5. p. 343.—361. 8vo. However, as the Eſſenes had little or no intercourſe with any but their own ſect, it is not probable that many of them embraced the goſpel, and became teachers in the Chriſtian church. Beſides, it is not clear, from what Philo and Joſephus have ſaid of them, that they worſhipped angels. I therefore ſuppoſe, the falſe teachers whoſe principles and practices are condemned in this epiſtle, were ordinary Jewiſh converts, who, to allure ſuch of the Coloſſians as admired the Pythagorean and Platonic philoſophy to embrace the inſtitutions of Moſes, affirmed, that the worſhipping of angels, and the mortification of the body, were authorized by Moſes. This they ſaid, to draw diſciples after them, from whom they expected to receive a plentiful maintenance.

C H A P. III.

View and Illuſtration of the Exhortations and Precepts contained in this Chapter.

IN the 12th verſe of the preceding chapter the apoſtle had told the Coloſſians, That they had been buried with Chriſt in the water of baptiſm as dead perſons, in token of their relinquiſhing their former principles and practices: And that in baptiſm likewiſe, they had been raiſed out of the water with Chriſt, as an emblem and pledge of their reſurrection with him to eternal life. The former of theſe doctrines the apoſtle had applied, chap. ii. 20. to ſhew the Coloſſians the abſurdity of ſubjecting themſelves to the ritual precepts, from which they had been freed by their death with Chriſt. And now, as the application of the latter doctrine, he told them in the firſt verſe of this chapter, that ſince they had been raiſed with Chriſt out of the water of baptiſm, and thereby had profeſſed their hope of being raiſed with him to an eternal life in the body, they were bound to do their utmoſt, by faith and holineſs, to obtain the poſſeſſion of the joys of heaven

ven, where Chriſt now ſitteth at the right hand of God, veſted with full power to beſtow theſe joys on all who are capable of receiving them, ver. 1.—In particular, they were to ſet their affections chiefly on the joys of heaven, and not on the grandeur, the riches, and the pleaſures of this earth, ver. 2.—The rather, becauſe according to the preſent courſe of things, they were in danger of being put to death by their perſecutors, for their faith, and of loſing every earthly enjoyment. Or, at any rate, they were to die at length. Yet the fear of death was not to diſquiet them. Their bodily life being entruſted to Chriſt, will be reſtored at the reſurrection. So that when he ſhall appear, to raiſe the dead and judge the world, they ſhall appear with him in glorious immortal bodies, and be put in poſſeſſion of the joys of heaven by his ſentence of acquittal, ver. 4.—Wherefore that they might be capable of this great felicity, the apoſtle exhorted them to mortify themſelves, not after the Pythagorean manner, but by putting to death their inordinate carnal affections and actions, which he called their *earthly members*; namely fornication, &c. ver. 5.—Then told them, that however pleaſing the heathens might think theſe things were to their gods, they were ſo provoking to the true God, as to draw down his wrath on the perſons who were guilty of them, ver. 6.—And that, though formerly while heathens, they lived in the habitual practice of theſe vices, ver. 7.—it now became them in their chriſtian ſtate, to put them all away, together with anger, &c. ver. 8.—becauſe at their baptiſm they profeſſed to put off the old man, with his deeds ver. 9.—By calling *fornication*, with the other vices, *their old man*, the apoſtle inſinuated that the Phrygians were much addicted to theſe vices.—Farther, he exhorted the Coloſſians to put on the new man, who is new made thro' knowledge of the truth, after the image of God, ver. 10.—And to encourage them to acquire the new nature of which he ſpake, he told them, that it communicates ſuch a dignity to the perſon who poſſeſſes it, that God does not regard whether he be a Greek or a Jew, &c. But that in the new creation, every man is honourable every where according to the degree in which he poſſeſſes the nature of Chriſt, ver. 11.—Withal, to ſhew them the excellence of the new man, he deſcribed his qualities; *Bowels of mercies*, &c. and exhorted the Coloſſians, as the elected of God, to put them on, ver 12. 13.—And over all to put on love, which he repreſented as a girdle wherewith the ſpiritual dreſs is made perfect, or complete, ver. 14.—Then prayed, that in conſequence of their putting on the qualities above mentioned, the peace of God might rule in their hearts; which was an implied promiſe, that ſo it ſhould be, ver. 15.

Next, becauſe the worſhippers of Cybele and Bacchus feigning themſelves to be inſpired by theſe idols, ran through the ſtreets and fields, during their feſtivals, in a frantic manner, committing numberleſs extravagances,

travagancies, and finging lewd fongs in honour of the gods whom they worfhipped, the apoftle, to prevent the Coloffians from joining in thefe madneffes, commanded them to have the word of Chrift dwelling in them richly, that is, to call it frequently to their remembrance, and to fpeak it to one another with all prudence; And in their focial meetings, when they felt themfelves moved by the fpirit, inftead of finging lewd fongs after the manner of the heathens, to teach and admonifh one another by finging pfalms, and hymns, and odes dictated by the fpirit; and to do fo with true inward devotion, to the honour of the Lord, ver. 16.—And whatever they faid or did by infpiration, to do all in fuch a manner as to promote the honour of the Lord Jefus, whofe difciples they called themfelves. Farther, becaufe the heathens offered folemn thankfgivings to Bacchus, as the giver of all the good things mankind enjoy, the apoftle ordered the Coloffians to afcribe the honour and praife of all bleffings to God alone, who is the real *Father*, or author, of every thing good: And to give him thanks for his favours, through the mediation of Chrift, ver. 17.

Having thus directed the Coloffians to mortify their corrupt earthly affections, and to acquire the holy difpofitions of the new man, who is created after the image of God, and to avoid imitating the heathens in their lewd fpeeches and fongs; the apoftle, in the remaining part of the chapter, inculcated the relative and focial duties of life; that in their behaviour as citizens, the Coloffians might be as much diftinguifhed from the heathens, as they exceeded them in the knowledge of true religion.—His account of relative duties, he began with explaining the duties of hufbands and wives, ver. 18. 19.—From thefe he paffed to the duties of children and parents, ver. 20. 21.—Then defcribed the duties of flaves; on which he infifted at greater length, on account of the difficulty of thefe duties, ver. 22.—25.—And laft of all, he inculcated the duties of mafters, chap. iv. 1. with which this chapter fhould have ended.—See the illuftration prefixed to Ephef. vi. at the beginning.

COMMENTARY.

CHAP. III. 1 *Since then ye have been raifed with Chrift* in baptifm (ch. ii. 12. note) in token that ye fhall be raifed from the dead, *purfue the joys which are above, where Chrift* now *fitteth at the right hand of God*, to beftow thefe joys on his people.

NEW TRANSLATION.

CHAP. III. 1 (Ei, 128.) *Since* then ye *have been raifed* with Chrift, feek [1] *the* things which ARE above, where Chrift fitteth *at* the right hand of God.

Ver. 1. *Seek the things which are above.* In fcripture, *feeking*, denotes the conftant employing of one's thoughts, and endeavours for obtaining the object of one's defire, Matth. vi. 33. Wherefore, in this paffage, the apoftle exhorted the Coloffians earneftly to purfue the joys of heaven, not by the fuperftitious practices condemned in the foregoing chapter, but by the practice of real piety and virtue. And that they might be effectually excited to do fo, he advifed them, ver. 2. to make the joys of heaven the objects of their ftrongeft affections.

2 (Φρονειτε) Set your affections on things above, not on things *upon* the earth.

2 And that ye may be earnest in the pursuit, *Set your affections* principally *on heavenly things, and not on the* empty perishing *riches, honours, and pleasures of the earth.*

3 For ye are dead: (και, 211.) *But* your life is hid [1] with Christ (εν, 165.) *by* God

3 To do so is wise: *For ye must die*, and leave all the things which are on earth. *Nevertheless, your* bodily *life will be* safely *laid up with Christ by God*, to be restored to you at the resurrection of the just.

4 When Christ shall appear, WITH WHOM our life IS HID, (from ver. 3.) then ye also *shall* appear with him in glory.

4 So that *When Christ shall appear* to judge the world, *with whom our life is hid, then ye also shall appear with him*, raised to life *in glorious immortal bodies.*

5 *Put to death*, therefore, your members, [1] which ARE *on* the earth: Fornication, *impurity*, *unnatural lust*, [2] evil *desire*, [3] and covetousness, which is idolatry;

5 *Since ye are thus to be raised*, instead of the Pythagorean mortifications, *Put to death your corrupt actions which are committed on earth*; namely, *fornication*, whether with married or unmarried women, *laciviousness* in thought and speech, *sodomy, evil desire* of every kind, *and covetousness which is idolatry.* See Ephes. v. 5. note 2.

6 For which *things* (οργη) the wrath of God cometh [1] on the children of disobedience: [2]

6 *For which vices the wrath of God* hath come in times past, and *is coming upon the children of disobedience*; I mean the nations, who by practising these vices, have lived in open rebellion against God.

Ver. 3. *Your life is hid with Christ by God.* This is said in allusion to the custom of hiding treasures, for their safe preservation.—At the time the apostle wrote this to the Colossians, they were in possession of their life. Wherefore, his meaning must have been, that whether they were put to death by their persecutors, or died in the common course, their life would not be lost. God and Christ had bound themselves by promise, to restore it to them at the resurrection.

Ver. 5.—1. *Put to death therefore your members which are on the earth, fornication*, &c. The apostle having represented the vicious appetites and passions of the human heart, under the idea of *a body*, chap. ii. 17. *the body of the sins of the flesh*, because they have their seat in the body, he in this passage, elegantly calls the sinful actions to which these bad affections prompt men, *the members of that body*, or old man. See Rom. vi. 13. note 1. and the illustration prefixed to Rom. vii. 14.—According to some commentators, *Members which are on the earth*, is an hebraism, for *earthly members.*

2. *Unnatural lust.* The word παθος, denotes the unnatural lust which men indulge with men. Hence the subjects of that lust were called *Pathics.* The heathens were extremely addicted to that vice. See Rom. i. 26, 27. 1 Cor. vi. 9. 1 Thess. iv. 5. notes. In confirmation of the translation which I have given of the word παθος, I observe that the Syriac version hath here, *libidines præposteras, unnatural lusts.*

3. *Evil desire.* Επιθυμιαν κακην. Under this appellation, immoderate desire of every kind is forbidden; and more especially the immoderate desire of the pleasures of the table, which lead men to gluttony and drunkenness.

Ver. 6.—1. *For which things the wrath of God cometh.* See Ephes. v. 6. note. The apostle spake in this severe manner against the vices mentioned, because they were commonly practised by the heathens, and had been practised by the Colossians; and because the persons addicted to them, are seldom or never reclaimed from them.

2. *Children of disobedience.* According to some commentators, the heathens are called *the children of disobedience*, because they refused to obey the gospel. See Ephes. v. 6. note.

Ver. 7.

7 *In which lusts and vices, ye* of Colosse *also spent your lives formerly, when ye kept company with the children of disobedience.*

7 In *which things* ye also walked [1] *formerly*, when ye lived (εν, 162.) *with* them.

8 *But now* having put your members to death, (ver. 5.) *do ye also put away* (τα παντα, sup. μελη) *all these* mortified members, and with them *anger*, (Ephes. iv. 26. note 1.) *wrath, malice, evil speaking* of, and railing against others, and *obscene discourse from your mouth.*

8 But now *do ye* also put *away* all these; anger, wrath, malice, *evil speaking, obscene discourse* [1] *from* your mouth.

9 In conversation and in business, *Lie not one to another, having* at your baptism professed to *put off your old corrupt nature*, (Col. ii. 11, 12.) *with all the evil practices belonging to it.* See Ephes. iv. 22.—32.

9 Lie not one to another *having* put off the old man, [1] with his *practices*,

10 *And having* professed to *put on the new* man, *who is new made by* means of *knowledge, after the image of God, who hath created him.* (See Eph. iv. 24.) Even as in the first creation, God made man after his own image.

10 And *having* put on the *new*, [1] (see ver. 12. 14.) *who* is renewed (εις, 146.) *by* knowledge, [2] (κατα) after the image of him *who* created him.

11 *In the new creation there is no regard paid to any man, because he is a Greek* learned in the sciences, *or a Jew* honoured with a place in the visible church of God; *circumcised,* and possessed of the outward privileges of the people of God, *or uncircumcised,* and destitute of them; a *barbarian* without civilization, or a *Scythian,* the most barbarous of all barbarians; a *slave*, subjected to the will of his master, or a *freeman,* who has his actions in his own power: *but* the nature of *Christ is* communicated to *all* who believe without distinction, *and in all* places of the world.

11 (Ὁπȣ) Where there is neither Greek nor Jew; circumcision nor uncircumcision; barbarian, Scythian; [1] *slave, freeman*; but Christ is all, and in all. [2] (See Gal. iii. 28.)

Ver. 7. *In which things ye also walked formerly, when ye lived with them.* The translation of this verse in our bible is an evident tautology. By their *walking in these things*, the apostle meant their committing the vices mentioned, ver. 5. habitually, and with pleasure.—Colosse being a city of Phrygia, where the rites of Bacchus and of the mother of the gods, consisting of all sorts of lewdness in speech and action, were practised with a frantic kind of madness, the Colossians no doubt had been much addicted to these gross impurities, in their heathen state.

Ver. 8. *Obscene discourse.* Αισχρολογιαν, called λογος σαπρος, *rotten discourse*, Ephes. iv. 29. note 1. See Gal. iii. 27. note. The apostle means, that at their baptism they professed to put off the old man, and to put on the new, as is plain from his exhortation, ver. 12.

Ver. 9. *The old man*, is that which is called, Col. ii. 11. *The body of the sins of the flesh*, and which is there said to be put off by the Christian circumcision; or, that profession which is made at baptism, of living agreeably to the precepts of the gospel. See Ephes. iv. 24. note.

Ver 10. *Having put on the new.* See Rom. vii. 17. note 1. also Gal. iii. 27. where the putting on of the new man, is thus expressed; *As many of you as have been baptized into Christ, have put on Christ.* See the note there.

Ver. 11. *Barbarian, Scythian.* The opposition begun in the former clause is continued here: for the Scythians were the most savage of all the barbarous nations, as Herodotus informs us, lib. ii. The apostle's meaning is, that in the church of Christ, the most savage and cruel men who believe, enjoy all its privileges equally with the most civilized, and by means thereof may be sanctified and become new men, and as such be accepted of God.

2. *But Christ is all, and in all.* Αλλα τα παντα και εν πασι χριστος. This is similar to

12 Put on, therefore, (ὡς εκλεκτοι Θεȣ) *as elected* of God, [1] holy and beloved, bowels[2] of *compassion*, kindness, [3] humbleness of mind, meekness, long-suffering. [4]

12 *Put on, therefore, as persons elected of God* to be *holy and beloved*, the members of the new man; *the most tender pity* towards persons in distress, *sweetness of disposition*, *humbleness of mind* in your behaviour to others, *meekness* under provocation, and long-suffering towards the froward. See Ephes. iv. 32.

13 *Support* one another, and *forgive* (εαυτοις, see ver. 16. note 2.) *each other*, if any *one* have *a complaint* against any *one*: Even as Christ forgave you, [1] so also DO ye.

13 *Support one another* in affliction, *and pardon one another, if any one have a just cause of complaint against any one*: *Even as Christ will forgive you* much greater offences, *so also do ye*. Follow Christ's example in this, whether ye be rich or poor.

14 And *over* all *these*, PUT ON *love*, which is *a* bond of *perfection*. [1]

14 *And over all these* members of the new man, *put on love, which is a perfect bond*, or girdle, for fastening the whole spiritual dress, and rendering it graceful.

15 And let the peace of God [1] rule in your hearts, to

15 *And let the hope of that happiness which God will bestow* on believers in the life to come, *rule in your*

1 Cor. xv. 28. Ἱνα η ὁ Θεος τα παντα εν πασι, *That God may be all in all*. Wherefore, as the meaning of this latter passage is, *That God may be*, επι παντα, *over all beings in all parts of the universe*, the meaning of the former may be, that the *nature of Christ* is *communicated*, εις τα παντα, Ess. iv. 142. 1. *to all men, and in all places of the world*. No man, whatever is his country or condition, is excluded from the benefit of a renewed nature, if he believe. This interpretation seems to be confirmed by the next verse. However, see another explication, in the view prefixed to this chapter.

Ver. 12.—1. *Put on, therefore, as elected of God*. Our translators have added the article here which is not in the original, *The elect of God*; probably because they thought the apostle was speaking of persons elected to eternal life. But as he addressed this exhortation to the Colossians in general, I rather suppose he meant, persons elected to be the people and church of God; a sense in which the word *election* is used, Rom. ix. 11. xi. 5. See also Ephes. i. 4. 1 Thess. i. 4. note.

2. *Bowels of compassion*. For the meaning of this expression, see 2 Cor. iv. 17. note 3. and Ess. iv. 34.

3. *Kindness*. Χρηστοτητα, properly signifies that sweetness of disposition, which leads men to comply with the innocent inclinations of others, and to speak to them courteously.

4. *Humbleness of mind*, &c. By exhorting the Colossians to put on the virtues here mentioned, the apostle insinuated, that these virtues are the members of the new man which he told them they had professed to put on, ver. 10. just as the vices mentioned, ver. 5. are the members of the old man, which he told them, ver. 9. they professed to put off.

Ver. 13. *Even as Christ forgave you*. The forgiveness of sin, is ascribed to Christ, as well as to God, because he procured the new covenant, by which believing penitents obtain forgiveness, and because, being the person by whom God will judge the world, it is by his sentence that pardon will actually be bestowed.

Ver. 14. *Over all these put on love, which is a bond of perfection*. A bond by which all the members of the new man are completed and compacted, as the dress is completed and adjusted, when bound round the body with a girdle. By comparing *love* to the girdle, wherewith the easterns bound their long robes in a comely manner round their body, the apostle insinuates that *love to God and man*, is the principle which unites all the virtues, and renders them consistent and permanent.—Others by *a bond of perfection*, understand a bond whereby all the members of Christ's body are united. But as the apostle is speaking, not of the members of Christ but of the new man, that interpretation cannot be admitted.

Ver. 15.—1. *And let the peace of God*. If this is an hebraism for, *great peace*, the meaning

hearts, through the exercise of the virtues I have recommended: *to which* happiness *also ye are called* by God, who has joined you together *in one body*, that ye may love and support one another. *And be ye thankful* to God, who has bestowed on you so excellent an hope.

which also ye are called (εν) in one body; and be ye thankful. [2]

16 *Let the doctrine which Christ spake*, and which he inspired his apostles to speak, *be often recollected by you; and with the greatest prudence teach and admonish each other, by* the *Psalms* of David, *and* the other *hymns* recorded in Scripture, *and* by such *songs* as yourselves or others have uttered by inspiration *of the Spirit, singing* them *with true devotion in your hearts to God.*

16 Let the word of Christ[1] dwell in you richly; AND (εν, 162.) *with* all wisdom *teach* and *admonish* (ἑαυτȣς) *each other*,[2] *by* psalms, and hymns, and spiritual songs, [3] singing with grace, [4] in your hearts, to the Lord. [5]

ing of the exhortation is, Study to be of a remarkably peaceable disposition. Yet, as in the parallel passage, Philip. iv. 7. this is termed, *the peace of God which surpasseth all understanding*, I take the sense to be as in the commentary. See Philip. iv. 7. note 1.

2. *And be ye thankful.* According to Julius Pollux, the word ευχαριστοι, translated *thankful*, denotes persons who give, χαριν, *a favour* to others. Beza, therefore, translates the clause, *Be ye beneficent*: in which sense the word is used, Prov. xi. 16. Γυνη ευχαριστος, *A gracious woman.* See, however, ver. 17.

Ver. 16.—1. *Let the word of Christ dwell in you richly.* Because the apostle in this passage, gave the Colossians rules which they were to observe in conversing together, Peirce thinks, ὁ λογος τȣ χριστȣ, means *the discourse concerning Christ*; especially as the apostle immediately subjoins, *and with all wisdom, teach and admonish each other, by Psalms*, &c. If this is the meaning of, ὁ λογος τȣ χριστȣ, the translation must run thus; *Let the speech concerning Christ, dwell richly among you.*

2. *Teach and admonish*, ἑαυτȣς, *each other.* Properly, ἑαυτος, is the pronoun of the third person. Thus, Matth. viii. 22. *Let the dead bury*, ἑαυτων, *their dead.* But it is used likewise for the first person, Acts xxiii. 14. *We have bound*, ἑαυτȣς, *ourselves with a curse*: and for the second, Rom. xiii. 9. *Thou shalt love thy neighbour as*, ἑαυτον, *thyself.* In the passage before us, and in ver. 13. ἑαυτȣς, denotes the second and third person jointly; *yourselves and others*, or *each other.*

3. *Psalms, and hymns, and spiritual songs.* See Ephes. v. 19. notes. Ωδαι, are poems which were composed to be sung, accompanied with a lyre or other musical instrument. That the brethren who were able to repeat the Psalms and hymns recorded in the Jewish scriptures, or who had odes dictated to them by the Spirit, should repeat them, not only in the public assemblies, but in private meetings, to those who had not copies of the scriptures, or who were not able to read them, was extremely proper. By hearing these Psalms and hymns recited or sung, and by joining in singing them, both their knowledge and their joy, would be promoted.—In these public and private meetings, such of the brethren as had the words of Christ committed to memory, were in like manner to instruct and admonish each other by rehearsing them.

4. *Singing with grace.* This clause, εν χαριτι αδοντες, L'Enfant translates, *Singing with joy in your hearts.* But that is an unusual sense of the word, χαρις. Lord Barrington, Miscell. Sacra. p. 25. translates it, *singing with the gift of the Spirit in your heart.* But though it be true that, χαρις, *grace*, is sometimes put for, χαρισμα, *a spiritual gift*, Rom. xii. 3. 6. 2 Cor. i. 15. Yet as this is a direction to the brethren in general, who could not all be inspired in singing, it is more natural to understand by χαρις, *grace*, a devotional spirit: especially as the word seems to be a general name denoting various qualities. Thus, Ephes. iv. 29. Ἱνα δω χαριν, *That it may give pleasure to the hearers.*—Col. iv. 6. *Let your speech be always with grace*, Let it always be courteous and pleasant.—According to Peirce, *grace*, applied to speech signifies, *gracefulness* or *decency.*

5. *In your hearts.* Here our translators have followed the reading of the Alexandrian and some other MSS. which have, ταις καρδιαις, in this clause.

6. *To the Lord*; that is, to God the Father, as is evident from the latter clause of the following ver. 17.—See Ephes. v. 19, 20.

Ver. 19.

17 And *whatever* ye do in word or *in* deed, DO all in the name of the Lord Jesus, giving thanks to God, *even* the Father, *through* him. (See Ephes. v. 20. note.)

17 *And whatever ye speak or do, do all agreeably to the character and will of the Lord Jesus.* And instead of the thanksgivings which the votaries of Bacchus offer to him, as the giver of good things to men, *Give ye thanks to God, even the* real *Father*, from whom all good things come; and do so, not through the mediation of angels, but *through* the mediation of *Christ*.

18 Wives, *be subject to* your own husbands, as it is fit in the Lord. (See Eph. v. 22.)

18 As to relative duties, my command is, *Wives be obedient to your own husbands*, whether they be Christians or heathens, *as is fit on account of your professed subjection to the Lord*, and as far as is consistent with your superior obligation to him.

19 Husbands, love YOUR wives, [1] and be not bitter against them.

19 On the other hand, *Husbands, treat your wives with kindness, and do not use bitterness when ye reprove them*, lest it estrange their affection from you, and make them negligent of their duty.

20 Children, obey YOUR parents in all things, for this is well pleasing *to* the Lord.

20 *Children*, while ye are in your parents family and depend on them, *be obedient to them in all things* relating to your education, and to your deportment; *for this is well pleasing to Christ.*

21 Fathers, *do not exasperate your children*, lest they be discouraged. (Ephes. vi. 4.)

21 *Fathers, do not exasperate your children* by harsh commands, or by rebuking and chastising them, more severely, and more frequently, than their faults deserve, *lest they be discouraged.*

22 Servants, [1] obey in all things YOUR masters according to the flesh, not with *eye-services*, as men-pleasers, but *with integrity* of heart, *as* fearing God. (Eph. vi. 6.)

22 *Servants, obey in all things* not sinful, *your masters according to the flesh*, whether they be heathens or Christians, serving them well, *not* only *when their eye is on you, as men-pleasers* do, *but* also in their absence, *from the rectitude of your own disposition*, as *fearing God*, whose eye is always on you.

Ver. 19. *Husbands love your wives.* Having commanded wives to be obedient to their husbands, he enjoins husbands *to love* their wives, and to govern them by affection, rather than by the rigour of authority.—In this precept, fidelity to the marriage-covenant is enjoined, as well as care to provide for the wife, such conveniencies as may be necessary to her happiness, agreeably to the husband's station.

Ver. 22. *Servants obey in all things.* Though the word, δουλος, properly signifies *a slave*, our English translators, in all the places where the duties of slaves are inculcated, have justly translated it *servant*: Because anciently the Greeks and Romans had scarce any servants but slaves, and because the duties of the hired servant, during the time of his service, are the same with those of the slave. So that what the apostle said to the slave, was in effect said to the hired servant. Upon these principles, in translations of the scriptures designed for countries where slavery is abolished, and servants are free men, the word, δουλος, may with truth be translated *a servant*.—In this, and the parallel passage, Ephes. vi. 5. the apostle is very particular in his precepts to slaves and lords, because in all the countries where slavery was established, many of the slaves were exceedingly addicted to fraud, lying, and stealing, and many of the masters were tyrannical and cruel to their slaves. Perhaps, also, he was thus particular in his precepts to slaves, because the Jews held perpetual slavery to be unlawful, and because the Judaizing teachers propagated that doctrine in the church. But from the apostle's precepts it may be inferred, that if slaves are justly acquired, they may be lawfully retained; as the gospel does not make void any of the political rights of mankind. See 1 Tim. vi. 1. note 1.

23 *And whatever service ye perform*, whether it be easy or burdensome, *work it from the soul*, cheerfully and faithfully, *as working to the Lord* Christ, whom ye cannot deceive, *and not to men only*. See Ephes. vi. 7. commentary.

23 And *whatever* ye do, *work it from the soul*, as *WORKING* to the Lord, and not to men *ONLY*.

24 *Knowing that from the Lord ye shall receive*, for your faithful services, *the recompense of the inheritance* of heaven, (chap. i. 12.) an inheritance infinitely better than those which your lords possess. *For* in being faithful to them, *ye serve the Lord Christ*.

24 Knowing that *from* the Lord ye shall receive the *recompense* of the inheritance: for ye serve the Lord Christ.

25 *But he who doth unjustly*, either as a servant, by neglecting his master's work, or as a master, by being harsh to his servant, in his requisitions and in his chastisements, *shall receive* punishment *for every act of injustice* and cruelty *he hath committed*. *For* at the judgment *there is no regard had to the station of persons*.

25 But he *who* doth *unjustly*, shall receive for *the injustice* he hath done. [1] (*και*, 267.) *For* there is no respect of persons.

Ver. 25. *Shall receive for the injustice he hath done*, &c. The greatness of the temptations to which rich men are exposed, by their opulence and high station, will be no excuse for their tyranny and oppression: As on the other hand, the temptations which the insolence and severity of a tyrannical master hath laid in the way of his slave, will be no excuse for his idleness and unfaithfulness.—In this and the preceding verse, the apostle gave great consolation to slaves under the hardships of their lot.

CHAP. IV.

View and Illustration of the Precepts contained in this Chapter.

HIS account of relative duties, the apostle finishes in the beginning of this chapter, with a direction to the proprietors of slaves, to be not only just, in maintaining them properly, even after they have become incapable of working, but also generous, in bestowing rewards on such of them as distinguish themselves, by their ability and faithfulness, ver. 1.—Here the third chapter ought to have ended: Or rather at chap. iii. 17.

To render his practical admonition the more complete, the apostle recommended to the Colossians, perseverance in prayer with due thanksgiving, as the best means of obtaining God's assistance to enable them to fulfil all the duties of life, ver. 2.—Next he entreated the Colossians to pray for him, that God would grant him an opportunity to

to preach the true doctrine of the goſpel freely, for which he was in bonds, ver. 3.—and courage to preach it in that bold manner, which became him whom Chriſt had made his apoſtle to the gentiles, ver. 4.—Then he counſelled the Coloſſian brethren to beware of provoking the heathens, by any imprudent diſplay of their zeal, but rather by conducting themſelves wiſely, to avoid perſecution, if poſſible, ver. 5.—And in particular, when converſing with unbelievers, to make their diſcourſe mild and courteous; but at the ſame time to ſeaſon it with the ſalt of wiſdom and truth; that they might be able to anſwer every perſon properly, who inquired into the grounds of their faith, ver. 6.—And after telling them, that he had ſent Tychicus and Oneſimus, to give them an account of his affairs, ver. 7, 8, 9.—he preſented the ſalutations of the brethren by name, who were with him, ver. 10.—14.—and deſired them in his name to ſalute the brethren in Laodicea, ver. 15.—Moreover to convince the Coloſſians, that his doctrine and precepts were every where the ſame with thoſe contained in this letter, he ordered them, after they had peruſed it, to take care to have it read in the church of the Laodiceans; and to read in their own church, the epiſtle which was to come to them from Laodicea, ſuppoſed to be the epiſtle to the Epheſians; a copy of which it ſeems was to be ſent by the Epheſians to Laodicea, for the benefit of all the churches in that neighbourhood, ver. 16.—Next he deſired them to encourage Archippus in the work of the miniſtry, ver. 17.—Then wrote the ſalutation with his own hand: And concluded the whole, with giving them his apoſtolical benediction, ver. 18.

NEW TRANSLATION.

CHAP. IV. 1. Maſters, *afford to* YOUR ſervants (το δικαιον και την ισοτητα) *what is* juſt, and *what is* equal, [1] knowing that ye alſo have a Maſter in *the heavens.* (Eph. vi. 9.)

COMMENTARY.

CHAP. IV. 1 *Maſters, afford to your bond-ſervants what* food and clothing, and medicine *is juſt, and* beſtow *adequate rewards* on thoſe who diſtinguiſh themſelves by their fidelity; *knowing that,* although your bond-ſervants cannot ſue you before earthly judges, *ye alſo have a maſter in the heavens,* who will call you to an account for your behaviour towards them.

Ver. 1. *Maſters afford to your ſervants what is juſt and what is equal.* As in the original, το δικαιον, is diſtinguiſhed from, την ισοτητα, rendered by the Syriac tranſlator, *equitatem,* I think the apoſtle's meaning in the firſt clauſe is, that maſters ſhould conſider it as ſtrict juſtice, to give their ſlaves fit maintenance through their whole life, for the ſervice of their whole life: and in the ſecond clauſe, That they ſhould conſider it as equity, to diſtinguiſh the moſt faithful among them, by particular rewards.

Ver. 2.

2 To perfons in all the different relations of life, my advice is, *Be much employed in prayer* to God, for affiftance to enable you mutually to perform your duties to each other; *watching proper opportunities for prayer, and joining therewith thankfgiving* for the bleffings ye have already received.

2 Continue in prayer,[1] *watching thereunto* with thankfgiving.[2]

3 *Pray at the fame time for us* who write this letter, *that God would afford us a fit opportunity of preaching the word, that we may publifh the myftery of Chrift,* (chap. ii. 2) concerning the falvation of mankind through faith; *for* preaching *which, I Paul am even in bonds:*

3 *Pray at the fame time* alfo for us,[1] that God would open *to* us a door[2] of *the word,* to fpeak the myftery of Chrift, for which I am *even* in bonds;

4 *That I may make this great fecret known to all,* by declaring it plainly, earneftly, and boldly; *even as it becomes me to fpeak it,* who am the apoftle of the gentiles.

4 That I may make it manifeft,[1] as *it becomes me* to fpeak. (Eph. vi. 19, 20.)

5 *Behave with prudence towards them who are out of the church,* thereby avoiding perfecution, and *gaining time* to fpread the gofpel, among perfons difpofed to liften to it.

5 Walk in wifdom[1] toward them *who* are without, *gaining time.* (See Eph. v. 15, 16. notes.)

Ver. 2.—1. *Continue in prayer.* This direction being given here, and Ephef. vi. 18. immediately after the apoftle's exhortation to relative duties, it was intended to teach us, that they who live in one family fhould often join in focial prayer for God's affiftance, to enable them to perform their duties to each other.

2. *With thankfgiving.* This direction implies, that the recollection of the bleffings which we have received from God, will fupport us under all the hardfhips of our lot, and animate us to do our duty.

Ver. 3.—1. *Pray at the fame time alfo for us.* See 1 Theff. v. 25. note. This paffage affords inftruction, both to minifters, and to their people: To minifters, not to defpife an affiftance, which even an infpired apoftle thought ufeful to him: And to the people, to be careful to affift their minifters with an help, which in the end will greatly redound to their own benefit.

2. *Would open to us a door of the word.* We have the fame phrafe, Acts xiv. 27. *And that he had opened the door of faith to the gentiles.*—1 Cor. xvi. 9. *For a great door and effectual is opened to me.*—2 Cor ii. 12. *And a door was opened to me by the Lord.* From thefe examples it appears, that *a door* is an opportunity of doing any thing; confequently that *a door of the word,* is an opportunity of preaching the word fuccefsfully. See 1 Cor. xvi 9. note.

Ver. 4. *That I may make it manifeft.* Φανερωσω. As the apoftle is fpeaking of his making known *a myftery,* or thing hitherto kept fecret, the expreffion, *make it manifeft,* is ufed with great propriety.

Ver. 5. *Wifdom towards them who are without.* Becaufe an excefs of zeal might have led fome of the Coloffians to fhew their faith, and to condemn the vices of their heathen neighbours, unneceffarily, the apoftle enjoined them to behave with prudence towards them, that avoiding perfecution, they might prolong their lives. At the fame time, they were to do nothing to encourage the heathens in their vices, or to prejudice them againft the gofpel.

6 Let your ſpeech BE *always* with grace, [1] ſeaſoned with ſalt, [2] *knowing* how ye ought to anſwer every *one.* (See 1 Pet. iii. 15.)

6 *Let your ſpeech* to unbelievers *at all times be courteous*, and *ſeaſoned with* the *ſalt* of piety and virtue, *knowing how to make* a proper *anſwer to every one* who deſires an account of your faith.

7 *All things* [1] *concerning me, Tychicus, a beloved brother, and faithful* miniſter, and fellow-ſervant in the Lord, *will make known* to you;

7 *All things concerning me, Tychicus, a Chriſtian brother beloved* by all who know him, *and* a *faithful miniſter, and* my *fellow-ſervant in* the work of *the Lord* in this place, *will make known to you* with fidelity;

8 Whom I have ſent *to* you for *this very* purpoſe, that he *may* know your *affairs*, and comfort your hearts.

8 *Whom I have ſent to you for this very purpoſe, that he may know your affairs, and* at the ſame time *comfort your hearts*, by giving you an account of my conſtancy in preaching, and my affection for you.

9 With Oneſimus, [1] a faithful and beloved brother, who is *from* you. [2] They *will* make known *to* you all things which ARE DONE here.

9 *With* him I have ſent *Oneſimus*, now *a faithful and beloved Chriſtian, who is from your city. Theſe* meſſengers *will make known to you all things which have happened* to me *here.*

10 Ariſtarchus [1] my fellow-priſoner ſaluteth you, and

10 *Ariſtarchus*, who for his zeal in preaching the goſpel, is *a priſoner like me, wiſheth you health: as*

Ver. 6.—1. *Let your ſpeech be always with grace.* For the meaning of χαρις, *grace*, ſee Col. iii. 16. note 4.

2. *Seaſoned with ſalt.* Salt on account of its uſe in preſerving mens food, and rendering it palatable, was anciently made the emblem of wiſdom and virtue. In alluſion to this, the apoſtle ordered the Coloſſians, to *ſeaſon their ſpeech with ſalt*, that is, with *wiſdom* and *virtue*, that it might be preſerved from the *rottenneſs*, condemned, Epheſ. iv. 29.—Perhaps alſo, becauſe the Greeks greatly admired thoſe elegant and witty turns in converſation, for which the Athenians were celebrated, and which from them took the name of *Attic ſalt*, the apoſtle meant to inſinuate to the Coloſſians, that the *ſalt* which he recommended, would render their converſation more pleaſant and more profitable to the hearers, than if it were replete with thoſe elegancies, of which the Greeks were ſo fond.

Ver. 7. *All things concerning me.* The apoſtle meant that Tychicus would relate to them his conſtancy in preaching the true goſpel of Chriſt; his ſufferings on that account, called a combat, chap. ii. 1. the oppoſition given him by the Judaizing teachers; and his ſucceſs among the gentiles at Rome, and particularly among Cæſar's domeſtics.

Ver. 9.—1. *With Oneſimus.* See an account of Oneſimus in the Preface to Philemon. The apoſtle does not ſay of Oneſimus as of Tychicus, that he had ſent him to comfort the hearts of the Coloſſians. Oneſimus was but lately converted; and therefore his teſtimony concerning the apoſtle's doctrine, was of leſs value. But he could aſſiſt Tychicus in relating the things which had been done by the apoſtle at Rome, mentioned ver. 7. note.

2. *Who is from you*; that is, *from your city*: So I underſtand the phraſe εξ υμων, becauſe the common tranſlation, *who is one of you*, leads the reader to think Oneſimus was a member of the church at Coloſſe, before he left his maſter. Whereas, it is certain, that he was converted after that period, by the apoſtle at Rome.

Ver. 10.—1. *Ariſtarchus my fellow-priſoner ſaluteth you.* This excellent perſon was a Jew, ver. 11. though born in Theſſalonica, Acts xx. 4. He, with his countryman Caius, was hurried into the theatre at Epheſus, by Demetrius and the craftſmen, Acts xix. 29. Alſo he was

doth Mark, Barnabas's sister's son; concerning whom ye got orders; If he come to you, receive him as a faithful minister of Christ.

Mark, [2] *Barnabas's sister's son; concerning whom ye got orders*;[3] If he come *to* you, receive him;

11 *And Jesus, who is sirnamed Justus*, saluteth you. *They are of the Jewish nation*, converts to Christ: *and the only persons of that denomination who have sincerely laboured with me in the gospel, and who have been a consolation to me.* These faithful ministers of Christ, of the Jewish nation, acknowledge you as their brethren, though ye be uncircumcised gentiles.

11 And Jesus, *who* is called Justus. [1] *They* are of the circumcision. These *alone* ARE *labourers with* ME [2] *in* the kingdom of God, *who* have been a *consolation to* me.

was one of those who accompanied Paul from Greece, when he carried the collections for the saints to Jerusalem, Acts xx. 4. being appointed to that service by the church at Thessalonica, agreeably to the apostle's direction, 1 Cor. xvi. 3. Aristarchus, therefore, was a person of great note, and highly respected by the church of the Thessalonians, of which he was a member. And his whole conduct shewed that he merited the good opinion they entertained of him. For when Paul was imprisoned in Judea, That good man abode with him, and ministred to him all the time of his imprisonment, both at Jerusalem and Cæsarea, attended him at his trials, and comforted him with his company and conversation. And when it was determined to send Paul into Italy, he went along with him, Acts xxvii. 2. and remained with him during his confinement there, and zealously assisted him in preaching the gospel, as the apostle informs us in ver. 11. of this chapter, till at length becoming obnoxious to the magistrates, he was imprisoned, ver. 10.

2. *Mark, Barnabas's sister's son.* Ὁ ανεψιος Βαρναβα. This, in the Syriac version, is translated, *Filius avunculi Barnabæ*, *The son of Barnabas's uncle.* In like manner Beza, *Marcus consobrinus Barnabæ*, *Mark, Barnabas's cousin.* Paul was now reconciled to Mark. See 2 Tim. iv. 11. note 2.

3. *Concerning whom ye got orders.* Ελαβετε. These orders I suppose the apostle had sent verbally to the Colossians, by some of the brethren who happened to be going to their city. —The word εντολας, in this passage, hath the signification of the Latin word *mandata*; as it hath likewise, Acts xvii. 15. *And receiving*, εντολην προς τον Σιλαν, *a commandment to Silas and Timothy to come to him with all speed, they departed.* See 2 Tim. iv. 11. Philem. ver. 24. notes.—Peirce saith, "Civility teacheth us to esteem the reasonable desires of friends, as carrying in them the force of commands, though they pretend not to use any authority. Hence the same manner of speech is familiar in the modern languages."—Yet I am of opinion, that the orders here mentioned were given with apostolical authority.

Ver. 11.—1. *And Jesus who is called Justus. Justus*, being a Latin sirname, we may suppose it was given to this person by the Roman brethren, on account of his known integrity, and that it was adopted by the Greeks, when they had occasion to mention him. For the Greeks had now adopted many Latin words: such as, σουδαριον, John xx. 7.—Πραιτωριον, Philip. i. 13.—Κουστωδια, Matth. xxvii. 65.

2. *These alone are labourers—who have been a consolation to me.* From Philip. i. 14, 15. it appears, that at this time many preached the gospel at Rome, some from strife, and others from good will. Wherefore, the apostle having, in this passage, mentioned the names of all the Jews, who sincerely preached Christ in Rome at that time, we are certain the apostle Peter was not there then; otherwise his name would have been in the list of those labourers, who had been a consolation to Paul. For we cannot suppose that Peter was one of those, who preached the gospel from strife, to add affliction to Paul's bonds.—Yet the Papists would have us believe, that Peter presided over the church at Rome, twenty five years successively.—Of the gentile teachers, Paul had with him in Rome at this time, as his assistants, Timothy, who joined him in writing this letter to the Colossians, and Epaphras, and Luke, and Demas, who all sent salutations to the Colossians. See ver. 12. 14.

12 Epaphras, who *came from* you, [1] a servant of Chrift, faluteth you; *at all times fervently ftriving* [2] *for you by prayers*, that ye may ftand perfect and *completed* in *the whole* will of God.

12 *Epaphras, who came from you, a fervant of Chrift, wifhes you health; at all times fervently ftriving for you, by prayers, that ye may continue perfect and completed in* the knowledge and practice of *the whole will of God;* and efpecially in the knowledge of falvation through faith, without circumcifion.

13 For I bear him *witnefs*, that he *hath much affection* for you, and *them in* Laodicea, and them in Hierapolis. [1]

13 His remaining with me fo long, muft not be imputed to want of affection for you: *For I bear him witnefs, that he hath much warmth of love for you, and for the brethren in Laodicea, and the brethren in Hierapolis.*

14 Luke, the beloved phyfician, [1] and Demas, *falute* you. (See 2 Tim. iv. 10. note 1.)

14 *Luke the phyfician, greatly beloved* of me, *prefents his good wifhes to you, as doth Demas* likewife.

Ver. 12.—1. *Epaphras who came from you, a fervant of Chrift, faluteth you.* The apoftle did not mention Epaphras's imprifonment to the church of the Coloffians, left it might have afflicted them too generally. But he informed Philemon of it, ver. 23. that he might communicate it to the paftors and principal brethren, to whom it was proper to account for Epaphras's delaying to return. And with refpect to the reft, that they might not attribute his abfence to any thing wrong, the apoftle in this and the following verfe, gave Epaphras a very large character for fidelity and diligence in the work of the gofpel; and affured the Coloffians that they were the fubject of Epaphras's earneft prayers, and that he entertained the warmeft affection for them, and for the brethren in Laodicea, and in Hierapolis. See following note.

2. *Fervently ftriving for you by prayers, that ye may ftand perfect and completed.* The word αγωνιζομενος, properly denotes, *combating in the games.* Here it fignifies the greateft fervency of defire and affection in prayer. For the meaning of πεπληρωμενοι, *completed*, fee Col. ii. 10. note 1.

Ver. 13. *Them in Laodicea.* See Col. ii. 1. note 3. *And them in Hierapolis. Hierapolis* was a confiderable city in the greater Phrygia, fituated on the Meander, not far from Laodicea and Coloffe. It was named *Hierapolis*, that is, *the Holy city*, from the multitude of its temples. But it is not known what particular deity was its tutelary god. Its coins bear the images of Apollo, of the Ephefian Diana, of Æfculapius, and of Hygeia The two laft mentioned idols, were worfhipped in Hierapolis, on account of the medicinal fprings with which it abounded.—There was likewife a *Mephitis*, or opening in the earth here, from which a peftilential vapour iffued, which killed any animal which happened to breath in it.

Ver. 14. *Luke the beloved phyfician.* Luke was defervedly beloved of the apoftle Paul. He was not only an intelligent and fincere difciple of Chrift, but the apoftle's affectionate and faithful friend, as appears from his attending him in feveral of his journies through the leffer Afia and Greece. He likewife accompanied him when he carried the collections to the faints in Judea, where, during the apoftle's two years imprifonment at Jerufalem and Cæfarea, he abode, and no doubt was prefent at his trials before Felix and Feftus, and heard the fpeeches which he hath recorded in his hiftory of the Acts. And when the apoftle was fent a prifoner to Italy, Luke accompanied him in the voyage, and remained with him in Rome till he was releafed. Laft of all, this excellent perfon was with the apoftle during his fecond imprifonment in the fame city: on which occafion, when his other affiftants deferted him through fear, Luke abode with him, and miniftred to him, 2 Tim. iv. 11.

The perfon called here, *Luke the beloved phyfician*, is generally believed to have been the author of the gofpel which bears the name of Luke, and of the hiftory of the Acts of the Apoftles.—Having in Prelim. Obferv. vii. prefixed to the Harmony of the Gofpels, given an account of Luke's gofpel, I think it may be ufeful to add here concerning his hiftory of the

15 *Present my wishes of health to all the brethren in Laodicea*, and particularly *to Nymphas, and to* that part of *the church* at Laodicea which consists of *his domestics.*

15 Salute the *brethen in* Laodicea and Nymphas, and the *church* [1] (κατ' 232.) in his house.

16 That the brethren in your neighbourhood, may also have the benefit of my instructions, *when this epistle hath been* publicly *read to you* by your Elders, *cause that it be read also in the church of the Laodiceans*, by sending them a copy of it. And I desire

16 And when this epistle *hath been read* (παρ' ὑμιν, 271.) *to* you, cause that it be read also in the church of the Laodiceans. [1] And that ye *also*

Acts of the Apostles, That, setting aside the consideration of its inspiration, as an history of the first planting of the Christian religion in the world it is a valuable work, both on account of the variety and importance of the transactions recorded in it, and on account of the manner in which they are related. For the circumstances of each transaction are selected with judgment, and told in a simplicity and elegance of language truly admirable. And the whole is comprised in a short but perspicuous narration, which cannot fail to give pleasure to every reader who is a judge of elegant writing.—Farther, the *Acts* being an history of persons, who travelled through the most civilized and best known provinces of the Roman empire, for the purpose of preaching the gospel, the historian was naturally led to mention a variety of particulars, relating to the geography of these countries, to their political state at that time, to the persons who governed them, and to the manners of their inhabitants. The learned, therefore, from the time of the publication of this history, have had an opportunity of examining all these particulars; and on the most accurate investigation, they have found them confirmed, by the contemporary heathen writers of the best credit, whose writings still remain.—Nor is this all: In the *Acts*, there are speeches recorded, said to have been pronounced by persons of the highest character and rank, which are not like the speeches in most other ancient histories, the production of the historian's own imagination, but the real speeches of the persons to whom they are attributed; such as the speeches delivered by the apostle Peter on different occasions;—By Gamaliel an eminent Jewish doctor;—By the protomartyr Stephen, when arraigned before the Sanhedrim;—By the apostle Paul in the synagogue of Antioch, and to the Lystrians, and to the senate of the Areopagus at Athens, and to the Sanhedrim:—Also a letter of Claudius Lysias to the governor Felix;—And a speech of the orator Tertullus, in accusation of Paul before the same Felix;—Paul's answer to that accusation;—Festus the governor's speech to king Agrippa, the chief captains, and principal men of Cæsarea, assembled to hear Paul;—Paul's defence pronounced in the hearing of that august assembly:—In all which the characters and sentiments and style of the different speakers are so distinctly marked, that no one who reads them, and is capable to judge of such matters, can doubt their being genuine.—These circumstances united, form a convincing proof that the history of the Acts was written, as it professeth to be, by a person who was present at most of the transactions which he hath recorded. And with respect to such of the speeches as he had not an opportunity of hearing, they may have been made known to him by those who heard them; or by inspiration. However, not to insist on this, Luke's history of the Acts of the Apostles, contains more internal marks of authenticity, than any ancient heathen history extant. So that considering it merely as an human composition, it is by far the most valuable ancient monument of the kind, which the world at present is in possession of.

Ver. 15. *And Nymphas, and the church in his house.* It seems Nymphas had a numerous family of slaves and others, who having embraced the gospel, formed a church, or society for religious worship among themselves. See Rom. xvi. 5. note 1.

Ver. 16.—1. *Cause that it be read also in the church of the Laodiceans.* The members of the church at Laodicea, having before their conversion, entertained the same principles and followed the same practices with the Colossians, and the danger to both churches, from the attempts of the false teachers, being nearly the same, it was proper that the same spiritual remedies should be applied to both. And therefore the apostle ordered this letter, which was designed

read (την εκ) *the one from* Laodicea. [1]

of you the Elders, *that ye also read* publicly, *the letter* which I have ordered to be sent you *from Laodicea*.

17 And say to Archippus, Take heed to the ministry, [1] which thou hast received in the Lord, that thou *mayest* fulfil it. [2]

17 *And say to Archippus* in my name, *take heed to the ministry which thou hast received in the church of Christ, that thou mayest fulfil it* properly. All the pastors of your church, ought to exert their utmost endeavours in opposing the false teachers.

18 The salutation *of Paul, with mine own hand.* Remember my bonds. [1] Grace BE with you. Amen. (See Ephes. vi. 24. note 2.)

18 *My salutation I Paul write with my own hand*, to assure you that this epistle is really mine. 2 Thess. iii. 17. *Remember my bonds. May gracious dispositions*, together with the favour of God and good men, *remain with you all. Amen.*

designed for the instruction of the Colossians, to be read in the church of the Laodiceans also. And no doubt it was read there, agreeably to the apostle's injunction; by which means, in that church, as well as in the church at Colosse, the false teachers and their idolatrous practices, were for a while repressed.

2. *That ye also read the one from Laodicea.* Mill in his Prologom. No. 75.—79. gives it as his opinion, that this is the epistle which in the Canon is inscribed to the Ephesians: and that its original inscription was, *To the Laodiceans.* But his opinion is not well founded. See Pref. to the Ephes. sect. 2.—Others think the epistle which was to come to the Colossians from Laodicea, was one which the apostle wrote to the Laodiceans, but which is now lost. However, as the ancients mention no such letter, nor indeed any letter written by St Paul, which is not still remaining, (See Ess. ii. p. 59.) I agree with those who think the apostle sent the Ephesians word, by Tychicus who carried their letter, to send a copy of it to the Laodiceans, with an order to them to communicate it to the Colossians.

Ver. 17.—1. *And say to Archippus, take heed to the ministry.* This is generally supposed to be the Archippus mentioned, Philem. ver. 2. where he is called, *Paul's fellow-labourer and fellow-soldier.* What station Archippus held in the church of the Colossians, whether that of Bishop, or Deacon, or Evangelist, is not known. But it is commonly supposed, that whatever his station was, he had failed in the duties of it, and that the apostle ordered the Colossians to rebuke him publicly for his negligence. But others, with more charity, and I think with more truth, are of opinion, that the apostle in this direction meant, that the Colossians should encourage Archippus to diligence, because the false teachers at Colosse were very active in spreading their errors. And it must be acknowledged, that their opinion derives probability from the respectful manner in which Archippus is addressed in the epistle to Philemon, which was written about this time, and sent with the epistle to the Colossians. For if one and the same person is meant in both epistles, it is hardly to be thought that the apostle would have given him the respectful appellations of *fellow-labourer*, and *fellow-soldier*, if he had been so remarkably negligent, as to merit a public rebuke from the church of the Colossians.

2. *That thou mayest fulfil it.* Ἱνα αυτην πληροις. Bengelius translates this, *That thou mayest fill it up;* and from this expression he infers, that Archippus being old and infirm, was about to finish his course; and received this encouragement from the apostle, to strengthen him.

Ver. 18. *Remember my bonds.* For the manner of the apostle's confinement at Rome, see Ephes. vi. 20. note.—His having suffered now an almost four years imprisonment, for the gospel, and in the course of that time, innumerable hardships and dangers, it was such a demonstration of his firm persuasion of its truth, as could not fail to confirm the Colossians, and all the gentiles, in the belief of it. This is the reason that, notwithstanding he had mentioned his bonds twice before, in this letter, he brings it in a third time here, at the conclusion.

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A NEW

LITERAL TRANSLATION

OF ST PAUL's FIRST EPISTLE TO THE

THESSALONIANS.

PREFACE.

SECT. I. *Of the introduction of the Gospel at Thessalonica; and of the Date of St Paul's First epistle to the Thessalonians.*

FROM the history of the Acts of the apostles, it appears that St Paul first passed into Europe to preach the gospel, after he had delivered the decrees of the council of Jerusalem (Acts xvi. 4.) to the churches in the lesser Asia, whereby the Gentiles were declared free from obeying the law of Moses, as a term of salvation. In the course of that Journey Paul having come to Troas, as was mentioned in the preface to the epistle to the Philippians, Sect. 1. there appeared to him in the night, a vision of a man in the habit of a Macedonian, praying him to come over into Macedonia, and help them. In obedience to that call, which they knew to be from Christ, the apostle with his assistants Silas and Timothy, went first to Philippi, and laid the foundation of a very flourishing church there. After that, they went to Thessalonica a great sea-port town of Macedonia, which being anciently called Therma gave its name to the bay on which it was situated. At that time Thessalonica was the residence of the Proconsul who governed the province of Macedonia, and of the Questor who had the care of the Emperor's revenues. This city, therefore, being the metropolis of all the countries comprehended in the province of

Macedonia (see 1 Theff. i. 7. note), and the feat of the courts of juftice, and the place where the affairs of the province were managed, and carrying on an extenfive commerce by its merchants, was full of inhabitants, among whom were many philofophers and men of genius. There was, likewife, to this city a conftant refort of ftrangers from all quarters; fo that Theffalonica was remarkable for the number, the wealth, and the learning of its inhabitants. But, like all the other cities of the Greeks, being utterly corrupted with ignorance in matters of religion, with idolatry, and with all forts of wickednefs, it was a fit fcene for the apoftle to difplay the light of the gofpel in. He therefore went thither directly, after leaving Philippi. And, as there was a Jewifh fynagogue in Theffalonica, he entered into it, foon after his arrival, according to his cuftom, and three fabbath days reafoned with the Jews out of the Scriptures. His difcourfes, however, had not that fuccefs with the Jews which might have been expected, a few of them only believing; whilft of the religious profelytes a great multitude embraced the gofpel, among whom were many women of the firft diftinction in the city. Yet, the greateft part of the Theffalonian converts were idolatrous gentiles; as appears from the apoftle's firft epiftle, in which he fpeaks to that church in general, as having turned from idols to ferve the living God.—The many converts which the apoftle made in Theffalonica from among the idolatrous gentiles, and his receiving money once and again from the Philippians while he preached in Theffalonica, Philip. iv. 16. fhew that he abode in that city a confiderable time, after he left off preaching in the fynagogue. But his fuccefs among the profelytes and idolatrous gentiles, exciting the indignation and envy of the unbelieving Jews, they gathered a company, and brake into the houfe of Jafon, where the apoftle and his affiftants lodged, intending to bring them forth to the people, that they might be put to death in the tumult. But they happily efcaping, the brethren by night fent Paul and Silas away to Berœa, a neighbouring city of note; where likewife they converted numbers of religious profelytes, and idolatrous gentiles, and even many of the Berœan Jews. For the latter, being of a better difpofition than their brethren in Theffalonica, *they received the word with all readinefs of mind, and fearched the Scriptures daily whether thofe things were fo.* But the Theffalonian Jews hearing of the fuccefs of the gofpel in Berœa, came and ftirred up the idolatrous multitude, fo that Paul was conftrained to depart. Silas, however, and Timothy, not being fo obnoxious to the Jews, abode there ftill. In this flight, the apoftle was accompanied by fome of the Berœan brethren, who conducted him to Athens, and who, when they departed, carried his order to Silas and Timothy to come to him forthwith. In obedience to that order, Timothy alone came to Athens. But the apoftle immediately fent him back

back to Theſſalonica, to comfort the brethren, and to exhort them concerning their faith, 1 Theſſ. iii. 1, 2.—After Timothy left Athens, Paul endeavoured to plant the goſpel in that celebrated mart of learning, by the force of reaſoning alone, without the aid of miracles. The Athenian philoſophers, however, not being convinced by his diſcourſes, though he reaſoned in the moſt forcible manner againſt the polytheiſm to which they were addicted, he made but few diſciples. Leaving Athens, therefore, before Timothy returned from Theſſalonica, he went to Corinth, the chief city of the province of Achaia, in hopes of being better received. This happened ſoon after the Emperor Claudius baniſhed the Jews from Rome. For, on his arrival at Corinth, the apoſtle found Aquila and Priſcilla, lately come from Italy, in conſequence of the Emperor's edict.,

St Paul had not been long at Corinth when Timothy came to him from Theſſalonica, Acts xviii. 5. and, no doubt, gave him ſuch an account of affairs in Theſſalonica, as made him ſenſible that his preſence was greatly wanted in that city. But the ſucceſs with which he was preaching the goſpel in Achaia, rendered it improper for him to leave Corinth at that time. To ſupply, therefore, the want of his preſence, he immediately wrote to the Theſſalonian brethren, this his firſt epiſtle, in which, as we ſhall ſee immediately, he treated of thoſe matters, which he would have made the ſubjects of his diſcourſes, had he been preſent with them.

From theſe facts and circumſtances, which are all related in the hiſtory of the Acts, it appears that this firſt epiſtle to the Theſſalonians was written, not from Athens, as the interpolated poſtſcript at the end of the epiſtle bears, but from Corinth; and that not long after the publication of Claudius's edict againſt the Jews; which happened in the twelfth year of his reign, anſwering to A. D. 51. I ſuppoſe it was written in the end of that year.

Sect. II. *Of the Occaſion of writing the Firſt epiſtle to the Theſſalonians.*

IT ſeems the idolaters in Theſſalonica, greatly diſpleaſed with their fellow-citizens for deſerting the temples and worſhip of the gods, were eaſily perſuaded by the Jews to make the aſſault, above deſcribed, againſt the Chriſtian teachers. The Jews, however, and the idolatrous rabble, were not the only enemies of Chriſt in Theſſalonica. The philoſophers, of whom there were many in all the great cities of the Greeks, finding the goſpel very favourably received by the people, would naturally, after their manner, examine it ſcientificaly, and oppoſe it by arguments. This I may venture to affirm, becauſe, while

the magiſtrates, the prieſts, and the multitude, were endeavouring to ſuppreſs the new doctrine, by perſecuting its preachers and adherents, it is not to be imagined, that the men of learning in Theſſalonica would remain unactive. We may, therefore, believe that many of them reaſoned, both againſt the doctrines of the goſpel, and againſt its miracles; reprobating the former as fooliſhneſs, and repreſenting the latter as the effects of magic. And with reſpect to its preachers, they ſpake loudly againſt them as impoſtors, becauſe they had not appeared, with Jaſon and the reſt, before the magiſtrates, but had fled by night to Berœa. For, with ſome ſhew of reaſon, they might pretend that this flight of the new teachers, proceeded from a conſciouſneſs of the falſehood of their doctrine and miracles. Beſides, having left their diſciples in Theſſalonica, to bear the perſecution alone, without giving them any aid, either by their counſel or their example, the philoſophers might urge that circumſtance, as a proof that theſe pretended meſſengers of God were deficient in courage, and had no affection for their diſciples; to the great diſcredit of Paul in particular, who had boaſted of his fortitude in ſuffering for the goſpel, and had profeſſed the greateſt love to the Theſſalonians.

If the reader will, for a moment, ſuppoſe himſelf in the place of the learned Greeks, at the time the goſpel was firſt preached in Theſſalonica, he will be ſenſible how natural it was for them to oppoſe it by diſputation; nay, he will acknowledge that their diſcourſes, after the apoſtle's flight, might be ſuch as we have repreſented. On this ſuppoſition, it can hardly be doubted, that theſe diſcourſes were reported to Timothy in Berœa, by the brethren who came to him from Theſſalonica, after Paul's departure; and that when Timothy followed the apoſtle to Athens, he informed him particularly of every thing he had heard. What elſe could have moved the apoſtle to ſend Timothy back to Theſſalonica, to exhort the brethren concerning their faith, and to caution them not to be moved by his afflictions? 1 Theſſ. iii. 2, 3. The truth is, the danger the Theſſalonians were in, of being moved by the ſpecious reaſonings of the philoſophers adreſſed to their prejudices, was great, and would have required the preſence of the apoſtle himſelf to fortify them. But as the unbelieving Jews and gentiles were greatly enraged againſt him, he could not return, but employed Timothy to perform that office; which he was well qualified to do, by his extraordinary talents and endowments. Timothy, therefore, returning to Theſſalonica, gave the brethren the neceſſary exhortations and encouragements, which no doubt proved of great uſe to many.

During this ſecond viſit to the Theſſalonians, Timothy had an opportunity of hearing from the philoſophers themſelves, the objections which they urged againſt Paul's character and behaviour, together with

with the arguments whereby they endeavoured to disprove the gospel. So that when he came to the apostle at Corinth, we may suppose he explained the whole to him with greater precision than formerly; and added, that although the sophists had endeavoured to shake the faith of the Thessalonians, they had stood firm hitherto, and had borne the persecution with admirable patience, 1 Thess. iii. 6. Nevertheless, being young converts, they were but ill fitted to maintain their cause against such powerful opponents, either in the way of arguing or of suffering, unless they were properly assisted. Indeed the apostle himself, when he fled from Thessalonica, was so sensible of this, that during his abode in Berœa, he had endeavoured once and again to return to Thessalonica, that he might strengthen his converts, by defending the gospel against the cavils of the men of learning; *but Satan hindered him*, 1 Thess. ii. 18. Wherefore, to supply to the Thessalonian brethren the want of his presence and counsels, he wrote them from Corinth this his first epistle, in which he furnished them with a formal proof of the divine original of the gospel, intermixed with answers to the objections, which we suppose the learned Greeks, who made the gospel a subject of disputation, raised against its evidences; together with a vindication of his own conduct, in fleeing from Thessalonica, when the Jews and the idolatrous multitude assaulted the house of Jason, in which he and his assistants lodged.

This account of the apostle's design in writing his first epistle to the Thessalonians, and of the subjects handled in it, I acknowledge is not explicitly declared in the epistle itself. But in the essay on St Paul's manner of writing, I have shewed that it is not by any formal declaration, but by the nature of the things written, that he commonly discovers the purpose for which he wrote. This is the case, particularly, in the first epistle to the Thessalonians, where the nature of the things written clearly leads us to consider it as a proof of the divine original of the gospel, and a refutation of the objections raised against the gospel and its preachers: for the whole sentiments evidently point toward these objects; and viewed in that light, the language in which they are clothed exhibits a clear unambiguous meaning, as shall be shewed in the illustrations prefixed to the several chapters. Not to mention, that, on supposition the apostle had these objects in view when he wrote this epistle, many of his expressions acquire a beauty, and energy, which entirely disappear when we lose sight of the apostle's design. To these things add, that the long apology which the apostle makes for his sudden flight from Thessalonica, together with the many warm expressions of his affection to the Thessalonians, which take up a considerable part of the second, and the whole of the third chapters, appear with the greatest propriety, considered as a vindication of the apostle's conduct as a missionary from God; whereas, in

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any other light, these particulars appear to be introduced for no purpose. Since, therefore, the things written in the first epistle to the Thessalonians, form a regular and connected proof of the divine original of the gospel, there can be no doubt of the apostle's intending that proof, both for the confirmation of the faith of the Thessalonians, and for enabling them to convince unbelievers.

The subjects handled in this epistle, being matters in which all the brethren throughout the province of Macedonia were equally concerned with the Thessalonians, the apostle ordered it to be *read to all the holy brethren*; chap. v. 27. that is, it was to be read publicly, not only in the church of the Thessalonians, but to the brethren in Philippi and Berœa, and in all the other cities in the province of Macedonia, where churches were planted. Nay, it was intended to be shewed to the unbelieving inhabitants of that province, whose curiosity might lead them to inquire into the causes of the rapid progress of the gospel, or whose malice might incline them to impugn the Christian faith; at least, the things written in this epistle are evidently answers, which the Thessalonians were to give to such as required a reason of the faith that was in them.

Before this section is finished, it may be proper to remark, that the proof of the divine original of the gospel, contained in the first epistle to the Thessalonians, being written by one of the greatest inspired preachers of the gospel, and being designed for the consideration of persons celebrated for their genius and learning, it will ever merit the attention of the friends of the Christian revelation, and should not be overlooked by its enemies; because it may be supposed to exhibit the principal arguments on which the Christian preachers themselves built their pretensions as missionaries from God, and by which they so effectually destroyed the prevailing idolatry, and turned great numbers of the heathens every where, to the faith and worship of the true God.

SECT. III. *Of the Subjects treated in the First epistle to the Thessalonians; and of the Persons mentioned in the Inscription, as the Writers of this Epistle.*

In the opinion of the best critics and chronologers, this being one of the first inspired writings which the Apostle Paul addressed to the Greeks, whose philosophical genius led them to examine matters of science and opinion with the greatest accuracy, he very properly chose for the subject of it, the proofs by which the gospel is shewed to be a revelation from God. The reason is, by furnishing a clear and concise view of the evidences of the gospel, he not only confirmed the Thessalonians themselves in the faith thereof, as a revelation from God,

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but enabled them to perſuade others alſo of its divine original; or, at leaſt, he taught them how to confute their adverſaries, who, by miſrepreſentations and falſe reaſonings, endeavoured to overthrow the goſpel.

The arguments propoſed in this epiſtle, for proving the divine original of the Chriſtian revelation, are the four following. 1. That many and great miracles were wrought by the preachers of the goſpel, profeſſedly for the purpoſe of demonſtrating, that they were commiſſioned by God to preach it to the world.—2. That the apoſtles and their aſſiſtants, by preaching the goſpel, brought upon themſelves, every where, all manner of preſent evils, without obtaining the leaſt worldly advantage, either in poſſeſſion or in proſpect: That in preaching this new doctrine, they did not, in any reſpect, accommodate it to the prevailing inclinations of their hearers, nor encourage them in their vicious practices: That they uſed none of the baſe arts peculiar to impoſtors, for gaining belief; but that their manner of preaching and acting, was, in all reſpects, ſuitable to the character of miſſionaries from God; ſo that on account of their perſonal character, they were entitled to the higheſt credit as teachers.—3. That the firſt preachers of the goſpel delivered to their diſciples, from the very beginning, precepts of the greateſt ſtrictneſs and holineſs: ſo that by the ſanctity of its precepts, the goſpel is ſhewed to be a ſcheme of religion every way worthy of the true God, and highly beneficial to mankind.—4. That Jeſus, the author of our religion, was declared to be the Son of God, and the Judge of the world, by his reſurrection from the dead: and that by the ſame miracle, his own promiſe, and the predictions of his apoſtles concerning his return from heaven, to reward the righteous and puniſh the wicked, eſpecially them who obey not his goſpel, are rendered abſolutely certain.

In ſetting forth the proofs of the divine original of the goſpel, the Apoſtle with great propriety inſiſted, in a particular manner, on the character, behaviour, and views of the Chriſtian preachers: becauſe an argument of that kind could not fail to have great weight with the Greeks, as it made them ſenſible that the miniſters of the goſpel were the very reverſe of their philoſophers, the only teachers to whom that intelligent and inquiſitive people had hitherto liſtened. Wherefore we will not be miſtaken, if we ſuppoſe, that in deſcribing the character, manners, and views of the Chriſtian teachers, the writers of this epiſtle tacitly contraſted themſelves, not only with impoſtors in general, but with the Greek philoſophers in particular, who, though in high eſtimation with the people, were many of them unprincipled impoſtors, and exceſſively debauched in their morals.

To the arguments offered in this epiſtle, in proof of the goſpel revelation, little can be added, except what ariſes from the fulfilment

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of the prophecies of the Old Teftament; and therefore, the very fame arguments have often, fince the apoftles days, been urged by thofe who have undertaken the defence of the Chriftian religion. But it is proper to remark, that in the mouth of Paul and his affiftants, thefe arguments have double weight; for, it is not the miracles, the character, and the precepts of other perfons, which they have appealed to, but their own. And, as in this epiftle they have affirmed, in the moft direct terms, that the Theffalonians were eye-witneffes of the miracles which they wrought for the confirmation of the gofpel, and that they knew the fanctity both of their manners and of their precepts, no doubt can be entertained of thefe things. For it is not to be fuppofed, that three men, of common underftanding, would have joined in writing after this manner, to fuch numerous focieties as the Theffalonian church, and the other churches, in which they ordered this epiftle to be read, unlefs the things which they affirm were done in their prefence, had really been true. And if they are true, there can be no doubt, that Paul and his affiftants were commiffioned of God; and that the gofpel which they preached, is of divine original, and of univerfal obligation.

The proofs of the divine original of the gofpel above mentioned, being all founded on matters of fact, it is evident that their credibility does not depend on the authority, or office, or ftation, of the perfons who have afferted them; but on their capacity and integrity, and on the number, the capacity, and the integrity of the witneffes, in whofe prefence they are faid to have happened, and who are appealed to for the truth of them; together with the conviction which thefe facts wrought in the minds of the witneffes, and the alteration which the belief of them produced in their after-conduct. I call the reader's attention to this obfervation; becaufe it fhews the reafon why Paul and his affiftants, who have afferted thefe facts, and who have appealed to the Theffalonians as knowing the truth of them, have not, in the infcription of their letter, affumed to themfelves the titles, either of *Apoftles*, or *Evangelifts*, but have defigned themfelves fimply by their names; *Paul, and Silvanus, and Timothy.*

Farther, though it was proper that Paul, who was the chief preacher and worker of miracles, fhould be the writer of this letter to the Theffalonians, yet as Silvanus and Timothy had affifted him in preaching, and had themfelves wrought miracles among the Theffalonians, and were teachers of the fame virtuous difinterefted character with himfelf, and were equally faithful in preaching the gofpel, they joined him in it, to give the greater weight to the appeals he was about to make to the Theffalonians. For every thing faid in this letter is faid of them all, and is equally true of them all; as the Theffalonians well knew. However, the arguments taken from their miracles, cha-

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racter, and precepts, will not have their full weight, unless we recollect, that the things affirmed of Paul, and Silvanus, and Timothy, are true of all the apostles and inspired preachers of the gospel, without exception.—In the next place, although the first epistle to the Thessalonians was written by Paul alone, Silvanus and Timothy are fitly mentioned in the inscription, for this other reason, that being ministers of the word, who possessed the gift of discerning spirits, when they read the first copy of this letter, they were qualified, by that gift, to know whether every thing contained in it was dictated to Paul by the Spirit of God; and, therefore, by allowing their names to be inserted in the inscription when it was transcribed, they declared it to be so, and added their testimony to all the doctrines and facts contained in it. By the way, this shews the propriety of the apostle's joining Sosthenes with himself, in the inscription of his first epistle to the Corinthians; and Timothy, in the inscription of his second epistle to the same church, and in the inscriptions of his epistles to the Philippians and Colossians. For Paul, though an apostle, willingly submitted his writings to be tried by those, who possessed the gift of discerning spirits; as is plain from 1 Cor. xiv. 37. *If any one be really a prophet, or a spiritual person, let him acknowledge the things I write to you, that they are the commandments of the Lord.* Sosthenes, therefore, being a spiritual person, very properly joined Paul in his letter to the Corinthians, because, by his gift of discerning spirits, he was equally qualified with Silvanus and Timothy, to attest, that all the things contained in the letter to which his name is prefixed, proceeded from the inspiration of the Spirit of God.

In this epistle, besides proving the divine original of the gospel, the apostle, by wholesome reproofs, corrected certain vices and irregularities, which the Thessalonians had not yet amended.—Now on this subject, let it be observed once for all, that notwithstanding a great change was wrought in the manners of the first Christians, by their believing the gospel, they did not become all at once perfect, either in knowledge or virtue. The operation of the gospel, in rooting out their old prejudices, and in correcting their predominant vices, was gradual, and oftentimes slow. Hence, though the first Christians were all of them, much more knowing and virtuous than the generality of their heathen neighhours, there were particulars in the behaviour of many of them, which needed correction. Not to mention, that through the imperfection of their knowledge of a religion altogether new to them, they were in danger of deceiving themselves with respect to their favourite vices, and of being deceived by the specious reasonings of the false teachers, who, from interested motives, flattered them in their evil practices. Wherefore, we ought not to be surprised, if, in most of the epistles which St Paul wrote to his converts,

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ſome irregularities are reproved. Theſe faults were the natural, and almoſt unavoidable conſequences of their former character, their imperfect views, and their national prejudices.

With reſpect to the Theſſalonians in particular, the apoſtle, well knowing that it was difficult for them, all at once, to diveſt themſelves of their former habits, thought proper, when treating of the holy nature of the precepts of the goſpel, to renew in the moſt ſolemn manner, thoſe precepts againſt fornication in all its forms, which he had delivered to them from the very firſt. And his earneſtneſs on this topic was an intimation to them, that he thought them ſtill defective in purity. The ſame ſuſpicion he inſinuated, at the concluſion of his exhortation, chap. iv. 9. *But concerning brotherly love, ye have no need that I write to you ;* for this implied, that they needed to be written to concerning chaſtity, as he had done in what immediately goes before.—Farther, becauſe the apoſtle had been informed by Timothy, or ſome other perſon, that they did not pay a proper reſpect to their teachers, when they admoniſhed them concerning the irregularities of their behaviour, he beſought them to obey thoſe *who laboured among them in the Lord,—and to eſteem them very highly with love, for their works ſake,* ch. v. 12, 13. It ſeems the Theſſalonian brethren had not acquired a juſt idea of that ſubordination to their teachers, which was neceſſary to the very exiſtence of the Chriſtian ſocieties, while they had no protection from the civil powers, but rather were oppreſſed by them. The truth is, the Chriſtian churches could not ſubſiſt in thoſe early times, amidſt the ſtorms of perſecution, which came upon them from every quarter, except by maintaining a cordial union among themſelves, and by following carefully the directions of their ſpiritual guides.

On the other hand, the rulers and paſtors of the church of the Theſſalonians, being diſcouraged, and perhaps intimidated, by the refractory diſpoſition which many of their people ſhewed when rebuked for their vices, had, it ſeems, forborn to admoniſh them. The apoſtle, therefore, addreſſed them likewiſe, requiring them to be faithful, and plain, and earneſt in admoniſhing every one who ſinned ; and particularly, thoſe who went about meddling in other people's affairs, and neglecting their own, ch. v. 14. For notwithſtanding St Paul, while in Theſſalonica, had expreſsly forbidden theſe practices, there were ſome who ſtill followed them, to the great ſcandal of the Chriſtian name.

This plain dealing of the apoſtle towards all his diſciples ſeconded by the fidelity of their own paſtors, had, no doubt, in time, the deſired effect upon the firſt Chriſtians. For, conſidering the honeſty of diſpoſition which they had ſhewed, in ſo readily forſaking the idolatrous practices in which they had been educated, and in embracing the goſpel at the hazard of their fortunes and lives, it cannot be doubted,

3 that

that most of them paid a proper regard to the earnest remonstrances of their spiritual father, delivered to them by the direction of the Holy Ghost, and to the admonitions which, from time to time, their several pastors gave them, agreeably to the mind of Christ; correcting at length those irregularities, in which, after their conversion, they had continued through mistake, or inattention, or prejudice, or habit; and attaining to such a holy manner of living, as was suitable to the gospel; insomuch that even the heathens, in process of time, regarded them with admiration, on account of their virtues.

CHAP. I.

View and Illustration of the Subjects treated in the first Chapter of this Epistle.

THE apostle's designin this epistle, as was shewed in the preface, sect. 3. being to furnish the Thessalonian brethren with a proof of the divine original of the gospel, both for establishing themselves, and for convincing unbelievers, he elegantly introduced his subject, by declaring that he gave thanks to God *at all times*, or daily, for their *faith, and love*, and *perseverance of hope*, which he told them was an evidence of their election by God to be his people, although they did not obey the law of Moses, ver. 2, 3, 4.–Then, to make the Thessalonians sensible that their faith in the gospel was well founded, he put them in mind of the arguments by which they had been induced to receive the gospel, as the word of God.

The *first argument* which he mentions is, That the gospel had been offered to the Thessalonians, *not in word*, or preaching only, but in preaching accompanied with great and evident *miracles*, performed in their presence; and with the gifts of the *Holy Ghost*, communicated to them after they believed. And these miracles and supernatural gifts, he affirms had wrought in them *much assurance*, that is, the strongest persuasion of the truth of the gospel; in which persuasion they were confirmed, by the holy disinterested behaviour of the preachers of the gospel, ver. 5.—But this being a branch of his second argument, the apostle only mentions it here, referring the more full consideration of it to chap. ii.—He adds, that the Thessalonians had shewed the strength of their faith by imitating the apostles, and the Lord Jesus, in suffer-

ing much affliction for the gospel, with joy, ver. 6.—so that they were patterns of faith and fortitude, to all the brethren in the provinces of Macedonia and Achaia, ver. 7.—Farther, he affirms *that from them* the fame of the gospel had *resounded*, *not only in Macedonia and Achaia*, *but also in every place*, *their faith in one God only*, *was spoken of* as a thing very extraordinary, ver. 8.—that their fellow-citizens, who had carried the news of their having changed their religion, into distant countries, had told at the same time, in what manner the preachers of the new religion had *entered*, and established themselves among the Thessalonians; that they had done it by great and evident miracles: And that the Thessalonians, struck with these miracles, had *turned* from idols, and were become the worshippers of *the living and true God*, ver. 9.—and looked for the return of his Son from heaven, who, as the preachers of the gospel affirmed, had been raised from the dead; even Jesus, who would deliver them from the wrath, which is to come on idolaters and unbelievers, at the day of judgment, ver. 10.—Now, that the Thessalonians looked for the return of Jesus from heaven, and that God had raised him from the dead, and that they expected, at his return, to be delivered by him from the wrath to come on unbelievers, are all fitly mentioned in this place, because their expectation of these things, shews what a strong impression the miracles wrought in confirmation of the gospel, had made on the minds of the Thessalonians. Moreover, the resurrection of Jesus from the dead, being a demonstration of his character as the Son of God, and of his power and authority as judge of the world, it is an undeniable proof of the divine original of the gospel, and renders the rejection of it extremely dangerous.

Here then is the first argument, by which the gospel is provèd to be a revelation from God. The apostles and evangelists wrought miracles, to shew that they were actually sent of God to publish those great discoveries, to which they have given the name of, το ευαγγελιον, *The gospel*, or *good news* from God.—Now, on this argument I observe, that the efficacy of miracles to prove a divine commission, when wrought expresly for the purpose, is so plain, that little reasoning is needed to shew it. Persons of ordinary understandings, equally with those whose minds are more improved, naturally reason as Nicodemus did, John iii. 2. *Rabbi*, *we know that thou art a teacher come from God: for no man can do those miracles which thou dost*, *unless God be with him.* Wherefore, this being a dictate of common sense, the apostle had no occasion to shew, that a teacher who works miracles in confirmation of his doctrine, is commissioned of God. All he had to do, was to make it evident, that his own preaching at Thessalonica had been accompanied with undeniable miracles. To the Thessalonians, however,

ever, this was not neceſſary. They had been eye-witneſſes of his miracles, and had been converted by them: and after their converſion, they had received from the apoſtle the gifts of the Holy Ghoſt; and among the reſt, the power of working miracles, and of ſpeaking foreign languages: which power, ſuch of them as poſſeſſed it, had no doubt often exerciſed. Neverthelefs, to convince thoſe who ſhould live in after-ages, that the firſt preaching of the goſpel was accompanied with great and evident miracles, the writers of this epiſtle, have taken the very beſt method that could be deviſed; a method which carries abſolute conviction with it. They ſpake plainly to the Theſſalonians in this letter, concerning the miracles which they wrought in their preſence, and the ſpiritual gifts which they conferred on them; and affirmed before them all, that theſe miracles and gifts produced in them the fulleſt aſſurance of the divine original of the goſpel; and that the Theſſalonians ſhewed the ſtrength of their perſuaſion, by forſaking the eſtabliſhed idolatry, and ſuffering with joy much affliction for the goſpel. They farther affirmed, that the miracles which they wrought among them, were ſo public, and ſo well known, that when the unbelieving inhabitants of their city went with their merchandiſe to foreign countries, they not only reported, that the Theſſalonians had forſaken the worſhip of the gods, but that they had been perſuaded to do ſo, by the miracles which the preachers of the new religion had wrought in their preſence, and by the extraordinary faculties which theſe preachers conferred on their diſciples. Now, who does not ſee, that open appeals of this kind, made to the Theſſalonians concerning the miracles which were wrought in their preſence, and concerning the impreſſion which theſe miracles made on their minds, and the change produced in their religious ſentiments through the influence of that impreſſion, are undeniable proofs that miracles were really wrought at Theſſalonica, and ſpiritual gifts conferred: and that by the power of theſe miracles and gifts, the Theſſalonians were turned from worſhipping idols, to ſerve the living and true God. For, three perſons in their right ſenſes, as Paul, Silvanus, and Timothy, undoubtedly were, cannot be ſuppoſed to have made open appeals of this nature, to ſuch numerous ſocieties as the church of the Theſſalonians, and the other churches in which this epiſtle was to be read, where every individual muſt have known whether the matters affirmed were true or falſe, unleſs they had been conſcious to themſelves that they were all ſtrictly true. As little can it be ſuppoſed, that the Theſſalonians and the reſt, would have received and peruſed the letter in which theſe things are affirmed, unleſs they had known them to be all ſtrictly true. Wherefore, that great and evident miracles were wrought at Theſſalonica; that ſpiritual gifts were conferred

conferred on them who believed; and that theſe miracles and ſpiritual gifts, produced among the Theſſalonians ſuch a firm perſuaſion of the truth of the new religion, that many of them forſook their idol gods, embraced the goſpel, and worſhipped the one true God only; and that this change of religion brought upon them much affliction; are all as certain, as that the Theſſalonians embraced the goſpel, and that this epiſtle was written by Paul, and ſent to Theſſalonica.

COMMENTARY.

CHAP. I. 1 *PAUL and Silvanus and Timothy, to the church of the Theſſalonians, which is in* ſubjection to *God, the Father* of the univerſe, whereby it is diſtinguiſhed from a ſociety of idolatrous gentiles; *and in* ſubjection to *the Lord Jeſus Chriſt*, whereby it is diſtinguiſhed from a ſynagogue of unbelieving Jews: May *virtuous diſpoſitions come to you, with happineſs from God our* common *Father, and* from *the Lord Jeſus Chriſt*, by whom the Father diſpenſes theſe bleſſings to men.

2 Having great ſatisfaction in your converſion, *We give thanks to God at all times for you all; making mention of you in our prayers.* See Philip. i. 3.—5.

3 *Without ceaſing remembering your work of faith* in Chriſt; *and thoſe laborious offices which from love ye perform* to your brethren; *and* your perſeverance in *the hope of our Lord Jeſus Chriſt*'s ſecond coming (ver. 10.) All theſe virtues ye exerciſe *in the ſight of God, even*

NEW TRANSLATION.

CHAP. I. 1 Paul and Silvanus, and *Timothy*, [1] *to* the church of the Theſſalonions WHICH IS in [2] God the Father, and IN the Lord Jeſus Chriſt: Grace BE *to* you, and peace from God our Father, and the Lord Jeſus Chriſt.

2 We give thanks to God *at all times* for you all, [1] making mention of you in our prayers.

3 *Without ceaſing* [1] *remembering* your work [2] of faith, and labour [3] of love, and *perſeverance* (ſee Rom. ii. 7.) of *the* hope of our Lord Jeſus Chriſt, in the

Ver. 1.—1. *Paul and Silvanus and Timothy.* See Pref. p. 8, 9. for the reaſon why Paul, in the inſcription of this epiſtle, omitted calling himſelf an apoſtle, and allowed Silas and Timothy to join him in writing it.—It appears from Acts xvi. 37. that Silas, was a Roman as well as Paul. *Silvanus*, therefore, may have been his Roman name, as Saul's Roman name was *Paul.*

2. *Church of the Theſſalonians which is* (εν) *in God the Father.* This is an expreſſion of the ſame kind with that, 1 John v. 20. *We are in the true God, in his Son Jeſus Chriſt.* We are in ſubjection to the true God, by being in ſubjection to his Son.

Ver. 2. *We give thanks to God at all times for you all.* From this, and from many other paſſages in St Paul's epiſtles, we learn that it is the duty of Chriſtians, and eſpecially of the miniſters of the goſpel, to pray for others, and to praiſe God for all that is excellent and valuable in them; and to pray that God may continue and increaſe their graces.

Ver. 3.—1. *Without ceaſing.* In ſcripture, that which is done frequently, is ſaid to be done *without ceaſing*, and *always.* Thus chap. v. 16. *Rejoice always*, ver. 17. *Pray without ceaſing.*

2. *Your work of faith.* In alluſion to our Lord's words, John vi. 29. *This is the work of God, that ye believe.* The apoſtle uſes the ſame phraſeology, Phil. i. 6. Faith therefore is truly a good work.

3. *Labour of love.* Some by this underſtand that labour in working with their hands, to which

fight of God [4] *even* our Father;

4 Knowing, brethren *beloved of God,* [1] *your election.* [2]

our Father, who beholds them with pleafure.

4 By thefe things, *brethren beloved of God, we know your election* to be his people, although ye do not obey the law of Mofes.

Firft Argument in proof of the Divine original of the gofpel, founded upon the Miracles by which it was confirmed.

5 For our gofpel came not *to* you (εν) in word only, but alfo (εν) *with* power [1] and *with* the Holy Ghoft, [2] and *with* much affurance; [3] as ye

5 Your work of faith, by which I know your election, is well founded; *for our gofpel was not offered to you in word only, but alfo with great miracles* performed in your prefence, *and with* the gifts of *the Holy Ghoft* imparted to you; *and* thefe produced in you *the fulleft*

which the Theffalonians fubmitted from love to their diftreffed brethren, that they might have wherewith to relieve them.

4. *In the fight of God, even our Father.* Some join this with the firft claufe, *Without ceafing remembering in the fight*, &c. But I prefer the fenfe which arifes from the order of the words in the original, and which I have followed in the tranflation.

Ver. 4.—1. *Brethren beloved of God.* The order of the words in the greek directs to this tranflation. Befides, we have the fame phrafe, 2 Theff. ii. 13.

2. *Your election.* This being faid to the whole church of the Theffalonians, cannot be underftood of the *election* of every individual in that church *to eternal life.* For there were among them fome who walked diforderly, 2 Theff. iii. 11. concerning whom the apoftle doubted whether they would obey his precepts, chap. v. 14. Befides, *the election* of the Theffalonians was fuch as left the apoftle room to fear, left the tempter might have tempted them fo effectually, as to make his labour among them fruitlefs, chap. iii. 5. but fuch a fear was not confiftent with the apoftle's knowledge of their election to eternal life.—*The election* here fpoken of, is that which Mofes has defcribed, Deut. vii. 6.—*The Lord thy God hath chofen* (elected) *thee to be a fpecial people to himfelf, above all people that are upon the face of the earth.* But the Judaizing teachers denied the election of the gentiles to be the people of God, while they refufed to fubject themfelves to the law of Mofes. Wherefore it was highly proper to affure the Theffalonians, that they were *elected*, or made the people of God, by faith in Chrift alone.

The controverfy, agitated in later times, concerning particular *election*, was not known in the primitive church. Befides whatever the fecret purpofe of God may be, it were extremely dangerous for any perfon to prefume on his election, in fuch a manner as to neglect the working out of his own falvation with fear and trembling.—For more concerning *election*, fee Rom. ix. 11. note 2. 1 Pet. i. 1. note 2.

Ver. 5.—1. *But alfo with power.* In fcripture, δυναμις, commonly fignifies that fupernatural power, whereby Jefus and his apoftles were enabled to work miracles for the confirmation of the gofpel. Acts x. 38. *How God anointed Jefus of Nazareth, with the Holy Ghoft,* και δυναμει, *and with power.*—Matt. vii. 22. *And in thy name done many* δυναμεις *wonderful works.*—Rom. xv. 19. εν δυναμει, *By the power of figns and miracles,* εν δυναμει, *by the power of the Spirit of God.*—2 Cor. xii. 12. *Truly, the figns of an apoftle were fully wrought among you, with all patience, by figns, and wonders,* και δυναμεσι, *and powers;* miracles in which the greateft power was difplayed.

2. *And with the Holy Ghoft.* The Holy Ghoft here denotes thofe fpiritual gifts of prophecy, healing difeafes, fpeaking foreign languages, and the interpretation of languages, which the apoftles communicated to the firft believers, for the purpofe of edifying each other, and for confirming the truth of the gofpel.

3. *And with much affurance.* Πληροφορια, denotes the carrying of a fhip forward, with her fails

assurance of its divine original, especially *as ye know what sort of men we were among you, effectually to persuade you.*

know what *sort* of men [4] we were among you for your sake. [5]

6 *And*, being exceedingly struck with our miracles and virtues, *ye became imitators of us, and of the Lord* Jesus in sufferings, *having embraced the gospel, although it brought on you much affliction*, mitigated *by the joy* which ye felt from the gifts *of the Holy Ghost.*

6 And ye became *imitators* of us, and of the Lord, having *embraced* [1] the word in much affliction, [2] with joy of the Holy Ghost. [3]

7 The patience and joy, with which ye suffer for the gospel, are *so* remarkable, *that ye are become patterns to all who believe in Macedonia and Achaia.*

7 So that ye *are become* (τυπȣς, 1 Pet. iii. 21. note 2.) *patterns* to all *who* believe in Macedonia and Achaia. [1]

sails spread and filled with the wind. It is elegantly used to express such an entire conviction, as carries men to act steadily and uniformly, in all matters which have any connexion with that conviction. See 2 Tim. iv. 17. Heb. vi. 11.

4. *As ye know what sort of men we were among you.* Ye know that we received no reward whatever from you, for preaching the gospel to you; but maintained ourselves by our own labour, all the time we were with you, chap. ii. 9. So that we were teachers of a very different character from any ye had ever been acquainted with. The truth is, the Christian preachers greatly excelled the Greek philosophers, whose custom was to teach for hire, and to live in all kinds of sensual pleasure, whereby they shewed themselves to be both covetous and profligate.

5. *For your sake.* This determines the meaning of the general expression, *What sort of men we were among you*, to the apostle's disinterestedness in preaching the gospel to the Thessalonians, without demanding maintenance from them, or any reward whatever: for he could not with so much propriety say, that he practised his other virtues among the Thessalonians, for their sake.

Ver. 6.—1. *Having embraced.* Δεξαμενοι, is properly translated, *embraced*, because the word imports something more than the bare receiving of the gospel, as is plain from chap. ii. 13. where, after telling them that *they received* the word, he adds, δεξασθε, ye *embraced* it, not as the word of men, &c. ye received it, with the warmest affection, as the word of God.

2. *In much affliction.* The Thessalonians became imitators of the apostles, and of Christ, not only in suffering persecution for the gospel, but in suffering it from their own countrymen, as Christ and his apostles had suffered persecution from the Jews. See 1 Thess. ii. 14. Acts xvii. 1. 6.—9.

3. *With joy of the Holy Ghost.* The gifts of the Holy Ghost, bestowed on the gentile believers, being an evidence of their election to be the people of God, and a seal of their title to a glorious immortality, provided they continued in faith and holiness, must have been a source of unspeakable joy to them, even in the midst of persecution and affliction for the word.

Ver. 7. *Macedonia and Achaia.* The Roman general, Metellus, having conquered Andriscus and Alexander, pretended sons of Perseus the last king of Macedonia, reduced the countries formerly possessed by the Macedonian kings into a Roman province, which was governed by a proconsul or prætor, sent from Rome, whose usual residence was in Thessalonica. Not long after this, the consul Mummius, having defeated the Achæans, and destroyed Corinth, he, with the commissioners sent from Rome to regulate the affairs of Greece, abolished the assemblies held by the Achæans, Bœotians, Phocians, and the rest, and reduced Greece into a Roman province, called *the Province of Achaia*, because at the taking of Corinth, the Achæans were the most powerful people of Greece. Thus the whole of the countries possessed by the Greek nations in Europe, were distributed into two great divisions, called *Macedonia* and *Achaia.*

8 (Γαρ, 91.) *Besides, from you the word of the Lord hath resounded,* [1] not only in Macedonia and Achaia; but also in every place, your faith to God ward is spread abroad, [2] so that we *have no need* to speak any thing.

9 For they themselves *publish concerning us, what sort of entrance* we had [1] *to* you, and how ye turned to God from idols, (δουλευειν) to serve the living and true God; [2]

10 And to wait for his Son from heaven; [1] whom he raised from the dead, EVEN Jesus (ρυομενον) *who delivers* [2] us from the wrath

8 *Besides*, your faith and sufferings have occasioned *the fame of the gospel of Christ to resound, not only through Macedonia and Achaia; but also in every place* to which your fellow-citizens resort for the sake of commerce, the news of *your faith in* the true *God, is spread abroad* by them; *so that we have no need to speak any thing*, either in our own praise, or in yours.

9 *For your fellow-citizens themselves*, who spread abroad the news of your conversion, *publish* every where *concerning us, in what manner we established ourselves among you*, as messengers from God; *and how*, convinced by the miracles we wrought, *ye turned to God from* dead *idols, to serve the living and true God* alone.

10 *And to expect*, not the appearing on earth of any of the gods formerly worshipped by you, but of *God's Son from heaven* to judge the world, *whom he raised from the dead*; *even Jesus*, our master, *who*, as judge,

Ver. 8.—1. *From you the word of the Lord hath resounded*, &c. The apostle does not mean, that the Thessalonian brethren preached the gospel in all the countries here mentioned; but that their relinquishing idolatry, had occasioned the preaching of the gospel in Thessalonica to be much talked of, through the provinces of Macedonia and Achaia, and in many other places. This fact, so expresly asserted in a letter addressed to persons who could not but know whether it was true or false, deserves attention, for the reason mentioned, vol. i. p. 128.

2. *In every place, your faith to God-ward is spread abroad.* Grotius observes, that many of the Thessalonians being merchants, who travelled into foreign countries for the sake of commerce, the news of their fellow-citizens having renounced the worship of the gods, must have been spread widely abroad by their means, as the apostle affirms. And, as this was a very extraordinary event, it would naturally occasion much discourse, among them to whom it was reported.

Ver. 9.—1. *What sort of entrance* (εχομεν) *we have*, for (εσχομεν) *we had, to you.* See Ess. iv. 12. The Alexandrian MS. reads here εσχομεν, answering to επιστρεψατε in the following clause: The meaning is, these persons publish every where, that we entered and established ourselves among you, by great miracles.

2. *To serve the living and true God.* The epithet *living* is given to God, to distinguish him from the heathen idols, which were destitute of life. He is likewise called the *true God*, in opposition to the fictitious deities worshipped by the heathens, who, though they may formerly have lived, or are now living, are not *true Gods*; such as demons, and the souls of men departed. By their worshipping the true God, the Thessalonians were distinguished from the heathens; and by their waiting for God's Son from heaven, mentioned in the next verse, they were distinguished from the Jews.

Ver. 10.—1. *And to wait for his Son from heaven.* Christ himself, on two different occasions, promised that he would return from heaven, Matt. xvi 27. John xiv. 3. The angels likewise, who attended at his ascension, foretold that he will return, Acts i. 11. And as the great design of his return is to punish his enemies, and reward his faithful servants, his second coming was always a principal topic, on which the apostles insisted in their discourses; consequently it was a principal article of the faith and hope of the first Christians, a frequent subject of their conversation, and a powerful source of consolation to them in all their afflictions and troubles. May it ever be the object of our faith and hope, and the source of our consolation, especially at death!

2. *Jesus who delivers.* Grotius thinks ρυομενον, the present participle, stands here for the future, ρυσομενον, *who will deliver.* But it is usual in scripture, to speak of things future in the present tense, to shew the certainty of their happening.

will deliver us who believe *from the wrath which is* *which is* to come. 3
to come upon them who obey not the goſpel.

3. *From the wrath that is to come. Wrath,* the cauſe, is here put for *puniſhment,* the effect. The puniſhment which Chriſt, at the day of judgment, will inflict, and the perſons on whom he will inflict it, are deſcribed, 2 Theſſ. i. 8. *Inflicting puniſhment with flaming fire on them who know not God, and who obey not the goſpel of our Lord Jeſus Chriſt.* 9. *They ſhall ſuffer puniſhment,* EVEN *everlaſting deſtruction, from the preſence of the Lord, and from the glory of his power.*—Lord Jeſus deliver us from this terrible wrath.

CHAP. II.

View and Illuſtration of the Matters contained in this Chapter.

IN this chapter, the apoſtle propoſes his *ſecond argument* in proof of the truth of the goſpel. It is taken from the character, the behaviour, and the views of the perſons who firſt preached it. Now the importance of this argument will appear, if we conſider, what the things were which the preachers of the goſpel publiſhed, and required mankind to believe. They told every where, that Jeſus their maſter is *the Son of God*; that he wrought many miracles in Judea; that he was crucified by the Jews, his countrymen, as a deceiver; but that God declared him to be his Son, by raiſing him from the dead, agreeably to what Jeſus, before his death, had foretold; that after his reſurrection, having ſpent ſome time on earth among his diſciples, he aſcended into heaven, while they looked on; and that two angels, who were preſent on the occaſion, aſſured them, that in like manner as they had ſeen Jeſus go into heaven, ſo he would return.

But to induce mankind to believe matters ſo extraordinary, it was neceſſary that the perſons who called themſelves eye-witneſſes of them, and who reported them to the world, ſhould be men of ſound judgment and known integrity, and free from all intereſted views; that they ſhould be fully perſuaded themſelves of the truth of the things which they told; that they ſhould uſe no guile nor flattery, to procure themſelves credit; and that, by their whole deportment, they ſhould ſhew themſelves to be pious and virtuous perſons, whoſe only aim in this undertaking, was to promote the glory of God, and the good of mankind. Wherefore, although the apoſtle and his aſſiſtants had ſaid in a general way, chap. i. 5. *Ye know what ſort of men we were among you, for your ſake,* they judged it neceſſary to employ the greateſt part of this chapter, in ſetting forth diſtinctly, the facts and circum-

ſtances by which their ſincerity, their integrity, and their diſintereſtedneſs in preaching the goſpel, were evinced; together with thoſe particulars by which their moral character was raiſed above all ſuſpicion. Being in every reſpect, therefore, ſuch men as miſſionaries from God ought to be, the evidences of the goſpel, ſo far as they depend on human teſtimony, derive great luſtre from the character and behaviour of its firſt preachers.

His illuſtration of theſe topics, the apoſtle begins with ſhewing, that he and his aſſiſtants were fully perſuaded of the truth of all the matters which they preached. For he told the Theſſalonians, that *their entrance* among them *was not falſe.* They did not come with a feigned ſtory in their mouth, which they themſelves did not believe, ver. 1.—Their perſuaſion of the things which they preached, they ſhewed at their entrance among the Theſſalonians, by the perſecution which they had ſuffered, and were ſuffering for the goſpel. Say they, *Although we had before ſuffered, and were ſhamefully handled at Philippi,* (they had been ſcourged, and laid in the ſtocks,) *as ye know, we were bold through our God, to ſpeak to you the goſpel of God, amidſt a great combat:* that is, amidſt a new and heavy perſecution, raiſed againſt us in your city by the unbelieving Jews, ver. 2. Their preaching the goſpel under perſecution, is fitly mentioned by the apoſtle, as a proof of their firm perſuaſion of the things which they preached; becauſe impoſtors, having nothing in view by their fictions, but to acquire fame, or power, or riches, or pleaſures, they ſeldom endure a long continued courſe of heavy ſufferings, in propagating theſe fictions; far leſs do they expoſe themſelves to death, for maintaining them.—Next the apoſtle affirms, that *their exhortation* or goſpel, did not proceed from *error*; that is, from an erroneous opinion, raſhly taken up, without any foundation: nor from thoſe *impure* wordly motives, which influence impoſtors: neither did they uſe any *guile* in contriving or in gaining credit to the goſpel which they preached, ver. 3.

But the freedom of the apoſtles, and other miniſters of the word, from error, impurity, and guile, being circumſtances which rendered their teſtimony credible in the higheſt degree, it was proper to ſpeak of theſe things at more length. And therefore, beginning with their freeedom from *guile*, the apoſtle obſerves, that as perſons *commiſſioned of God to preach the goſpel,* they delivered its doctrines and precepts exactly as they received them from God; at no time preaching *ſo as to pleaſe men, but God who knew their hearts.* And this they did, notwithſtanding they were ſenſible, that the doctrines of the goſpel, as they delivered them, would be reckoned by the Greeks fooliſhneſs; and that its precepts would be condemned as unreaſonable ſeverities, becauſe they were contrary to the maxims and practices of the world,

ver.

ver. 4. Who does not ſee, that if the Chriſtian preachers had been impoſtors, they never would have framed a goſpel, or ſcheme of religion, of this kind?—And as the Chriſtian preachers uſed no guile in framing their *exhortation*, or goſpel, ſo they uſed none of the baſe arts practiſed by impoſtors for procuring credit to it. They never accoſted any perſon, with fawning *flattering ſpeeches* to win his affections, (Epheſ. ii. 1.—3.;) neither did they make hypocritical pretenſions to extraordinary piety, *as a cloak to cover covetous deſigns*. From theſe well known arts of impoſtors, Paul and his aſſiſtants were entirely free; as the Theſſalonians, who were thoroughly acquainted with their manner of preaching, well knew, ver. 5.—Next, with reſpect to *impurity*, the apoſtle and his aſſiſtants were not influenced by any of thoſe corrupt motives which actuate impoſtors. Inſtead of ſeeking to make ourſelves powerful, or rich, by the goſpel, *we never demanded the honour* of obedience, nor of maintenance, *either from you, or from others*; *although we could have been burdenſome to you*, in both theſe reſpects, *as the apoſtles of Chriſt*, ver. 6.—The truth is, as apoſtles, they had authority from their maſter to enjoin their diſciples what was fit, (Philemon, ver. 8.;) and on that pretext, if their ruling paſſion had been the love of power, they might have exerciſed an abſolute dominion over their diſciples, as falſe teachers never fail to do. They had alſo a right to be maintained by thoſe to whom they preached; and on that ſcore, if they had loved money, they might have enriched themſelves at their expence, after the example of all falſe teachers, 2 Pet. ii. 3.—But ſo far were the miniſters of the goſpel from behaving among their diſciples at Theſſalonica in an imperious inſolent manner, that *they were gentle among them, as a nurſe towards her own ſucking children*, ver. 7. (ſee Acts xx. 29.)—*And took a moſt affectionate care of them; and were well pleaſed to impart to them, not only the goſpel of God, but alſo their own lives*: which in fact they hazarded, by preaching it to them: and all this, from no motive, but *becauſe the Theſſalonians were become dear to them*, on account of their love of truth, ver. 8.—And with reſpect to maintenance, they put the Theſſalonians in mind, that inſtead of demanding any thing from them on that account, they *wrought night and day, that none of the Theſſalonians might be burdened, while they preached to them the goſpel of God*, ver. 9. Theſe facts, well known to the Theſſalonians, were there no other, are undeniable proofs of the ſincerity, honeſty, and diſintereſtedneſs, of the firſt preachers of the goſpel; and add no ſmall degree of credibility to the things which they have teſtified concerning their maſter.—Laſtly, with reſpect to *error*: to ſhew that in believing the goſpel, the apoſtle and his aſſociates were neither blinded by the fervours of enthuſiaſm, nor prejudiced by the influence of vicious inclinations, they appealed to the ſober, holy, and

and virtuous manner of living, which they all along followed among their disciples, and especially among the Thessalonians. *Ye are witnesses, and God also, how holily, and justly, and unblameably, we lived among you who believe,* ver. 10. This is not the manner of life which false teachers, who are blinded by the fumes of enthusiasm, or seduced by corruption of heart, follow among their disciples. Such never fail to make themselves known, by some vitious practice which cleaves to them, and which they justify by their erroneous principles. See 2 Pet. ii. 18. Jude 4.—Farther, to shew that they were not blind enthusiasts, Paul and his assistants called on the Thessalonians to bear witness to the earnestness, with which they exhorted every one of them, *even as a father his children*, to follow all the branches of holiness, ver. 11.—And, how they solemnly *testified, that they should walk worthy of* the true *God*, whom they now worshipped; and suitably to the nature of that glorious dispensation, into which he had *called them*, ver. 12. Appeals of this kind, made by the preachers of the gospel to their own disciples, concerning the manner in which they lived among them, and concerning the instructions and exhortations which they gave them, are incontestable proofs, both of the soundness of their understanding, and of the purity of their heart. Wherefore, no reasonable person can suspect, that they were influenced, either through weakness or vice, to receive a scheme of error, held out to them by their master, without any evidence to support it. To be the more convinced of this, we need only compare with them, the first disciples of such enthusiasts and impostors as have deluded the world; whose credulity may easily be traced, in the weakness of their understandings, and in the viciousness of their lives. Upon the whole, as the first preachers of the gospel are distinguished from enthusiasts and impostors in general by the qualities above mentioned; so, by the same qualities they were distinguished from the Greek philosophers in particular; who, though they were free from enthusiasm, and spake admirably concerning the moral virtues, yet followed the most dissolute courses in private; and in teaching had no regard to any thing, but to the hire which they received for their instructions.

The apostle and his assistants, having, in this and the preceding chapter, proved the divine original of the gospel, by the miracles which they wrought in the presence of the Thessalonians; by the miraculous gifts which they conferred on them who believed; by the disinterestedness which they shewed in preaching the gospel; and by the holiness of their lives,—the more fully to convince after-ages, that what they have written concerning these things was strictly true, they tell us, *They gave thanks to God without ceasing, because when the Thessalonians received the preached word of God from them, they knew that*

they embraced not the word of men; but, as it is in truth, the word of God: which also wrought effectually in them who believed, ſuch an attachment to Chriſt, and ſuch fortitude, as enabled *them to ſuffer for the goſpel*, ver. 13. –By thus ending the arguments taken from the miracles, the character, the views, and the behaviour of the firſt preachers of the goſpel, with a ſolemn thankſgiving to God for the faith and ſufferings of the Theſſalonians, the apoſtle not only told them plainly, that their faith was founded in their own knowledge of the things he had written, but he appealed to God for the truth of them. There cannot, therefore, be the leaſt doubt, that Paul and his coadjutors, were the ſincere, ſober, holy, diſintereſted, meek perſons, he hath repreſented them to be; and that their virtuous behaviour added great weight to their teſtimony concerning their maſter.

Before the Apoſtle proceeded to his third argument, he anſwered certain objections, which it is probable were much inſiſted on by the learned Greeks, for diſcrediting the goſpel. And, becauſe theſe objections were levelled againſt the miracles and character of the Chriſtian preachers, they are introduced with great propriety, after finiſhing the arguments drawn from theſe topics.

Objection 1. The apoſtle, after thanking God, that the behaviour of the preachers of the goſpel, as well as their miracles, had induced the Theſſalonians to receive their word as the word of God, proceeds to obſerve, that they ſhewed the ſtrength of their faith, by *becoming imitators of the churches of God in Judea;* having *ſuffered the ſame things from their own countrymen, as the others of the Jews*, ver. 14.—This manner of expreſſing the ſufferings of the Theſſalonians for the goſpel, the apoſtle adopted, becauſe it gave him an opportunity of anſwering a very plauſible objection, which the philoſophers raiſed againſt the goſpel, from the unbelief of the Jews in Judea. Said they, the Chriſtian preachers build the goſpel upon the Jewiſh revelation, and tell us, that their maſter gave himſelf out in Judea, as the great perſonage foretold by the Jewiſh prophets; and that in confirmation of his pretenſions, he wrought many miracles in different parts of the country. But the rejection of the goſpel by the Jews, their putting Jeſus to death, and their perſecuting his diſciples, are ſtrong preſumptions, or rather clear proofs, that the goſpel is inconſiſtent with the Jewiſh revelation; and that the Jews did not believe the miracles which Jeſus pretended to perform, but conſidered him as an impoſtor, and his miracles as feats of magic. This objection, it is true, the apoſtle has not ſtated: but, ſeeing what follows is a direct anſwer to it, and comes immediately after the Theſſalonians are ſaid to have ſuffered like things from their own countrymen, as the churches of God in Judea had ſuffered from the Jews, we cannot avoid ſuppoſing, that when he ſays,

ſays of the Jews, *Who have both killed the Lord Jeſus, and their own prophets, and have greatly perſecuted us ; and they pleaſe not God, and are contrary to all men*, &c. he intended to remove any ſuſpicion that might ariſe to the prejudice of the goſpel, from the unbelief of the Jews, their crucifying the Lord Jeſus, and their perſecuting his apoſtles. For it is the ſame as if he had ſaid, the Jews indeed *have killed the Lord Jeſus*; but they have alſo *killed their own prophets*, notwithſtanding they wrought miracles among them, and were univerſally acknowledged to be true prophets. The ſame perſons *have perſecuted us*, the apoſtles of Jeſus, in the perſuaſion that they pleaſe God. *But they do not pleaſe God*: For, in this, as in their whole conduct, *they are enemies to mankind*, ver. 15.—and in a little time God will ſhew his extreme diſpleaſure with them, for crucifying his Son, and perſecuting his apoſtles, by deſtroying their nation, ver. 16.—So remarkable were the Jews in all ages for their enmity to the meſſengers of God, that Stephen challenged the council to ſhew which of the prophets their fathers had not perſecuted. This being the character of the Jews, their rejection of the goſpel, their killing the Lord Jeſus, and their perſecuting his apoſtles, afford not the ſmalleſt preſumption, either that the goſpel is inconſiſtent with the Jewiſh revelation, or that the miracles of Jeſus and his apoſtles were falſe. In theſe things, the Jews behaved as their fathers did to the prophets, who brought the former revelations from God to them ; and the puniſhment which ſoon fell on them, ſhewed how much God was diſpleaſed with them, for ſo doing.

Objection 2. The ſecond objection was levelled againſt Paul and Silas in particular ; being founded on their behaviour during the tumult at Theſſalonica. Theſe men, ſaid the philoſophers, though the chief preachers of the new doctrine, did not appear with Jaſon and the brethren before the magiſtrates, either to defend it, or to ſuffer for it. What could this be owing to, but to their conſciouſneſs that the whole was a fraud : or, to their timidity ? Either of which was inexcuſable in miſſionaries from God, who boaſted in their ſufferings, as adding weight to their teſtimony concerning their maſter. Something of this ſort muſt have been ſaid againſt Paul and Silas ; otherwiſe their fleeing, which was adviſed by the Theſſalonians themſelves, Acts xvii. 10. needed no apology, at leaſt to the Theſſalonians ; and far leſs ſo earneſt an apology, as that which the apoſtle has offered in this chapter, where he aſſured the brethren, that when he fled to Berœa, he intended to be abſent *during the time of an hour*, or for a few days only, till the rage of the Jews ſhould ſubſide : and that accordingly, while in Berœa, *he had endeavoured with great deſire to ſee them*, ver. 17.—*and would have come to them once and again, but Satan hindered him*, by bringing

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the Jews from Theſſalonica to Berœa, where they ſtirred up the people againſt him, and obliged him to flee to Athens, ver. 18.—Yet on neither of theſe occaſions, did he flee from a conſciouſneſs of fraud, or from the fear of death; but from his wiſhing to have an opportunity of perfecting the faith of the Theſſalonians, and of converting a greater number of the gentiles. For he aſſured them, that he conſidered them, and the reſt of his gentile converts, as his hope, and joy, and crown of glorying, at the day of judgment, ver. 19.—And to convince them, that he really believed his future happineſs would be increaſed by their perſeverance, and by the converſion of the gentiles, he repeated the ſame aſſurance, ver. 20.

Second Argument in Proof of the Divine Original of the Goſpel, taken from the Character, Behaviour, and Views of its firſt Preachers.

COMMENTARY.

CHAP. II. 1 Your faith in the goſpel is well founded, *for* this ſecond reaſon: *Yourſelves know, brethren, our entrance among you; that it was not* by telling you *falſe* ſtories, which we ourſelves did not believe. We firmly believed all the things we preached.

2 *For, notwithſtanding we had, before* our entrance, *ſuffered, and were ſhamefully handled at Philippi*, being dragged before the magiſtrates, ſcourged, and put in the ſtocks, *as ye know, we were bold, through* the aſſiſtance of *our God, to preach to you* of Theſſalonica, *the*

New Translation.

CHAP. II. 1 For yourſelves know, brethren, our *entrance* (πρ૭, 293.) *among* you, that it was not *falſe.* [1]

2 (Αλλα και, 78. 211.) *For although we had before ſuffered*, and were ſhamefully *handled* [1] as ye know, at Philippi, we were bold [2] *thro'*

Ver. 1. *That it was not falſe;* οτι ȣ κενη γεγονεν. Here κενη, ſignifies *falſe:* for the word is uſed in that ſenſe, 1 Cor. xv. 14. *If Chriſt hath not been raiſed*, κενον, *falſe, certainly, is our preaching*, and κενη, *falſe alſo is your faith.* Ver. 15. *We are found falſe witneſſes.*—Epheſ. v. 6. *Let no man deceive you*, κενοις λογοις, *with falſe ſpeeches.*—The prophet Jeremiah ſpeaking of idols, ſays, chap. x. 8. *The ſtock is a doctrine of vanities*, that is *of falſehoods.* See Exod v. 9.—Properly, κεν૭ ſignifies an *empty* perſon or thing; conſequently, *a thing deſtitute of truth.* The apoſtle's meaning is, that his entrance among the Theſſalonians, was not the entrance of a deceiver, who, with a view to draw money from his hearers, or to acquire power, or to live in pleaſure among them, told them ſtories which he himſelf knew to be falſe. To this interpretation, the reaſon aſſigned in the following verſe agrees; his ſufferings for the goſpel being the ſtrongeſt proof that he himſelf believed it; whereas, of his not having preached in vain to the Theſſalonians, his ſufferings were no proof. Beſides, if the apoſtle had meant to ſay, that his entrance was not *in vain*, the expreſſion would have been, εις κενον, as in Philip. ii. 16. 1 Theſſ. iii. 5.—The interpretation which Oecumenius gives of this paſſage is: *Non fabulæ, non mendacia, non nugæ fuerunt noſtræ predicationes.*

Ver. 2.—1. *Shamefully handled.* Scourging with rods was a puniſhment ſo ignominious, that the Porcian law forbade it to be inflicted on any Roman citizen.

2. *We were bold through our God.* Επαρρησιασαμεθα: This word ſignifies ſometimes to *ſpeak plainly*, and without ambiguity; ſometimes to *ſpeak publicly*, before multitudes; ſometimes to *ſpeak boldly*, from a full perſuaſion of the truth of what is ſpoken, and from a confidence of being ſupported in it. The word ſeems to be uſed in all theſe ſenſes here: for when the apoſtle

our God, to ſpeak *to* you the goſpel of God [3] *amidſt a great combat.* [4]

ſame *goſpel of God, amidſt a great combat* with the unbelieving Jews, who raiſed a violent perſecution againſt us, in your city. Acts xvii. 1.—9.

3 (Γαρ, 91.) *Beſides,* our exhortation, WAS not (εκ πλανης) *from error,* [1] nor (εξ ακαθαρσιας) *from impurity,* nor (εν δολω) *with* guile.

3 *Beſides, our preaching did not proceed from an erroneous perſuaſion* groundleſsly entertained by us, but from a conviction, founded on the cleareſt evidence. *Neither* did it proceed *from impure, carnal motives, nor* was it contrived *with guile,* to deceive you.

4 But as we were *approved of God, to be entruſted* with the goſpel, *ſo* we ſpeak, not as pleaſing men, but God, *who* trieth our hearts.

4 *But, as perſons approved of God to be entruſted with* the preaching of *the goſpel, ſo we preach, not as pleaſing men,* after the manner of impoſtors, *but* as pleaſing *God, who ſearcheth our hearts.* What ſtronger proof can be deſired, of our not preaching with guile?

5 For neither at any time, *came we with flattering ſpeech,* as ye know, *neither with a cloak OVER* covetouſneſs, [1] God IS witneſs.

5 To you we did not ſpeak as impoſtors do: *For neither at any time did we accoſt you with flattering ſpeeches, as ye* yourſelves *know;* neither did we make hypocritical pretenſions to piety and diſintereſtedneſs, *as a cloak to cover covetous deſigns:* of this, *God is witneſs.*

apoſtle came to Theſſalonica, he ſpake plainly, *that the Chriſt muſt needs ſuffer, and riſe again from the dead, and that Jeſus, whom he preached, was the Chriſt,* Acts xvii. 3. He ſpake theſe things publicly, in the ſynagogue of the Jews, three different ſabbaths, ver. 2. And though he knew they were extremely offenſive to the Jews, he ſpake them boldly, in the perſuaſion that they were true, and in the aſſurance that God would protect him. So that neither the rememberance of his paſt ſufferings, nor the feeling of thoſe which were come upon him, hindered him from ſpeaking plainly, publicly, and boldly, in Theſſalonica, the things which concerned the Lord Jeſus.

3. *The goſpel of God.* The word *God,* is elegantly repeated, to inſinuate, that the apoſtle's boldneſs aroſe from his certain knowledge, that the goſpel which he preached, was the goſpel of God.

4. *Amidſt a great combat.* The apoſtle inſiſts, with particular earneſtneſs, on the perſecutions which he and his fellow-labourers had ſuffered for preaching the goſpel; becauſe impoſtors, who are conſcious that the things they tell are falſe, never expoſe themſelves to continued ſufferings, and to death, for ſuch things.

Ver. 3. *Beſides, our exhortation was not from error.* In this and what follows, the apoſtle delineates his own character, and the character of his aſſiſtants, as teachers, on purpoſe to make the Theſſalonians ſenſible, that they had nothing in common with impoſtors, who are always found to uſe the mean vicious practices, which the Chriſtian teachers in this paſſage diſclaimed.

Ver. 5. *Neither with a cloak over covetouſneſs.* Flattery and covetouſneſs were vices, to which the teachers of philoſophy in ancient times, were remarkably addicted. In truth, theſe vices, more or leſs, enter into the character of all impoſtors, who, as the apoſtle obſerves, Rom. xv. 18. *By good words, and bleſſings, deceive the hearts of the ſimple.*—Πλεονεξια, *covetouſneſs,* has various ſignifications in ſcripture, See Epheſ. iv. 19. note 2. Here it may ſignify *bad deſign* in general. I have ſupplied the word *over,* becauſe neither covetouſneſs, nor bad deſign, is ever uſed as a cloak to cover any thing; but they need a cloak to cover, or conceal themſelves. The apoſtle appealed to the Theſſalonians, for his not uſing flattering ſpeeches, becauſe that was an outward matter, of which they could judge; but he appealed to God, for his being free from covetouſneſs, becauſe it was a ſecret of the heart, which God only knew. Here, therefore, is great propriety of ſentiment.

6 Instead of acquiring power, or riches, by preaching, *we sought not from men honour, neither from you, nor from others, though we could have used authority, as Christ's messengers*, for constraining you to obey and maintain us, 1 Cor. ix. 4.

6 *Neither* sought we *from* men (δοξαν) *honour*, [1] *neither from you, nor from* others, [2] *though we could have used authority* [3] as *Christ's messengers.*

7 Instead of oppressing you, *we behaved with gentleness among you*: *Even as a nursing mother cherishes her own* sucking *children*, warming them in her bosom, and feeding them with her milk.

7 But we were gentle among you. Even as a nurse[1] cherishes [2] her *own* children,

8 *So taking affectionate care of you*, instead of making a prey of you, *we were well pleased to impart to you*, without any reward, *not only the gospel of God, but also our own lives*, if it could have been of service to you, *because ye were become dear to us*, on account of your faith.

8 So *taking affectionate care* of you, [1] we were *well pleased to impart to* you, *not only* the gospel of God, but also our own *lives*, [2] because ye were *become* dear *to* us.

9 Instead of making gain of the gospel, *Ye remember, brethren, our* bodily *labour and toil*, when with you; *for night and day we wrought* for our own maintenance, *in order not to overload any of you, while we preached to you the gospel of God:* so that our preaching to you did not proceed from any corrupt motive.

9 (Γαρ, 91.) *Besides*, ye remember, brethren, our labour and *toil; for night and day we wrought, in order not to overload* [1] *any of you*, WHEN we preached *to* you the gospel of God.

Ver. 6.—1. *Neither sought we from men, honour.* That δοξαν, *honour*, in this passage, signifies the *honour* of *obedience* and *maintenance*, as I have explained it in the commentary, I think probable from the context.

2. *Neither from you, nor from others.* The apostle, while he preached in Thessalonica, received money twice from the Philippians, Philip. iv. 16. But as he demanded neither mantenance nor hire, from them nor from others, what he says, in this passage is perfectly just. His usual manner every where was, to work for his own maintenance. And the Philippians seem to have been the only persons, from whom he received any gift for preaching the gospel, Philip. iv. 15.

3. *Though we could have used authority.* This translation is placed in the margin of our bibles, and is the proper translation of, εν βαρει ειναι. Theophylact, however, explains it by λαμβανειν και τρεφεσθαι.

Ver. 7.—1. *As a nurse.* Chandler observes, that τροφος here, denotes a mother who suckles her own children.

2. *Cherishes*, Θαλπη. Scapula says of the word θαλπω, Sunt qui propriè dici putent de gallina fovente ova, quum illis incubat; "that it signifies the action of a hen who warms her eggs "by brooding over them."

Ver. 8.—1. *So taking affectionate care of you.* Ἱμειρομενοι, as Blackwall (Sacr. Class. vol. i. p. 241.) observes, is a beautiful poetical word, which expresses the most warm and passionate desire. He adds, Well might the primitive persecutors, from this passage, and from the corresponding practice of the first and best professors of our religion, cry out, in admiration, *O how these Christians love one another!*

2. *But also our own lives.* Chandler observes, that the apostle here considers *the Thessalonians* as in the infancy of their conversion; *himself* as the tender mother who nursed them; the *gospel* as the milk with which he fed them: and his very *soul*, or life, as what he was willing to part with, for their preservation. Could the fondest mother carry her affection for her helpless infant farther? He adds, Nothing can exceed the elegance, the strength, and the moving affection, of this description! a man must have no bowels, who does not find them moved by so fine, so lively, and warm a scene.

Ver. 9. *Night and day we wrought, in order not to overload.* Επιβαρησαι. The apostle often appealed

10 Ye ARE witneſſes, and God ALSO, how holily, and *righteouſly*, and unblameably, *we lived with you who* believe.

10 Next, our preaching was not the effect of error, adopted from vicious inclinations; for *ye are witneſſes, and God alſo, how chaſtely, and righteouſly, and unblameably, we lived with you who believe.* Whereas perſons deceived through corrupt affections, always ſhew it by ſome bad practice.

11 As *alſo*, ye know, how WE ADDRESSED *every one of you*, as a father *his own* children, [1] *exhorting and comforting you*,

11 *As alſo*, our preaching did not proceed from error occaſioned by enthuſiaſm; for *ye know how we addreſſed every one of you, as a father his own children, exhorting and comforting you,* under the perſecutions ye were ſuffering.

12 *And teſtifying that ye ſhould* walk worthy of God, who hath called you *into his own* kingdom and glory. [1]

12 *And teſtifying, that ye ſhould behave, ſuitably to the character*, not of the gods whom ye formerly worſhipped, *but of* the *God* whom ye now ſerve, *who hath called you into his own glorious kingdom* on earth.

13 *On* this *account* alſo, *we give thanks to* God without ceaſing, *that* (παραλαβοντες λογον ακοης) when ye received *the preached word of God from us, ye embraced not* the word of men, but as it is in truth, the word of God, *which alſo* worketh effectually in you who believe.

13 Theſe things, concerning ourſelves, and concerning our views, being well known to you, fully convinced you of our miſſion from God: wherefore, *on this account alſo, we give thanks to God without ceaſing, that when ye received from us, the word which God hath appointed to be preached,* (δεξασθε, chap. i. 6.) *ye embraced not a doctrine framed by men, but as it is in truth, the doctrine of God; which alſo worketh effectually in you who believe,* by producing in you the greateſt attachment to the goſpel, and fortitude in ſuffering for it.

appealed to this proof of his diſintereſtedneſs, in preaching the goſpel; ſee Acts xx. 34. 1 Cor. iv. 12. 2 Theſſ. iii. 8. Beſides, we have his working with his own hands, while he preached in Corinth, recorded, Acts xviii. 3. In preaching the goſpel, St Paul had no view, but to promote the glory of God, and the ſalvation of men.

1 Ver. 11. *As a father his own children.* The apoſtle, ver. 7. had compared the gentleneſs with which he behaved towards the Theſſalonians, to the tenderneſs of a nurſing mother towards her ſucking children. Here he compares the affection and earneſtneſs, with which he recommended holineſs to them, to the affection and earneſtneſs of a pious father, who exhorts his own children.

Ver. 12. *Who hath called you into his own kingdom and glory.* This is an Hebraiſm, for *glorious kingdom*, Eſſ. iv. 19. conſequently, the apoſtle ſpeaks ſimply, of the admiſſion of the Theſſalonians into the goſpel diſpenſation. See 2 Theſſ. i. 5. note 2. The glory of the ancient kingdom of God, the Moſaic diſpenſation, was all outward and viſible; conſiſting in the magnificence of the temple and temple worſhip, and in the viſible ſymbol of the divine preſence, which reſided between the cherubim in the moſt holy place, and gave reſponſes, when conſulted, concerning affairs of ſtate. But the glory of the goſpel kingdom is wholly inward, conſiſting in the ſpiritual gifts ſhed down abundantly on believers, and in the graces of faith, hope, charity, temperance, humility, &c. produced in them by the operation of the Spirit.— Others explain, *kingdom and glory*, disjunctively: by *kingdom*, underſtanding the heavenly country, and by *glory*, the happineſs of that country.

Ver. 13. *The preached word of God.* Λογον ακοης τȣ Θεȣ, literally ſignifies, *the word of the hearing of God*: the word which God hath appointed to be heard, through our preaching. Accordingly, λογον ακοης, Heb. iv. 2. is rendered, by our tranſlators, *the word preached.* Dr Chandler, however, thinks the clauſe ſhould be rendered, *the word of the report concerning*

 God:

Answer to the objection against the truth of the christian miracles, taken from the unbelief of the Jews in Judea, and their persecuting Jesus and his disciples.

14 Your attachment to the gospel, ye shewed by the sufferings which ye endured. *For ye, brethren, became imitators of the churches of God, which are in Judea in Christ Jesus*; (ch. I. 1 n. 2.) *because ye also have suffered like things from your own countrymen:* ye have been calumniated by them as atheists, ye have been imprisoned by them as malefactors, and spoiled of your goods: *even as they have* suffered *from the Jews.*

14 For ye, brethren, became *imitators* of the churches of God, which *are in Judea* in Christ Jesus, *because* ye also have suffered like things *from* your own countrymen, even as they HAVE *from* the Jews,

15 The killing of Jesus by the Jews, and their persecuting his apostles, are objected as proofs of the falsity of Christ's miracles and doctrine. But if *the Jews killed the Lord Jesus*, they killed *also their own prophets, and have bitterly persecuted us,* fancying they please God; *but do not please God, and are enemies to all men.*

15 Who both killed the Lord Jesus, and their own prophets,[1] and have *greatly* persecuted us, and *do not please* God, and are contrary to all men;[2]

16 *Hindering us to preach to the Gentiles that they may be saved; so that* instead of pleasing God, *the Jews are filling up* the measure of *their iniquities always; but the wrath of God is coming upon them at*

16 *Hindering* us (κωλυοντων, 55.) to *preach* to the gentiles that they *may* be saved;[1] *so that they* fill up

God: supposing it to be an allusion to Isaiah liii. 1. *Who hath believed* (τῃ ακοῃ ἡμων) *our report?*

Ver. 15.—1. *Who both killed the Lord Jesus, and their own prophets.* The expression, *their own prophets*, is emphatical; and denotes, that the Jews acknowledged the prophets whom they killed, to be prophets really sent of God.—So remarkable were the Jews for persecuting the prophets, that Stephen challenged the council to show so much as one prophet, whom their fathers had not persecuted, Acts vii. 52. *Which of the prophets have not your fathers persecuted?*

2. *And are contrary to all men.* The hatred which the Jews bare to all the heathens, without exception, was taken notice of by Tacitus, and Juvenal, and even by Josephus. This hatred was directly contrary to the law of Moses, which in the strongest terms recommended humanity to strangers. It arose, it seems, from the Jews not understanding rightly the intention of the precepts of their law, which were given to prevent them from having familiar intercourse with idolaters, lest they might have been tempted to imitate them in their practices.—In the more early times, of their republic, the Jews did not entertain that extreme aversion to the heathens, for which their posterity afterwards were so remarkable. But, by their intercourse with their heathen neighbours, having often declined to idolatry, and being severely punished for that sin, they began, on their return from the Babylonish captivity, to conceive an aversion to the heathens; which was increased by the persecutions which the Greek princes, Alexander's successors, carried on against them, for the purpose of abolishing their law, and introducing idolatry into Judea; fancying, perhaps, that uniformity in religion among their subjects, was necessary to the support of their government. From that time forth, the Jews, looking on all the heathens without exception as their enemies, obstinately refused to do them the smallest office of humanity; and discovered such a rooted malevolence towards them, that they were hated and despised by the heathens in their turn. The apostle, therefore, in this passage, gave the true character of the Jews in later times, when he said of them, that they did not please God, and were contrary to all men.

Ver. 16.—1. *Hindering us to preach to the gentiles that they may be saved.* The apostle and his assistants preached to the gentiles, that to their salvation, faith, and not obedience to the

their *iniquities always. But* the *wrath* OF GOD *is coming* upon them [2] *at length.* [3]

length, whereby God's difpleafure with them for their treatment of us, will be made evident to all.

17 (Ἡμεις δε) *Now* we, brethren, being *feparated* from you [1] *during the time of an hour,* [2] IN prefence, not in heart, the more abundantly endeavoured, with great defire, to fee your face.

17 Our fleeing to Berœa, is objected as a proof of our being impoftors. But we did not flee with a refolution not to return. On the contrary, *we, brethren, being feparated from you for a fhort time, in perfon* only, *not in affection, the more earneftly,* on that account, *endeavoured with great defire,* all the time we remained in Berœa, *to fee your face* again.

18 *Therefore,* we would have come unto you, (even I Paul [1]) once and again, (και, 205.) but Satan [2] hindered us.

18 *Therefore we would have returned to you, (even I, Paul,) once and again; but Satan,* by bringing the Jews from Theffalonica to Berœa to ftir up the people, *hindered me,* and obliged me to flee to Athens.

the law of Mofes, was neceffary. But this doctrine enraging the unbelieving Jews, they endeavoured to hinder its progrefs, by perfecuting thofe who preached it.

2. *But the wrath of God is coming upon them.* Εφθασε, *hath come.* But the paft time is here put for the prefent, as is plain from this, that the wrath of God had not yet fallen on the Jewifh nation. The apoftle fpeaks of their punifhment as at hand, being taught it, either by Chrift's prediction, or by a particular revelation made to himfelf. It may not be improper to obferve, that in the rejection and deftruction of the Jewifh nation for killing Chrift, and oppofing his gofpel, we have an example and proof of the manner in which all obftinate oppofition to the gofpel will end.

3. *At length.* So εις τελος, ufed adverbially, fignifies. See Stephen's Thefaurus. The ancient commentators, by this phrafe, underftood a long duration; fo that, according to them, the apoftle meant to fay, The wrath of God is coming on the Jews, not for thirty, or forty, or feventy years, but for many generations. The verfion which our tranflators have given of this phrafe, namely, *to the uttermoft,* is improper. For, though the calamities brought on the Jews by the Romans were very great, they did not utterly deftroy them. According to God's promife, that he never would make a full end of the Jews, a remnant of them was left; and in the pofterity of that remnant, now multiplied to a great number, the promifes concerning the converfion and reftoration of Ifrael, will be fulfilled.

Ver. 17.—1. *Being feparated from you.* Αποϱφανισθεντες, is commonly applied to children who are deprived of their parents. Here it is applied to parents who are deprived of their children: in which fenfe Chandler fays it is ufed by Euripides.

2. *During the time of an hour.* Προς καιρον ωϱας, during a fhort time: So the phrafe fignifies, 2 Cor. vii. 8. Gal. ii. 5. Horace likewife ufes the phrafe in the fame fenfe: *horæ momento, cita mors venit, aut victoria læta.* The apoftle means, that when he fled from Theffalonica to Berœa, he propofed to be abfent only a few days, till the rage of the Jews was abated; after which he intended to return. Accordingly he tells them, he, the more earneftly on that account, endeavoured to return, and actually made two attempts for that purpofe. But the coming of the Jews from Theffalonica, to ftir up the people in Berœa againft them, fruftrated his defign, and obliged him to leave Macedonia.

Ver. 18.—1. *I Paul.* This parenthefis fhews, that what follows is to be underftood of Paul alone, though he continues to ufe the plural form of expreffion. Wherefore, in other paffages, where he ufes the plural number, he may be fpeaking of himfelf only.

2. *Satan hindred us.* Becaufe the devil employs himfelf continually, in obftructing the good purpofes and actions of mankind, he hath the name of *Satan,* or *adverfary,* given him by way of eminence. And they who affift him in his malicious attempts, fuch as falfe apoftles and teachers, are called *minifters of Satan,* 2 Cor. xi. 15. The perfecution raifed againft the apoftle in Berœa, by the Jews from Theffalonica, is here afcribed to Satan, to teach us, that perfecution for confcience is the genuine work of the devil.—Perhaps the apoftle forefaw, that

19 These things ye may believe: *For what is* the source of *my hope and joy, or* what will be the cause of that *crown, of which I shall boast*, in heaven? The conversion of mankind surely. And *will not ye also* be my crown, when I stand *before our Lord Jesus Christ at his coming!*

19 For what is our hope, or joy, or crown of *glorying?* [1] ARE not *ye also* in the presence of our Lord Jesus Christ (εν, 173.) at his coming?

20 *Ye indeed will be my glory and joy* in that day. Wherefore, neither consciousness of fraud, nor want of fortitude hindered my return; but I wished to live, that by perfecting your faith, I might increase my reward.

20 (Ὑμεις γαρ, 94.) *Ye indeed* [1] are our glory and joy.

that if he returned to Thessalonica, while the rage of the Jews continued, or even if he remained in Berœa, they would certainly have put him to death, in some tumult. Wherefore, that he might have a farther opportunity of perfecting the faith of the Thessalonians, and of converting the rest of the gentiles, who were to be his crown of glorying, he saved his life by fleeing, first from Thessalonica, and next from Berœa.

Ver. 19. *Or crown of glorying? Are not ye also*, &c. So Theophylact translates και.—In this passage, the apostle compares the return of Christ to heaven, after the judgment, to the solemnity of a triumph, in which the apostle himself is to appear crowned, in token of his victory over the false religions of the world, and over the abettors of these religions; and attended by his converts, who are in that manner to honour him as their spiritual father.—Or the allusion may be, to the solemnity with which the ancient games were concluded; for then the judges crowned the victors, with the crown proper to each game, amidst the multitude who had assembled to see the contests. Jesus Christ, the judge of the world, will at his coming crown his apostle, in presence of the assembled universe. And because his converts are the cause of his being thus crowned, they are, by a beautiful figure of speech, called *His crown of glorying*.—That some peculiar honour or reward, will be conferred on them who have been instrumental in the conversion of sinners, is evident from Dan. xii. 3.

Ver. 20. Ὑμεις γαρ. *Ye indeed are our glory and joy.* This is one of many instances, wherein γαρ, is used affirmatively; for in the causal signification, it would turn the verse into an absurdity, by making it a reason for what goes before, while it is only a bare repetition of the same sentiment. Whereas translated affirmatively, though it be a repetition, it is added with great elegance, to enforce the answer to the question in ver. 19.

The manner in which the apostle speaks of the Thessalonians in this passage, shews that he expected to know his converts at the day of judgment. If so, we may hope to know our relations and friends then. And, as there is no reason to think, that in the future life we shall lose those natural and social affections, which constitute so great a part of our present enjoyment, may we not expect that these affections, purified from every thing animal and terrestrial, will be a source of our happiness in that life likewise? It must be remembered, however, that in the other world, we shall love one another, not so much on account of the relation and friendship which formerly subsisted between us, as on account of the knowledge and virtue which we possess. For among rational beings, whose affections will all be suited to the high state of moral and intellectual perfection, to which they shall be raised, the most endearing relations and warmest friendships, will be those which are founded on excellence of character. What a powerful consideration this, to excite us to cultivate in our relations and friends, the noble and lasting qualities of knowledge and virtue, which will prove such a source of happiness to them, and to us, through the endless ages of eternity!

C H A P. III.

View and Illustration of the Subjects contained in this Chapter.

Objection 3. BY the reasoning in the beginning of this chapter it appears, that the learned Greeks took occasion from the sufferings of the Christian preachers, to raise a third and very plausible objection, against the miracles which they wrought in confirmation of the gospel. Said the philosophers, if these men really possess miraculous powers, why do they flee from their enemies, and not rather work miracles for their own preservation; which, at the same time, would convince the most obstinate, that they are sent of God? The behaviour of these pretended missionaries from God, who, instead of restraining their enemies by their miraculous power, flee from them in a frightened clandestine manner, is a clear proof that their miracles are nothing but impositions on the senses of mankind. The reader will recollect, that this very argument was used for discrediting our Lord's miracles, Matt. xxvii. 41. *Also the chief priests, with the scribes and elders, said, He saved others, himself he cannot save. If he be the King of Israel, let him come down from the cross, and we will believe him.* This objection being much insisted on by the philosophers, some of the Thessalonian brethren who came to Berœa, informed Timothy thereof, who, when he followed the apostle to Athens, no doubt, related the matter to him. Now, this being a natural objection, the apostle was greatly distressed, that he had it not in his power to return to Thessalonica, to shew the falsity of it. *Wherefore, when he could no longer bear his anxiety, he determined to remain at Athens alone*, ver. 1.—*And sent Timothy to establish the brethren, and to exhort them concerning their faith*, ver. 2.—by telling them, *that no man should be moved by these afflictions:* he meant the afflictions which had befallen him, and his sudden flight from Thessalonica and Berœa; as is plain from what follows; *for yourselves know that we were appointed to this:* we apostles were appointed to suffer, and were not allowed to deliver ourselves from persecution by miracle, ver. 3.—This the Thessalonians knew. For Paul had told them, when Christ made him an apostle, *he appointed him to suffer* for his name; that all men might have a clear proof, of his being himself fully persuaded of the things which he preached. The power of miracles, therefore, was not bestowed upon the apostles, that they might deliver themselves from persecution.

 They

They were to prove the truth of the gofpel, by their fufferings, as well as by their miracles. Befides Paul *having foretold the* very *perfecution which befel him* in Theffalonica, his fudden flight could not be imputed to fear occafioned by any unforefeen evil, but to Chrift's injunction to his apoftles, when perfecuted in one city, to flee into another. Upon the whole, the apoftle's fleeing from Theffalonica and Berœa, was no proof of the falfenefs of his miracles, as his enemies contended; neither was it inconfiftent with his character as a miffionary from God, ver. 4.

Objection 4. A fourth objection was levelled, by the philofophers, againft Paul in particular. They affirmed, that notwithftanding all his fair fpeeches to the Theffalonians, he did not really love them. For, he had left them to bear the perfecution by themfelves, without giving them any affiftance, either by his exhortations or his example. And from this they inferred, that he was an hypocrite, who had deceived them with profeffions of a love, which had no place in his heart. In anfwer, the apoftle told the Theffalonians, that they might know how tenderly he loved them, from the following circumftances: That not knowing what impreffion the arguments of the fophifts might make upon them, his anxiety for their perfeverance in the faith was extreme; and that *he fent Timothy* to them from Athens, for this purpofe alfo, *that he might know their faith*, ver. 5.—Farther he told them, that being informed by Timothy of their firm adherence to the gofpel, and *of their entertaining a moft affectionate remembrance of him* their fpiritual father, *at all times: and that they as earneftly defired to fee him, as he to fee them*, ver. 6.—the good news had given him the greateft confolation, in all his afflictions, ver. 7.—becaufe their *ftanding firm in the Lord*, was life to him, ver. 8.—Wherefore, he could not be enough thankful to God, for all the joy which he felt on account of their ftedfaftnefs, ver. 9.—And having the greateft concern for their welfare, *his daily prayer* to God *was, that he might be allowed to vifit them, in order to fupply the deficiencies of their faith*, by giving them more complete views, both of the doctrines and of the evidences of the gofpel, ver. 10.—Withal he prayed, *that God and Chrift would remove every obftacle*, which might hinder his profperous journey to them, ver. 11.—And, ftill farther to convince them how tenderly he loved them, he fupplicated Chrift in particular, to make them *abound, as much in love to one another, and to all* men, *as he abounded in love towards them*, ver. 12.—*That their hearts might be eftablifhed unblameable in holinefs*, and be found fo, *at the coming of Chrift to* judgment, ver. 13.—Sentiments and affections of this kind never were found in the breaft of any impoftor. And therefore, the apoftle's tender feelings, thus warmly expreffed, the fincerity of which the Theffalonians could not call in queftion, when they confidered his known veracity, as well as all the other circum-

 ftances

ſtances mentioned in this earneſt apology, might well convince them, that the calumnies, whereby the enemies of the goſpel endeavoured to diſcredit him as a miſſionary from God, were without foundation.

Anſwer to the Objection urged againſt the Preachers of the goſpel, for not delivering themſelves from Perſecution, by their miraculous Powers.

NEW TRANSLATION.

CHAP. III. 1 Wherefore no longer (ϛεγοντες) *bearing our anxiety*, [1] *we were well pleaſed* to be left at Athens alone, [2]

2 And ſent *Timothy*, our brother, and *a* miniſter of God, and our fellow-labourer [1] in the goſpel of Chriſt, to *eſtabliſh* you, and to *exhort* you concerning your faith;

3 That no *one* ſhould be moved [1] by theſe afflictions; for yourſelves know, that we are appointed *thereto*. [2] (Acts ix. 16.)

COMMENTARY.

CHAP. III. 1 In Athens Timothy informed me, that the unbelievers urged my fleeing from Theſſalonica, as a proof of my being deſtitute of miraculous powers; and the argument being ſpecious, I was afraid it might make an impreſſion on you. *Wherefore, no longer bearing my anxiety* on that account, *I was well pleaſed to be left in Athens*, *without any aſſiſtant.*

2 *And ſent Timothy, our brother, who has devoted himſelf to ſerve God, and* who was *our fellow-labourer in the goſpel of Chriſt* among you, *to eſtabliſh you* in the profeſſion of the goſpel, *and to exhort you concerning* the foundations of *your faith.*

3 One of the topics, I deſired him to inſiſt on, was, *That none of you ſhould be moved by theſe afflictions*, which *befel us*. *For yourſelves know, that* when Chriſt made me his apoſtle, *I was appointed to ſuffer perſecution*, to ſhew my perſuaſion of the things which I preached.

Ver. 1.—1. *No longer bearing our anxiety.* Στεγοντες, literally ſignifies *bearing* or *carrying*, but never *forbearing*, the ſenſe affixed to it by our tranſlators. I have ſupplied the word *anxiety*, becauſe from the following verſe it appears, that the apoſtle was at this time in great diſtreſs, leſt the Theſſalonians ſhould have been moved from the faith of the goſpel, by the falſe arguments of the unbelievers.

2. *Left at Athens alone.* Though Timothy and Silas were ordered to follow the apoſtle from Berœa to Athens, Acts xvii. 15. only Timothy came to him there, Acts xviii. 1. 5. It is plain, therefore, that when Timothy left Athens, the apoſtle remained in that city alone; which was a very trying ſituation, as he expected great oppoſition from the Athenian philoſophers.

Ver. 2. *Our fellow labourer in the goſpel.*—Acts xvii. 14. Timothy is ſaid to have remained with Silas in Berœa, after Paul's departure. He had probably been with the apoſtle at Theſſalonica, and had aſſiſted him in converting the Theſſalonians: which I think is inſinuated in the expreſſion, *our fellow-labourer in the goſpel.*

Ver. 3.—1. *That no one ſhould be moved by theſe afflictions.* Σαινεσθαι, denotes the motion which dogs make with their tails, either from joy or fear.—The Theſſalonians were not, on account of the afflictions which had befallen the apoſtle, to be moved from the profeſſion of the goſpel, through fear of his being an impoſtor, becauſe he had not reſtrained his enemies by his miraculous power; but had fled firſt to Berœa, and then to Athens.

2. *For yourſelves know, that we are appointed thereto.* Our Lord expreſsly forewarned his apoſtles, that they were to be perſecuted to death, and that whoever killed them, ſhould think he did God ſervice. Moreover, when he called Paul to be an apoſtle, he ſhewed him *how*

4 *For even when we were with you, we foretold you, that we were to be afflicted* in your city; *as also happened, as ye know.* And we fled, because Christ commanded us, when persecuted in one city, to flee into another. So that we are not allowed to exercise our miraculous powers, for saving ourselves from persecution.

4 For *even* when we were with you, we *foretold you* that we *were to be afflicted, as also happened* (και, 209.) *as* ye know.

Answer to the Objection raised against Paul in particular, on account of his not loving the Thessalonians.

5 *For this reason also, no longer bearing my anxiety on your account, I sent* Timothy *to know your faith:* fearing *lest, by the calumnies propagated concerning me* as having no real affection for you, *the devil may have tempted you* to think me an impostor, who in preaching to you, had my own interest only in view, *and so my labour* in converting you *have become fruitless.*

6 *But now, when Timothy returned to us from you, and gave us the good news of your* perseverance in the *faith, and* of your *love* to Christ, and to all the brethren in Macedonia (chap. iv. 10.); *and that ye cherish the most affectionate remembrance of me at all times,* as your spiritual father, *and that ye are as earnestly desirous to see me as I am to see you.*

7 *By this, brethren, I was comforted concerning you,*

5 For this *reason also, no longer bearing* MY ANXIETY, I sent to know your faith, lest by some means the tempter[1] *may* have tempted[2] you, and our labour *have become* in vain.

6 But now when *Timothy* came *to us from you,* and *gave* us *the good news* of your faith and *love,* and that ye have good remembrance of us *at all times,*[1] *ardently desiring* to see us, *even as* we also TO SEE you.

7 *By this,* brethren, we were comforted[1] *concerning*

great things he must suffer for his name's sake, Acts ix. 16. All the apostles, therefore, and Paul more especially, expected to be persecuted. And because the inference, which his enemies drew from his not having delivered himself from persecution by miracles, namely, that he did not possess the miraculous powers to which he pretended, was both obvious and plausible, he took care (as is plain from ver. 3.) to let his disciples in every place know, that he was ordered by his Master to suffer for the gospel, and that his suffering for it, was as necessary a part of the proof of its divine original, as his working miracles.

Ver. 5.—1. *Lest by some means the tempter.* These means I have mentioned in the commentary.—*The tempter*: Ὁ πειραζων, the participle, is put for ὁ πειραστης, the verbal noun, as Beza rightly observes.

2. *May have tempted;* that is, *may have succeeded in tempting:* the cause being here put for the effect.

Ver. 6. *And that ye have good remembrance of us at all times.* The apostle, no doubt, means their remembering him with respect, as a teacher sent from God; and with gratitude, as one who had given them the knowledge of the true God, and of eternal life. These things are the best foundations of a respectful, grateful remembrance; for, as Dr Chandler observes, the persons who are converted by the labours of the faithful ministers of Christ, owe to their spiritual fathers, their own souls; which is an obligation that will not be soon, or easily forgotten. It were therefore to be wished, that such motives of affection, at least to the office and services of the ministers of the gospel, were more constantly and generally recollected by their hearers.

Ver. 7.—1. *By this, brethren, we were comforted.* Παρεκληθημεν. This being the first aorist of the indicative passive, there is no occasion to change it into παρακεκληθημεθα, as some critics propose.

you, in all our affliction and *necessity*, [2] *EVEN* by your faith.

in all my afflictions and straits, even by the good news of *your* perseverance in the *faith*. See ver. 8.

8 (Οτι) For now we live,[1] (εαν, 124.) *when* ye stand *firm* in the Lord.

8 *Because*, though in great distress before, *I now live*, being filled with joy, *when ye stand firm in the profession of the gospel.*

9 (Γαρ, 98.) *But* what *thanksgiving* can we *return* to God *concerning* you, for all the joy [1] *with which we rejoice through you in the presence* [2] *of* our God?

9 I am made so happy by your perseverance, that *I think it impossible sufficiently to thank God concerning you, for all the joy with which I now rejoice through you in the presence of God*, who knows the truth of what I say.

10 Night and day *we most exceedingly request to* see your face, and *to supply* [1] *the deficiencies of* your faith.

10 *Evening and morning*, my thanksgivings are accompanied with the *most earnest requests*, that God would permit me *to see you*, that I may *supply what is wanting in your faith*, by explaining to you more particularly the foundations, and practical tendency of your faith.

11 Now *may* God himself, *even* our Father, and our Lord Jesus Christ, [1] *make*

11 *Now may God himself, even our Father, and our Lord Jesus Christ*, by whom the affairs of the world

2. *Concerning you, in all our affliction and necessity.* Αναγκη, signifies a *necessity* or *pressure* of any kind, but especially that which is occasioned by poverty. This kind of *necessity*, the apostle endured now in Corinth, as in other places, particularly in Thessalonica, where he wrought with his hands for his own maintenance, and even for the maintenance of his assistants, Acts xx. 34.—The afflictions of which he here speaks, were the persecutions which, in a lesser or greater degree, he suffered from the unbelieving Jews and gentiles, in every place where he preached the gospel. The apostle's generosity, in bearing all manner of afflictions and straits for the advantage of others with patience, and his rejoicing in them, is truly noble, and worthy of the highest admiration.

Ver. 8. *For now we live, when ye stand firm in the Lord.* The apostle would not have thought life worth the having, if his disciples had not persevered in the faith. But having heard of their stedfastness, all sense of his misery was gone, and joy had taken full possession of his soul: he really lived. In like manner, faithful ministers of the gospel, after the apostle's example, have no higher joy, than when they find their wishes, their prayers, and their labours, effectual for the conversion of their people, and for their establishment in truth and virtue.

Ver. 9.—1. *For all the joy:* that is, *for the exceeding great joy.* Thus, James i. 2. *count it all joy: count it the greatest joy.* The apostle's joy arose, first from the conversion of the Thessalonians, and next from their steady perseverance in the faith and profession of the gospel, amidst great temptation and persecution.

2. *In the presence of our God.* Joy in the presence of God, signifies not a carnal or worldly joy, but a spiritual joy, such as God approves.

Ver. 10. *And to supply the deficiencies of your faith.* Καταρτισαι, sometimes signifies to reduce that which is out of joint; and having reduced it, to knit and strengthen it. Sometimes also it signifies to make a thing perfect, Heb. xiii. 21.; in which latter sense it seems to be used in this passage. For the apostle wished to give the Thessalonians more complete views, both of the doctrines and evidences of the gospel, and to impart to them spiritual gifts in greater plenty. Rom. i. 11.

Ver. 11.—1. *And our Lord Jesus Christ.* Prayers are likewise addressed to Jesus Christ, 2 Thess. ii. 16, 17. and iii. 5. Benson contends, that these prayers were addressed to Christ, as mediator, to whom God has given all power in heaven and on earth. Others are of opinion, that these prayers were addressed to him as God: for unless he is every where present, how can he hear the prayers, which are every where put up to him by his disciples?

 Make

are governed, *remove every obstacle that may hinder my prosperous journey to you.*

straight our way unto you.[2]

12 *And may the Lord* Jesus in whom ye have believed, *fill you, and make you overflow with love to one another, and to all* men; even to unbelievers, enemies, and persecutors, *after the manner that we also overflow with love to you.*

12 *And may* the Lord *fill you, and make you overflow with* love *to one another,*[1] *and to all, even as we also to* you;[2]

13 In order *that he may establish you unblameable in holiness before God*, who is *even the father* of us Gentiles, *at the coming of our Lord Jesus Christ* to judgment, (ch. v. 23.) *attended by all his holy angels*, who, with joy, will witness your acceptance and glorious reward.

13 *That* he may *establish* your hearts[1] unblameable in holiness before God[2] even our Father, at the coming of our Lord Jesus Christ, with all his *holy* ANGELS.[3]

2. *Make straight our way unto you.* This prayer is founded on the supposition, that the common events, on which the apostle's prosperous journey to the Thessalonians depended, were under the direction of Christ, as Lord. The apostle, I think, was heard in this prayer; for seeing, we are told, Acts xx. 2. that he gave the brethren in Macedonia *much exhortation*, we may believe he did not pass by the Thessalonians, whom he was so desirous to visit.

Ver. 12.—1. *And may the Lord fill you, and make you overflow with love to one another.* In this and the preceding verse, Christ is addressed by prayer; because, although all blessings come from God, as the original fountain, they are conveyed to us by Christ, to whom the Father hath delegated the power of bestowing every blessing, whether of nature, or of providence, or of grace. The apostle's example in praying fervently for his disciples, well deserves to be imitated by all the ministers of the gospel.

2. *And to all, even as we also to you.* Chandler's remark on this passage is excellent. The apostle loved the Thessalonians, as a father loves his children, and as a mother the infant at her breast, chap. ii. 7. This his great love to them, made him solicitous for their perseverance and salvation; so as to be willing to be persecuted, and to live in continual straits, chap. iii. 7.: and to lose his life, chap. ii. 8. if it could have contributed to their perseverance in the faith, and to their eternal happiness. Generous apostle! How like the Master he served! Well therefore might he propose his own love to them, as a pattern of their love to one another, and to all. What an excellent religion is the Christian, which enjoins such an universal benevolence, even towards enemies and persecutors, and which roots out of the mind every tendency to anger, envy, malice, and revenge!

Ver. 13.—1. *That he may establish your hearts.* The *heart* is here put for the whole person, by an usual figure of speech.

2. *Unblameable in holiness before God.* These are high expressions, when applied to sinful men; but through the grace of God, and the mediation of Jesus Christ, the frailties of the sincere will be pitied, and their sins forgiven. In short, they shall be treated by God, before whom they are to appear after the judgment, as if they had been always unblameable. They shall receive the reward due to a perfect righteousness.

3. *At the coming of Jesus Christ, with all his holy angels.* Ἁγιοις. We are told, Matt. xvi. 27. xxv. 31. 1 Thess. iv. 16. that the angels will attend Christ, when he comes to judgment. These are called Christ's ἁγιοι, *holy ones*, on account of their perfect purity. Deut. xxxiii. 2. Zech. xiv. 5. They are likewise called his *holy myriads*, Jude, ver. 14. It is of them, and not of the righteous, that the apostle here speaks; for the righteous will not appear till they are raised from the dead, so cannot come with Christ from heaven. On that awful day, all the righteous, after their resurrection, shall stand before the judgment seat of Christ. The wicked likewise shall be there as criminals. And even the evil angels, who are now reserved in chains of darkness to the judgment of that day, being brought thither, shall be sentenced to punishment. The design of Christ in coming to judgment, is to complete the kind design of his first appearance. Then he came to put mankind in the way of salvation. Now he will appear to bestow that salvation on the heirs thereof, by a solemn sentence pronounced in the hearing of the assembled universe. God grant that we may be among those, whom Christ's sentence shall establish unblameable in holiness, and who shall go with him into heaven.

C H A P. IV.

View and Illuſtration of the Precepts and Diſcoveries contained in this Chapter.

TO make all mankind ſenſible how worthy of God the Chriſtian religion is, St Paul and his aſſiſtants, in this chapter, appeal to the holy nature of the precepts of the goſpel, which they delivered to the Theſſalonians from the very firſt. In reckoning this appeal, a third argument in proof of the divine original of the goſpel, I think I am not miſtaken. Becauſe if the apoſtle's intention therein, had only been to animate the Theſſalonians to a converſation worthy of their Chriſtian profeſſion, there was no occaſion for his inſiſting ſo earneſtly, and ſo repeatedly, on his having formerly delivered all theſe precepts to them; but his enjoining them now, in the name of God and of Chriſt, would have been ſufficient.

To this account of the apoſtle's deſign, in calling the attention of the Theſſalonians to the precepts of the goſpel, I cannot think it any objection, that he has not, in ſo many words, declared it to be his deſign. In the eſſay on his ſtyle and manner of writing, we have taken notice, that it was not his cuſtom formally to declare the purpoſe, for which his arguments are introduced. That circumſtance he leaves his readers to gather, from the nature of the things which he writes. In the preſent caſe, therefore, ſeeing he appealed to the commandments which he had given them, in the name of the Lord Jeſus, the author of the goſpel, after putting them in mind of the miracles which he had wrought in their preſence, and of his own ſincerity, and diſintereſtedneſs in preaching the goſpel, can it be thought that he made ſuch an appeal in ſuch a diſcourſe, with any other view but to make all who ſhould read this letter, ſenſible that the goſpel being worthy of God, is truly of divine original?

Let us now ſee, how the apoſtle ſtates this argument. Firſt of all, he beſought and exhorted the Theſſalonians, by the Lord Jeſus, to abound in that holy manner of living, which he and his aſſiſtants had formerly aſſured them, was the way to pleaſe God, ver. 1.—Next he told them, they knew what commandments he had given them by order of the Lord Jeſus, ver. 2.—Then repeated ſome of theſe commandments; whereby it appears, that they were directed chiefly againſt thoſe abominable impurities, in which the heathens univerſally lived, and which many

many of them practiſed as worſhip acceptable to their idol gods. In particular, he had repreſented to them, that God willed their ſanctification, and their abſtaining from all the kinds of whoredom, ver. 3.—By declaring this to be the divine will, the apoſtle made the Theſſalonians ſenſible from the beginning, that the will of the true God was a very different will, from that of the gods whom they formerly ſerved, who willed their votaries to worſhip them with the groſſeſt acts of uncleanneſs and intemperance. He told them likewiſe, that God willed them to uſe their body in an holy and honourable manner, ver 4.—not *as a paſſive inſtrument of luſt, after the manner of the gentiles, who being ignorant of God*, committed theſe baſe actions in honour of their falſe deities, to whom they aſcribed the moſt immoral characters, ver 5.—Alſo it was the will of God, that no man ſhould injure his brother in reſpect of chaſtity, becauſe the Lord Jeſus will puniſh men for all ſuch wicked actions. This the apoſtle affirmed, he had formerly told and fully teſtified to them, ver. 6.—Beſides, they were to conſider, that God had not called them to be his votaries, for the purpoſe of gratifying any impure luſt, as the heathen gods were ſuppoſed to have called their votaries, but to a continued life of purity, ver. 7.—And therefore he aſſured them, that whoſoever deſpiſed his precepts concerning purity, *deſpiſed not men* only, *but God, who had given him his Holy Spirit*, and had inſpired him to deliver theſe precepts in his name, ver. 8.—By ending his appeal to the commandments, which he had delivered to the Theſſalonians from the beginning, with this ſolemn declaration, the apoſtle hath directly affirmed, that all the precepts of the goſpel are the precepts of God, and every way worthy of him. And by placing them in this light, he holds them up to the view of all mankind, as a clear proof of the divine original of the goſpel; or, as the apoſtle himſelf expreſſes it, chap. ii. 13. as a proof that the goſpel is the *word, not of men, but of God;* which it would not be, if its precepts were not precepts of holineſs.

To complete this argument, St Paul ſhews the efficacy of the doctrines and precepts of the goſpel to make men holy, by taking notice that the Theſſalonians, ſince their converſion, were become remarkable for their love to the brethren, ver. 9.—not in their own city only, but *through all the province of Macedonia*. And, becauſe, by ſuch a conduct, they greatly ſtrengthened the evidences of the goſpel, he *exhorted them to abound ſtill more* in that excellent virtue, ver. 10.—*and earneſtly to ſtudy to be quiet, and to mind their own affairs, and to labour diligently* in ſome honeſt occupation, *as he had formerly commanded them;* ver. 11.—Becauſe thus they would be eſteemed, even by the heathens, and have wherewith to ſupply their own wants, without being obliged to any perſon, ver. 12. The lewdneſs, and idleneſs, and officious meddling in other people's affairs, which the apoſtle tells the Theſſalonians

Theſſalonians he had condemned at his firſt coming among them, and had forbidden under the moſt tremendous penalties, were vices to which the Greeks in general were exceſſively addicted: and therefore, in thus addreſſing them, it is evident he was by no means deſirous of accommodating the goſpel to the humours of men.

The direct and open appeals made, in this epiſtle, to the Theſſalonians, and to all in whoſe hearing it was to be read, concerning the ſanctity of the precepts which the apoſtle delivered in public and in private, whether at his firſt coming among them, or when he was better acquainted with them, are clear proofs that the preachers of the goſpel did not, like the Greek philoſophers, hold an *eſoteric* and an *exoteric* doctrine; the one calculated for the learned, and the other for the vulgar. Their doctrines and precepts were the ſame in all places, and to all perſons. Theſe appeals likewiſe prove, that the goſpel itſelf differed widely both from the heathen myſteries, in which great exceſſes were committed by the initiated; and from the heathen religions, in which the vulgar were encouraged to practiſe many abominable impurities, in honour of their gods; while in none of theſe religions, were there ſet before the people, any juſt notions of the duties of piety and morality.—The expreſs and ſolemn prohibitions of all manner of vice, and the earneſt recommendations of virtue, which the preachers of the goſpel delivered, every where from the beginning, in the name of God and of Chriſt, are no ſmall arguments that theſe men were really commiſſioned and inſpired by God. For if they had been impoſtors, they would not have preſcribed a diſcipline, ſo contrary to the avowed inclinations and practices of the bulk of mankind. The writers, therefore, of this epiſtle, very properly inſiſt on the ſanctity of the precepts which they enjoined to their diſciples from the firſt, as a ſtrong collateral proof of the divine original of the goſpel; becauſe a pure morality, is ſo eſſential in any religion pretending to be from God, that if the goſpel had in the leaſt encouraged its votaries in licentiouſneſs, the other arguments, by which it is ſupported, would be of leſs avail to prove its divine original.

In the remaining part of this chapter, the apoſtle calls the attention of the Theſſalonians to the dignity of Jeſus, the author of the goſpel, and to his power as judge of the world, by foretelling and proving that he will return to the earth, attended by angels, for the purpoſe of carrying the righteous with him into heaven. Here, however, it is to be obſerved, that, although the apoſtle's profeſſed deſign in advancing theſe things, was to moderate the ſorrow of the Theſſalonians for their dead relations, ver. 13.—Yet, as ſhall be ſhewn in the illuſtration prefixed to chap. v. his intention likewiſe, in this diſplay of the dignity and power of Jeſus as judge, was to ſuggeſt a fourth argument for eſtabliſhing the divine original of the goſpel. Accordingly,

ly, in proof of Chriſt's return from heaven, to judge mankind, the apoſtle appealed to an event which was then paſt; namely, to Chriſt's reſurrection from the dead; and affirmed, that *if we believe Jeſus died, and roſe again*, we muſt alſo believe his return to judgment, and his bringing the righteous into heaven; ver. 14.—Next, for the conſolation of the Theſſalonians, he aſſured *them by the word*, or commandment *of the Lord*, that ſuch of the righteous as *are alive* at the coming of Chriſt, *ſhall not anticipate them who are aſleep*, by being glorified before them, ver. 15.—Then, to make the Theſſalonians ſenſible of the power and glory of Chriſt as judge, he told them that the attendant angels will announce his arrival with a ſhout; that the *archangel*, who, at Chriſt's deſcent, is to preſide over the angelical hoſts, will utter his voice; that a great *trumpet* ſhall ſound, to call the dead out of their graves; and that *the righteous ſhall riſe firſt*; ver. 16.—Laſtly, he informs us, that when the judgment is ended, the righteous ſhall be *caught up in clouds, to join the Lord in the air; and ſo they ſhall be for ever with the Lord*; ver. 17.—Theſe great diſcoveries being very uſeful for encouraging the diſciples of Chriſt, when perſecuted, and for ſtrengthening their faith in the goſpel at all times, the apoſtle deſired the Theſſalonians to comfort one another, in their moſt preſſing ſtraits, by making them the ſubject of their daily converſations, ver. 18.

Third Argument in Proof of the Divine Original of the Goſpel, taken from the holy Nature of its Precepts.

COMMENTARY.

CHAP. IV. 1 *What remains then, brethren, is*, that in farther proof of the divine original of the goſpel, we appeal to the purity of its precepts. *We* therefore *beſeech and exhort you by the Lord Jeſus, ſeeing ye have formerly been taught by us, how ye ought to behave in order to pleaſe God, that ye would abound more in that holy way of living.*

2 *For ye know what commandments*, at the firſt *we gave you, by* authority from *the Lord Jeſus*, as pleaſing to God: Commandments very different from thoſe enjoined by the heathen prieſts, as pleaſing to their deities.

New Translation.

CHAP. IV. 1 (Το λοιπον ȣν) *What remains* then *brethren, is*, we beſeech and exhort YOU by the Lord Jeſus, (καθως, 203.) *ſeeing* ye have received *from* us, how *ye* ought to walk, and *pleaſe* God, [1] *that* ye would abound *more* THEREIN.

2 For ye know what commandments we gave you by the Lord Jeſus.

Ver. 1. *Seeing ye have received from us, how you ought to walk and pleaſe God.* Here the apoſtle puts the Theſſalonians in mind, that from his firſt coming among them, he had exhorted them to live in a holy manner, if they meant to pleaſe the true God, in whom they had believed; and that he had explained to them the nature of that holineſs which is acceptable to God. The ſame method of exhortation and inſtruction, he, no doubt, followed in all other cities and countries.—For the particular meaning of the word, *received,* ſee Col. ii. 6. note.

3 For this is the will of God, [1] EVEN your sanctification, [2] that ye should abstain from *whoredom*. (1 Cor. v. 1. note 1.)

3 *For* we told you, *This is the command of God, even your sanctification*: and in particular, *that ye should abstain from* every kind of *whoredom*: and I now repeat the same injunction to you.

4 That every one of you should know *to possess his own body* [1] in sanctification and honour; [2]

4 I told you also, this is the will of God, *That every one of you should use his own body, in that holy and honourable manner*, which is suitable to your profession and hopes, as Christians;

5 Not in the *passion of lust*, even as the gentiles [1] *who* know not God:

5 And *not as a passive subject of lust, after the manner of the gentiles, who have no knowledge* either of the character *of God*, or of what is acceptable to him:

6 That no MAN *should go beyond bounds*, [1] (και, 206.)

6 *That no man should go beyond* the *bounds* of chastity; *or defraud his brother in this matter*, by defiling

Ver. 3.—1. *For this is the will of God.* Because the apostle knew that the Thessalonians, after the example of their philosophers, and great men, and even of their gods, had indulged themselves without restraint, in all manner of sensual pleasures, he, in the first sermons which he preached to them, inculcated purity, as the will of God. The same precepts he now renewed, because the Thessalonians were in danger of fancying, there was no great harm in practices which they found all ranks of men following.

2. *Even your sanctification.* Ἁγιασμος, here, does not signify the separation of the Thessalonians from the heathen world, and their consecration to the service of God; a sense in which the word is used, Judg. xvii. 3. Sirach vii. 31. but their separation from those impure lusts and base actions, by which the heathens honoured their false deities. It is therefore put for moral holiness; as it is likewise, ver. 4. 7. of this chapter.

Ver. 4.—1. *That every one of you should know to possess his own body.* Το ἑαυτου σκευος, literally, *his own vessel*. But this word, in other passages, signifies *the body*: 1 Pet. iii. 7. *Giving honour to the wife, as the weaker vessel*; that is, as being weaker in body.—1 Sam. xxi. 5. *And the vessels* (bodies) *of the young men are holy*. Lucretius likewise uses the Latin word *vas*, to signify *the body*, lib. iii. ver. 441. *The body*, was called by the Greeks and Romans, *a vessel*, because it contains the soul, and is its instrument. The apostle's meaning may be, let every man consider his body as a vessel consecrated to the service of God; and let him dread the impiety of polluting it, by any vile dishonourable indulgence whatever, or by putting it to any base use.—Our knowing to use our body in sanctification and honour, implies, as Benson observes, that we know to avoid all incentives to lust, such as dissolute company, obscene discourse, lewd songs and pictures, the reading of loose books, drunkenness, luxury, idleness, and effeminacy.

2. *In sanctification and honour.* The doctrine of the gospel, 1 Cor. vi. 15. that our bodies are members of Christ, and that they are to be raised at the last day in glory and honour, lays Christians under the strongest obligation, to use their bodies only for the purposes of holiness. And, if any one uses his body otherwise, giving it up to fornication, and subjecting it to the will of an harlot, he injures Christ, and dishonours his body, by making it incapable of a blessed resurrection to eternal life. All these considerations the apostle has suggested, 1 Cor. vi. 13.—20.

Ver. 5. *Not in the passion of lust, even as the gentiles.* Having mentioned whoredom, the apostle by the *passion of lust*, means unnatural lusts. See Rom. i. 26, 27. 1 Cor. vi. 9. note 2. where are descriptions of the sensual practices of the heathens, which cannot be read without a mixture of pity and horror.

Ver. 6.—1. *That no man go beyond bounds.* Ὑπερβαινειν, properly signifies the bold and violent leaping over, or breaking through, any fixed boundaries. The fixed boundaries of which the apostle speaks, are those of chastity, or justice in general, by dishonourable attempts upon the bodies of the wives, or children, or relations of others.

 2. *Or*

either him, or his relations whether male or female; *because the Lord* Jesus *will severely punish all such gross misdeeds, as I also formerly told, and fully testified to you,* when I preached to you in Thessalonica.

or defraud [2] his brother in *this matter, because* the Lord is *an avenger* (περι, 206.) *for* all such; as we also *formerly told, and fully testified to you.*

7 *Besides, God hath not called us* into his kingdom, and promised us pardon, *that we should live in impurity, but to follow holiness.*

7 (Γαρ, 91.) *Besides,* God hath not called us (επι, 190.) *for impurity,* but (εν) *to* holiness.

8 *Now, therefore, he who despiseth us*; our precepts and declarations, because they are contrary to the practice of the heathen world, or because he thinks them too severe, *despiseth not man* only, *but God, who certainly hath given his Spirit, the Holy Spirit to us.*

8 *Wherefore then, he who* despiseth *us,* despiseth not man, but God, [1] who (και, 218.) *certainly hath given his Spirit, the Holy* SPIRIT (εις) *to us.*

9 *But,* however needful it may be, to put you in mind of the precepts formerly delivered to you concerning chastity; *Concerning that pure love which is due to your Christian brethren, ye have no need that I write to you again; for ye yourselves are taught of God to love one another* as brethren.

9 But *concerning* brotherly love, *ye have no need* that I write to you; for ye yourselves are taught of God [1] to love one another.

10 *And indeed,* I hear ye not only love the brethren in your own city, but *ye do it to all the brethren, who are throughout the whole* province *of Macedonia,* by relieving them in their straits: *However, I exhort you, brethren, to abound* still *more,* in that *amiable disposition.*

10 (Και γαρ, 94.) And indeed ye do it towards all the brethren, *who are* (εν, 167.) *through* all Macedonia; but *we exhort* you, brethren, *to abound more* THEREIN,

11 *And earnestly to study to avoid a contentious meddling disposition,* whether on pretence of public-spiritedness, or any other pretence; *And to mind your own*

11 and *earnestly to study* to be quiet, and to *mind* your own *affairs,* [1] and to work

2. *Or defraud his brother in this matter.* See Ess. iv. 71. Or the translation may run, *in the matter*; namely of which the apostle had been speaking. Beza and Le Clerc understand this as a prohibition of injustice in general: *Ne quis opprimat, aut habeat quæstui, in ullo negotio, fratrem suum;* and for this sense of πλεονεκτειν, Le Clerc (in Hammond.) quotes 2 Cor. vii. 2. xii. 17, 18. But the context determines its meaning here, to that kind of injury by which our brother's chastity is violated. Accordingly, πλεονεξια, which signifies the excess of *evil desire* in general, is used to denote the excess of *lust*: Ephes. iv. 19. *to work all uncleanness,* εν πλεονεξια, *with greediness.*

Ver. 8. Ουκ αθετει. *Despiseth not man but God.* The apostle here, seems to have had our Lord's words in his eye, Luke x. 16. ὁ αθετων. *He that despiseth you, despiseth me*; *and he that despiseth me, despiseth him that sent me.* In this passage St Paul asserts his own inspiration in the strongest terms, and with the greatest solemnity; having in view to instruct the young, and giddy, and all who despised his precepts concerning chastity *as too severe.*

Ver. 9. *For ye yourselves are taught of God to love one another.* The apostle alludes to Isaiah liv. 13. where the prophet, speaking of the effectual instruction which believers should receive under the gospel dispensation, says, *All thy children* shall be *taught of the Lord.*—To be *taught of God,* signifies to be so effectually instructed by God, as to do the thing which he teaches. See Heb. viii. ver. 10. note 2.—The Thessalonians were thus taught of God; for they actually loved one another sincerely, chap. i. 4.

Ver 11.—1. *And to mind your own affairs.* Timothy, it seems, had brought word, that notwithstanding the prohibitions the apostle had given to the Thessalonians, when present

with

with your own hands,[2] as we commanded you.

affairs, and to work with your own hands, at your respective occupations, *as I commanded you,* when I was with you.

12 That ye may walk *decently*[1] towards them *who* are without, *and may have need* of nothing.

12 *That your behaviour may be comely in the fight of the heathen,* who might speak evil of the gospel, if ye become idle. *Also that* being able to supply your own wants, *ye may have need of nothing* from others.

Fourth Argument, taken from the Resurrection of Jesus, the Author of the gospel, whereby God declared him his Son, the Governor and Judge of the world.

13 (Δε, 101.) *Now* I would not have you to be ignorant, brethren, concerning them *who sleep,*[1] (ver. 14. 16.) that ye *may not be grieved,* even as *the* others,[2]

13 I will next speak of Christ's resurrection, and of his return from heaven to raise the dead; because these things not only afford consolation to them who have lost their relations, but demonstrate the divine original of the gospel. *Now I would not have you ignorant,*

with them, some of them still continued to meddle with other people's affairs, in a way that did not belong to them; and that this had led them into habits of idleness. The truth is, that manner of spending time, which the apostle calls *disorderly walking,* 2 Thess. iii. 6. 11. was too much practised by all the Greeks; as may be gathered from the character given of them, Acts xvii. 21. *For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.* Whitby thinks the apostle also meant by this injunction, to exhort the Thessalonians to avoid the custom, then common, of trusting all their affairs to slaves and servants. But as his epistle was directed to a church in which there were many common people, the precept of working with their own hands for their maintenance, was very proper; being designed to prevent the heathens from reproaching the gospel, as encouraging idleness in those who professed it.

2 *And to work with your own hands.* Εργαζεσθαι, here denotes the labour performed by the poorer sort. Many of the Thessalonian brethren, were employed in trade and manufactures; others of them gained their livelihood, by serving traders, manufacturers, farmers, &c. To such, the injunction of labouring with their hands, was given with great propriety, to prevent the heathens from imagining, that the gospel encouraged sloth in those who had embraced the Christian religion.

Ver. 12. *Walk decently.* Ευσχημονεω, signifies a graceful carriage and motion of the body. Applied to manners, it denotes such a behaviour, as gains the approbation of those who behold it.

Ver. 13.—1. *Concerning them who sleep.* Κεκοιμημενων. *Who have slept.* But the preterite often denotes the continuation of the state expressed by the verb, Ess. iv. 10.—In scripture, *death* is compared to *sleep,* because it is a relaxation from the toils and afflictions of life, and a short suspension of the powers of sense and action; and because it is to be followed with a revivifcence to a more vigorous and active bodily life, than we enjoy at present. The expression in this verse, *them who sleep*; and that in ver 15. 17. *we the living who remain,* are general. Yet, from the whole strain of the discourse, it is evident, that *the righteous* only are meant in these expressions. Accordingly they are called, ver. 14. *them who sleep in Jesus;* and ver. 16. *the dead in Christ.* Besides, of them only can it be said, ver. 17. that *they shall be caught up in clouds, to meet the Lord in the air;*—and *be for ever with the Lord.* See ver. 16. note 5. and 1 Cor. xv. 42. note 3.

2. *That ye may not be grieved even as others.* It was the custom of the heathens, on the death of their relations, to make a shew of excessive grief, by shaving their heads and cutting their flesh, Levit. xix. 27. 28. and by loud howlings and lamentations over the dead. They even hired persons, who had it for a trade to make these howlings and cries. But this shew of excessive grief, as well as the grief itself, being inconsistent with that knowledge of the state

brethren, concerning them who die, that ye may not be afflicted with excessive grief, even as the heathen who have no hope of seeing their dead friends again.

14 *For, if we believe that Jesus was put to death* for calling himself the Son of God, *and rose again* from the dead, to demonstrate the truth of these assertions; *so also* we must believe, that *them who have died in subjection to Jesus, will God* at the last day *bring with him* into heaven.

15 *Besides*, to shew you in what manner the righteous are to be brought into heaven with Christ, *this I affirm to you, by the commandment of the Lord* Jesus, *that such* righteous persons *as are living, and remaining on earth, at the coming of the Lord, shall not anticipate*

who have no hope. 3

14 For, if we believe that Jesus died, and rose again; *so also*, them *who* sleep (δια) in Jesus, 1 (ch. i. 1. note 2.) will God bring with him. 2

15 (Τȣτο γαρ, 91, λεγομεν.) *Besides* this we *affirm to* you by the *command* of the Lord' that we *the living, who remain* 1 (εις) *at* the coming of

of the dead, and with that hope of their resurrection, which the gospel gives to mankind, the apostle forbade it; and comforted the Thessalonians, by foretelling and proving Christ's return to the earth, to raise the dead, and carry the righteous with him into heaven.

3. *Who have no hope.* Many of the heathens entertained a belief of a future state, and even some confused notion of the resurrection of the body. But their belief and hope of these things, being derived from nothing but an obscure tradition, the origin of which they could not trace; and from their own wishes, unsupported by any demonstrative reasoning, could scarcely be called either *belief* or *hope*; and had very little influence on their conduct. None of them had any knowledge or hope of Christ's coming from heaven to raise the righteous with glorious, immortal, incorruptible, bodies, and to carry them away to an heavenly country. Neither had they any conception of the employments and enjoyments of that country. St Paul's discourse, therefore, concerning these grand events, must have given much consolation to the Thessalonians, under the death of their relations, as it assured them, that if they died in Christ, they should all meet again, and spend an endless life in complete happiness, never more to part. In this light, death is only a temporary separation of friends, which is neither to be dreaded nor regretted.—Concerning our knowing one another at the resurrection, see chap. ii. 20. note.

Ver. 14.—1. *So also, them who sleep* (δια) *in Jesus.* Some commentators, translating the preposition δια by the word *for*, think the apostle is speaking of them who suffered death for *the sake of* Christ. But as all the righteous are to be brought into heaven with Christ, and as ver. 16. the expression is, *dead* (εν) *in Christ*, I am of opinion that δια is rightly translated by the preposition *in*; and that the apostle is speaking of the faithful in general. Others, by *them who sleep in Jesus*, understand them who die united to Christ, as members of his body. But this makes no difference in the sense.

2. *Will God bring with him.* The apostle does not mean, that *them who sleep in Jesus will God bring with him* from heaven to the earth to be judged. Their souls only could be so brought, even on the supposition that they had been in heaven, from the time of their death, till the coming of Christ. But he is speaking of the whole person of the righteous, their body as well as their soul. And, therefore, the sense of the passage is, that God will bring the righteous, not from heaven, but into heaven, with Jesus. Accordingly, God is said, Heb. ii. 10. to *bring many sons into glory*; and Jesus himself hath declared this to be one of the purposes of his own return to the earth; John xiv. 3. *If I go and prepare a place for you, I will come again and receive you to myself, that where I am, there ye may be also.* Thus understood, ver. 14. contains a general view or proposition of the subject, of which the apostle is going to treat. Perhaps the expression, *bring with Jesus*, may mean also, *bring with Jesus* out of the grave into heaven. For we are said *to be raised together with Christ*. Yet as the word (αξει, *ducet*) *bring* or *lead*, is applicable only to living persons, I prefer the former interpretation.—See 1 Cor. xv. 13. note, where the resurrection of the dead, is shewed to be a necessary consequence of Christ's resurrection.

Ver. 15.—1. *We the living, who remain at the coming of the Lord.* This, and some of the apostle's

the Lord, shall not *anticipate* them *who* are asleep.

16 For the Lord himself *will* descend from heaven, [1] (εν) with a shout, [2] with the voice of *an* archangel, [3] and

them who have died in subjection to Jesus, by receiving their glorified body before them;

16 *For the Lord himself will descend from heaven with a shout* of the attending angels, Mat. xvi. 27. expressive of their joy at his coming, to reward his servants and to punish his enemies; and, *with the voice*

apostle's other expressions, led the Thessalonians to fancy, that he imagined he would be alive at the coming of Christ; consequently, that the day of judgment was to happen in that age. The same imagination several learned moderns have ascribed, not to Paul alone, but to all the apostles; because in their epistles, they speak of the coming of Christ as then at hand. But in attributing this error to the apostles, these commentators have forgotten that Paul, in particular, wrote his second epistle to the Thessalonians, expresly to assure them, that the day of Christ was not at hand, but at a great distance: Forgotten likewise, what the apostle hath affirmed concerning this passage, that it was written by the command of the Lord: So that if he has erred in this, or in any particular, his inspiration must have been a delusion. Besides, we have no reason to think that Paul imagined, he would be alive at the coming of Christ to judge the world. For with respect to ver 15. *We the living, who remain at the coming of the Lord;* and 1 Cor. xv. 51. *We shall not all sleep, but we shall all be changed,* it is evident that whatever force may be in these expressions, to prove that Paul thought he was to be one of the living at Christ's coming to judgment, the expression found, 2 Cor. iv. 14. *He who raised up Jesus, shall raise us up also by Jesus, and shall present us with you,* must be of equal force to prove, that Paul thought he would be of the number of the dead, who are to be raised by Jesus at his coming. The truth is, such expressions as these, are not to be understood of the writers themselves. They are mere figures of speech, used by the best authors, to draw their readers attention, or to soften some harsh or disagreeable sentiment; without intending to represent themselves, either as of the number, or of the character of the persons with whom they class themselves. Thus Paul, Galat. i. 23. to shew that he was now connected with the disciples of Christ, reckons himself among the number of those whom he had formerly persecuted. *They had heard only that he who persecuted us, &c.* Psalm. lxvi. 6. *He turned the sea into dry land; they went through the flood on foot; there did we rejoice in him.* In like manner Hosea, speaking of Jacob, says, chap. xii. 4. *He found him in Bethel, and there he spake with us.* This figure, in the mouth of Christ's disciples, has a singular propriety; because all of them, making but one collective body, of which Christ is the head, and which is united by the mutual love of all the members, individuals may consider every thing happening to the members of this body, as happening to themselves. Wherefore, as Doddridge observes, it was very unjust in Orobio, and I add, in Mr Gibbons, to represent this as an artifice of the apostle, to invite people to Christianity, by the expectation of being taken up alive to heaven, in a very little time. Limb. Coll. page 75.

2. (Ου μη φθασωμεν.) *Shall not anticipate:* So the word should be translated here. For, φθανειν, signifies to get before another in a race, or journey.

Ver. 16.—1. *For the Lord himself shall descend from heaven.* Καταϐησεται απ' ȣρανȣ, does not imply that the Lord Jesus is to fix his tribunal on the earth; but that he will descend so as to fix his seat in the air, at such a distance from the earth, that every eye shall see him, and every ear hear his voice, when he passes the awful sentence, by which their state shall be unchangeably fixed. This conjecture is confirmed by ver. 17. where we are told, that after the judgment, the righteous *shall be caught up in clouds, to join the Lord in the air.*

2. *With a shout.* Εν κελευσματι. This word denotes the shout, which the whole soldiers of any army make at their first onset, to encourage one another in the attack; or which rowers utter, to cheer one another in their labour. It is, therefore, used with great propriety, to express the loud acclamation which the whole angelical hosts will utter, to express their joy at the advent of Christ, to raise the dead, and judge the world.

3. *With the voice of an archangel.* The archangel here spoken of, is he who will preside over that innumerable company of angels, who are to attend Christ when he comes to judge the world.—Before Christ's first appearence on earth, John Baptist was sent to cry, *Prepare ye*

of an archangel, proclaiming his advent; *and with a great trumpet*, calling the dead from their graves: *And the dead in Christ shall rise first.*

with the *trumpet* of God: [4] and the dead (εν) in Christ shall rise first. [5]

the way of the Lord, make his paths straight. In like manner, before his second appearance as judge, an archangel will proclaim his advent, and call the living to prepare for the judgment.

4. *And with the trumpet of God.* This circumstance is mentioned likewise, 1 Cor. xv. 52. See note 1. there. According to the Hebrew idiom, *the trumpet of God* signifies a great trumpet.

5. *And the dead in Christ shall rise first.* If *the dead in Christ* are those who have suffered death for Christ, as some commentators suppose, the apostle's doctrine in this passage will be the same with John's doctrine, Rev. xx. 4, 5. But as the meaning of that passage is not yet fixed, I prefer the opinion of those who by *the dead in Christ*, understand them who have died in subjection to Christ, see chap. i. 1. note.—In this passage the apostle teaches, that the dead in Christ shall be raised, before the living are changed. For we are told expresly, ver. 15. that *the living who remain at the coming of Christ, shall not anticipate them who are asleep* in Jesus. He teaches likewise, if I am not mistaken, that the dead in Christ shall be raised, before any of the wicked are raised; and that they shall arise with glorious, immortal, and incorruptible bodies; while the wicked shall be raised with bodies mortal and corruptible, like those in which they died; consequently, that no change is to be made in the bodies of the wicked, who are found alive at the coming of Christ. At least, these things seem to be taught, 1 Cor. xv. 22. *As by Adam all die, so also by Christ all shall be made alive.* 23. *But every one in his proper band.* The righteous all in one band, and the wicked in another. And ver. 48. *As the earthy* man Adam *WAS*, *such also the earthy* or wicked men *SHALL BE*: At the resurrection they shall be earthy and mortal like Adam, (so I translate and interpret the passage, on account of what is affirmed in the following verse, 49.); *and as the heavenly* man Christ is, *such also the heavenly* men, the righteous *shall be* at the resurrection. They shall be heavenly and immortal, like Christ. 49. *For as we* heavenly men *have borne the image of the earthy* man, *we shall also bear the image of the heavenly;* which I think implies that *the earthy men*, the wicked, are not to bear the image of the heavenly. See 1 Cor. xv. 48. note.

But, because to many, who cannot lay aside their early prejudices, it may appear an opinion not sufficiently supported by the texts I have quoted, that the wicked shall be raised from the dead with fleshly, mortal, corruptible bodies, like those in which they died; and that no change is to pass on the bodies of such of them as are found alive on the earth at Christ's coming, farther proofs, perhaps, will be thought necessary to establish these points. I, therefore, lay before the reader the following considerations for that purpose, and hope they will be attended to by him with due candour.

1. It is no where said in scripture, nor insinuated, that the wicked shall be raised with glorious, immortal, and incorruptible bodies. On the contrary, all the passages, in which incorruptible and immortal bodies are promised, or spoken of, evidently relate to the righteous alone. Thus, when the apostle Paul, speaking of Christ, says, Philip. iii. 21. *Who will refashion our humbled body, that it may become of like form with his glorious body*, it is the body of those only, *whose conversation is in heaven*, ver. 20. which shall be thus refashioned.—In like manner, what is written of the resurrection of the dead, and of the glory, spirituality, and incorruptibility of their bodies, and of the changing of the living, 1 Cor. xv. 42.—44. is not to be understood of the wicked, but of *them who are Christ's at his coming*, ver. 23. and who are to *inherit the kingdom of God*, ver. 50. as indeed the whole of the reasoning in that chapter likewise clearly evinces.—Farther, though there shall be a resurrection both of the just and of the unjust, only *they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever*, Dan. xii. 3. So likewise our Lord tells us, Matth. xiii. 43. *Then shall the righteous shine forth as the sun, in the kingdom of their Father.* And, to name no more passages, in this discourse to the Thessalonians, the apostle speaks of none but of *the dead in Christ*, ver. 14. 16. and of them who are to be *for ever with the Lord*, ver 17. See 1 Cor. xv. 18. note. But if the scripture hath no where said, or insinuated, that the wicked are to be raised with spiritual, immortal, and incorruptible

ruptible bodies, what reaſon has any man to think, that they ſhall obtain bodies of that kind? In a matter of fact of this magnitude, and which depends entirely on revelation, to go one ſtep farther than the ſcriptures, either by direct affirmation, or by neceſſary inference, warrant us to go, is certainly preſumption.

2. There are in the ſcriptures, ſentiments and expreſſions, which, by juſt conſtruction, imply that the wicked ſhall not, at the coming of Chriſt, obtain glorious, immortal, and incorruptible bodies. For example, our Lord's words, Luke xx. 36. *And are the children of God, being the children of the reſurrection,* plainly imply, that they who are not the children of God, are not the children of the reſurrection, in the ſame manner that the children of God are. So alſo *the glory to be revealed in us*, being termed, Rom. viii. 19. *The manifeſtation of the ſons of God*; the expreſſion certainly implies, that that *glory* is not to be revealed in them who are not the ſons of God.—And to teach us what that *glory* is, by which the ſons of God are to be diſtinguiſhed from the wicked, *deliverance from the bondage of corruption* is called, Rom. viii. 21. *The freedom of the glory of the children of God.* And *the redemption of the body* from the bondage of corruption, is ſtyled, ver. 23. *the adoption*, or method by which ſonſhip to God is conſtituted. Allowing then, that the *manifeſtation* and *adoption* of the ſons of God, at the reſurrection, will be accompliſhed by the *redemption* of their body from corruption, and by the *glory* that is then to be revealed on them, it implies, that while the righteous on that occaſion ſhall be ſhewed to be the ſons of God, by obtaining glorious, incorruptible, and immortal bodies, the wicked, at the reſurrection, by appearing in fleſhly, corruptible, mortal bodies, like thoſe in which they died, ſhall be ſhewed not to be the ſons of God. The truth is, to ſuppoſe that the wicked ſhall ariſe with the ſame kind of body as the righteous, is to ſuppoſe that they are *the children of the reſurrection*, equally with the ſons of God, contrary to our Lord's aſſertion. Nay, it is to ſuppoſe, that there ſhall be no *manifeſtation*, or diſcrimination of the ſons of God at the reſurrection, contrary to the doctrine of the apoſtle Paul.

Here a thought of great importance occurs. May not the *manifeſtation* of the ſons of God, by the glory to be revealed in their body, imply, that the diſcrimination of the righteous from the wicked, at the general judgment, is to be made, not by any formal enquiry into the character and actions of each individual, which would render the day of judgment much longer, than the whole duration of the world many times repeated; but by the kind of body in which each ſhall appear. So that the true character of every man, being thus clearly manifeſted by the power of the judge, under the direction of his omniſcience, the whole proceſs of the judgment will be completed at once, by the ſentences which he will pronounce on men, according to their true character thus manifeſted.

3. To prove that the righteous, whom he calls, 1 Cor. xv. 48. *heavenly men*, ſhall obtain *heavenly*, that is, incorruptible and immortal, bodies, St Paul ſays, ver. 50. *This I affirm, brethren*, namely, that we ſhall bear the image of the heavenly man, *becauſe fleſh and blood cannot inherit the kingdom of God*; *neither can corruption inherit incorruption.* But if the righteous are to obtain incorruptible bodies, that they may be capable of inheriting the kingdom of God, as I think is plainly intimated in this paſſage, we may conclude, that the wicked, none of whom ſhall ever inherit the kingdom of God, are not to obtain ſuch bodies. For why ſhould they be fitted for enjoying a happineſs, which they are never to poſſeſs? Beſides, the glorious and immortal body of the righteous, being itſelf a part of their inheritance as the ſons of God, we cannot ſuppoſe that the wicked ſhall obtain that, or any ſhare whatever of the portion which belongs to them.

4. After the judgment the righteous are to be caught up in clouds, to join the Lord in the air, in order to their going with him into heaven, 1 Theſſ. iv. 17. But the wicked not being caught up, will in all probability remain on the earth. Wherefore, as the earth is to be burnt with fire, the wicked left thereon muſt, after the judgment, periſh in the general conflagration. Accordingly our apoſtle, ſpeaking of the puniſhment of the wicked, ſays expreſsly, 2 Theſſ. i. 7. *The Lord Jeſus ſhall be revealed from heaven, with the angels of his power.* 8. *Inflicting puniſhment with flaming fire on them who know not God, and who obey not the goſpel of our Lord Jeſus Chriſt.* 9. *They ſhall ſuffer puniſhment, even everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.*—In like manner the apoſtle John, ſpeaking of the wicked after the judgment, ſays, Rev. xxi. 8. They ſhall *have their portion in the lake which burneth with fire and brimſtone, which is the ſecond death.* But if

27 *After the righteous are raised, we*, the people of Christ, who are living on the earth at his coming, being changed, *shall at the same time with them* who are raised from the dead, *be caught up in clouds, to join the*

17 (Επειτα) *Afterwards*,[1] we *the living who* remain, shall (αμα συν) *at the same time*,[2] *with them* be caught up[3] *in clouds*,[4] *to join*[5] the

if the wicked are to die a second time, by the destruction of their body, in the burning of the earth which is to take place immediately after the judgment, why should the power of God be exerted in raising them with spiritual, immortal, and incorruptible bodies, like those of the sons of God, or in changing such of them as are alive at the coming of Christ? seeing they are so soon to lose their bodies in the general conflagration.

5. There appears a great propriety in Christ's raising the wicked with fleshly mortal bodies, like those in which they died. For, as in the present life, the wicked make the body the sole object of their care, and place their whole happiness in bodily pleasures, fit it is, that they be exposed to shame and contempt, by being brought before the judgment-seat of Christ, in that fleshly, corruptible, mortal body, which they so much idolized. Fit also, that they be tormented with envy, by beholding the righteous in their immortal bodies, shining as the brightness of the firmament, and ready to go away into the kingdom of their Father. More than this, seeing the wicked, while on earth, placed their affections and cares wholly on their body, and on earthly things; and for the sake of enjoying earthly things, despised heaven and its felicities; what more proper, than to punish them by destroying their body along with the earth, and the things thereon, to which they so closely attached themselves?

6. The doctrine I am endeavouring to establish is favoured by the vulgate version of 1 Cor. xv. 51. *Omnes quidem resurgemus, sed non omnes immutabimur: We shall all indeed arise; but we shall not all be changed:* namely, by receiving immortal and incorruptible bodies. I own, this is not the genuine reading of the Greek text. But I produce it here, only to shew what opinion some of the ancients entertained, of the resurrection body of the wicked.

Ver. 17.—1. *Afterwards, we the living, who remain, shall together with them be caught up.* Επειτα, does not imply, that the righteous are to be caught up, immediately after the dead in Christ are raised: but simply, that they shall be caught up after that event, without determining how long after it. Between the resurrection of the righteous, and their being caught up, the living are to be changed, as is implied in their not anticipating them who are asleep. Also the wicked are to be raised, after the change has passed on the living. For as the apostle tells us, 1 Cor. xv. 23. *Every man* is to be raised *in his proper band.* Add, that before the righteous are caught up, or at least before they go away with Christ, they must receive their sentence of acquittal. All these circumstances, though not taken notice of in this place, are fully declared by the apostle elsewhere. See 1 Thess. v. 3. note 2.

2. Ἁμα, is an adverb of time, ὁμȣ, of place.

3. *Caught up.* Ἁρπαγησομεθα. Dr Scott (Christ. Life, vol. iii. p. 1204.) thinks this shall be effected by the activity of the glorified bodies of the righteous, and not by the ministry of angels. But his opinion is contradicted by the import of the original word ἁρπαγησομεθα, which, as the critics observe, denotes an external force. After the judgment, all the righteous, both those who are raised from the dead, and those who are changed, shall be caught up in the air, in clouds, as Christ himself was when he left this earth—Or, the meaning may be, they shall be caught up in *clusters*, by the ministry of the attending angels, to join and accompany the Lord in his return to heaven. On the other hand, the wicked not being caught up, must remain on the earth; both those who were alive at the coming of the Lord, and those who were raised from the dead. And as the earth is to be burnt with fire, they shall not escape, but shall perish in the general conflagration.

4. *In clouds.* In scripture, multitudes of angels, are called, *clouds*, Matth. xxiv. 30. Wherefore, caught up in clouds, may signify, caught up by the ministry of angels. *Clouds* likewise signify great multitudes of people, Heb. xii. 1. According to this sense, the meaning will be, caught up in great numbers at once.

5. *To join the Lord in the air.* Εις απαντησιν κυριȣ εις αερα. One of the senses of απανταω is, *me offero, me confero.* Scapula. This meaning the word hath here, because it is not the beginning, but the conclusion of the judgment, which is described in this clause. Accordingly,

Lord in the air: and so *we shall be for ever* with the Lord. [6]

Lord in the air, that we may all accompany him in his return to heaven. *And so, we shall be for ever with the Lord:*

18 ('Ωςε, 331.) Wherefore, comfort one another (εν) with these words. [1]

18 *Wherefore*, making these grand events the subject of your frequent meditation, *comfort one another*, *by* repeating *these* divinely inspired *words*, in which I have delivered them to you by the commandment of Christ, ver. 15.

our joining the Lord in the air, is called, 2 Thess. ii. 1. *Our gathering together around him.*— From this verse it appears, that at the judgment Christ will fix his seat in the air.

6. *And so we shall be for ever with the Lord.* Here the apostle plainly refers to our Lord's promise, John xiv. 2. *I go to prepare a place for you.* 3. *And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.* See also John xvii. 24.—From the doctrine taught in this verse, Whitby infers, that the souls of the faithful were not with the Lord, before the resurrection.

Ver. 18. *With these words.* Some MSS. add here, τȣ πνευματ⊕, these words *of the Spirit.*

CHAP. V.

View and Illustration of the Matterscontained in this Chapter.

THE apostle, after describing the coming of Christ to raise the dead, and carry the righteous with him into heaven, does not quit the subject of Christ's return; but proceeds, in this chapter, to foretell the terror which his appearing will occasion to the wicked, and the punishment which he will then inflict on them. This circumstance merits the reader's attention, because it proves, that in describing Christ's return to the earth, the apostle had some farther view, besides that of comforting the Thessalonians under the death of their relations. For if this had been his only purpose, nothing more was necessary but to tell them, that *if they believed Jesus died and rose again, so also them who sleep in Jesus will God bring with him.* Wherefore, since in the preceding chapter, he not only mentions the resurrection and departure of the righteous into heaven, but enters into a particular description of the circumstances of Christ's coming to judgment, by which his power and greatness, as the Son of God and governor of the world, will be manifested; also, since in this chapter he goes on to foretell the terror which Christ's return will occasion to the wicked, and the punishment which he will inflict on them; it seems to me plain, that his chief design in all this was to shew, that by committing the judgment of the world to Christ, the Father hath con-

firmed his Son's goſpel, and hath authorized him to puniſh all who do not obey it; as the apoſtle alſo expreſsly affirms, 2 Theſſ. i. 8, 9.

To the authority, however, of Chriſt as judge, and to the argument for the divine original of the goſpel founded thereon, it may be objected, that we have no evidence thereof, excepting the apoſtle's prophecy, and Chriſt's own prediction, that he will return as judge. I therefore reply, that although, in ordinary caſes, a prophecy proves nothing till it be accompliſhed, yet we have complete evidence in Chriſt's reſurrection from the dead, that the prophecies concerning his return to judge the world, will in due time be accompliſhed. For, ſeeing the chief prieſts and elders of the Jews put him to death as a deceiver, becauſe he called himſelf *the Chriſt, the Son of the bleſſed* God, and becauſe he affirmed, that *they ſhould ſee him ſitting on the right hand of power, and coming in the clouds of heaven*, namely, to raiſe the dead and judge the world, his reſurrection from the dead is certainly a demonſtration from God, that he is his Son; that he is now on the right hand of power, and that he will come in the clouds of heaven to judge mankind. Hence, the firſt preachers of the goſpel always appealed to Chriſt's reſurrection, as the proof of his return to judgment. For example, Paul, in his oration to the learned Athenians, Acts xvii. 31. *He will judge the world in righteouſneſs, by the Man whom he hath appointed; whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.*—2 Cor. iv. 14. *Knowing, that he who raiſed up Jeſus from the dead, will raiſe us up alſo by Jeſus, and will preſent us with you.*—And in this epiſtle, 1 Theſſ. i. 10. *And to wait for his Son from heaven, whom he raiſed from the dead, even Jeſus, who delivers us from the wrath which is to come.* Hence alſo, in the proof of the divine original of the goſpel under our conſideration, the apoſtle very properly connects Chriſt's return to judgment, with his reſurrection from the dead; and produces the two events thus connected, as his fourth argument. 1 Theſſ. iv. 14. *For if we believe that Jeſus died*, for calling himſelf the Son of God and judge of the world, *and roſe again*, to prove that theſe characters really belong to him, *even ſo* muſt we alſo believe, that *them who ſleep in Jeſus will God bring with him* from the dead into heaven. The truth is, we cannot believe the reſurrection of Jeſus, without believing that he is the Son of God, and the judge of the world; and if we believe that he is the Son of God and the judge of the world, we muſt believe that his goſpel is a revelation from God.

Farther, the argument taken from Chriſt's power and dignity as judge, is introduced in this proof of the divine original of the goſpel, with peculiar propriety; becauſe it effectually removed thoſe prejudices, which were entertained from the very beginning, againſt Chriſt and his goſpel, on account of his having been publicly put to death, as a deceiver, by the chief prieſts. For his crucifixion, though a

ſtumbling-block to the Jews, was neceſſary to his reſurrection, whereby his dignity as the Son of God, and his power as judge of the world, have been eſtabliſhed beyond contradiction. Since then the return of Chriſt to judgment is indubitable, the righteous may rejoice in the proſpect; firmly perſuaded, that they ſhall obtain the reſurrection to eternal life, promiſed them in the goſpel. On the other hand, the wicked may tremble, when they think of the circumſtances of Chriſt's advent foretold by his apoſtle, and of that terrible puniſhment which he will then inflict upon them, and from which none of them ſhall eſcape. Nay, infidels themſelves, although they may believe nothing at all of the matter, ſhould not make light of the warning which the goſpel revelation hath given them, of Chriſt's return; becauſe the bare poſſibility of its happening, ought to fill them with terror.

His deſcription of the puniſhment of the wicked the apoſtle introduces with obſerving, that there was no need for his writing any thing to the Theſſalonians, concerning the time of Chriſt's coming to judge the world, ver. 1.—Becauſe, from what he had formerly told them, they knew perfectly, that the time of it is uncertain, not having been revealed to any perſon; and that it will be ſudden and unexpected, ver. 2.—and will occaſion great terror and aſtoniſhment to the wicked, when he comes to puniſh them. And their terror will be exceedingly increaſed by this, that about the time of Chriſt's coming, *they will promiſe to themſelves peace and ſafety*, for a great length of years. But while in this ſtate of ſecurity, *ſudden deſtruction ſhall come upon them, and none of them ſhall eſcape*, ver. 3.—This is all the apoſtle thought fit to write at preſent concerning the puniſhment of the wicked. Nevertheleſs, as he hath declared, chap. iv. 17. that the righteous are to be caught up from the earth, in clouds, to join the Lord in the air, that they may be for ever with him, it follows, that the wicked being left on the earth ſhall be burnt in the conflagration, which the apoſtle Peter aſſures us will conſume the earth after the judgment is ended, 2 Pet. iii. 10.—12. This being the unavoidable lot of the wicked, had not St Paul good reaſon to call their puniſhment, *deſtruction*; and to declare *that none of them ſhall eſcape?*

Having ſet forth the puniſhment to be inflicted on the wicked at the coming of Chriſt, under the idea of *deſtruction*, the apoſtle told the Theſſalonians, that being fully inſtructed concerning the deſign of Chriſt's coming, that event will not be terrible to them, ver. 4, 5.—Yet, they were not to live ſlothfully and ſecurely like the wicked, but they were to watch continually, ver. 6, 7.—and as perſons living in the midſt of enemies, they were always to have on the Chriſtian armour, ver. 8.—becauſe God had not appointed them to *wrath*, or deſtruction with the wicked in the general conflagration, but to ſalvation through Jeſus Chriſt, ver. 9.—who died for this end, that whether

 they

they were of the number of the dead, or of the living at his coming, they may live in endless happiness with him, ver. 10.—Lastly, he desired them a second time to edify each other, by making the great discoveries contained in this epistle, the subjects of their daily conversations, ver. 11.

His principal design being finished, the apostle cautioned the Thessalonian brethren against those errors and irregularities, which Timothy had informed him still prevailed among them. In particular, because many were not as submissive to their spiritual guides as it became them to be, he besought them to be obedient to those who laboured among them in the ministry, and whose duty it was to admonish and rebuke them for their faults, ver. 12.—and to esteem them very highly for their work's sake, ver. 13.—On the other hand, the Thessalonian ministers, who perhaps had been negligent in admonishing and rebuking the faulty among them, he exhorted to be very plain, in warning and reproving such as walked disorderly; and affectionately to support the weak, by administering proper consolations to them; and to be patient towards all, ver. 14—and to take care, that none of their flock rendered evil for evil to any one, ver. 15.—Then addressing the pastors and people jointly, he gave them a variety of practical advices, ver. 16.—22.—After which, he prayed fervently for the sanctification of the Thessalonians, ver. 23, 24.—and begged them to pray for him, and his assistants, ver. 25.—and laid the rulers of the church under an oath, to cause this his epistle to be read to all the holy brethren; namely, in their own city, and in the neighbouring churches, ver. 27.—Then gave them his apostolical benediction, ver. 28.

The Fourth Argument continued.

COMMENTARY.

CHAP. V. 1 *However, concerning the time* of the duration of the world, *and the* particular *season* at which Christ will come to judgment, *brethren, ye have no need that I write to you*;

NEW TRANSLATION.

CHAP. V. 1 (Δε) *However, concerning* the times and the seasons, [1] brethren, ye have no need that I write *to* you. [2]

Ver. 1.—1. *However, concerning the times and the seasons.* Χρονοι, *Times,* are longer periods, but καιροι, *seasons,* are the particular parts of these periods, in which events take place. Thus, Dan. ii. 21. God *changeth the times,* the periods of the duration of kingdoms, *and the seasons,* the particular parts of these periods, in which revolutions are to take place. Acts i. 7. *It does not belong to you to know the times or the seasons, which the Father hath put in his own power*: ye are not to know how long Jerusalem shall be trodden down of the gentiles; nor at what season the times of the gentiles shall be fulfilled.—Rom. v. 6. Κατα καιρον, *In due time Christ died.*—In the passage under consideration, the plural number is used for the singular. See Ess. iv. 22.

2. *Ye have no need that I write to you.* This he says, because, when he was with them, he had

2 For yourfelves know perfectly, that the day of the Lord fo cometh, as a thief in the night. [1] (Matth. xxiv. 42.—44.)

2 *For*, from the words of Chrift, which I formerly repeated in your hearing, *yourfelves know perfectly, that the day of the Lord fo cometh as a thief in the night*; cometh fuddenly and unexpectedly; and will occafion the greateft confternation to the wicked.

3 For when they fhall fay, Peace and fafety, then fudden deftruction cometh upon them, as *the pains of child-bearing*, [1] *on her who is* with child; and they fhall not efcape. [2]

3 *For*, at the very time *when they fhall promife* to one another uninterrupted *peace, and* perfect *fafety*, even *then, fudden deftruction*, and irrefiftible, *cometh upon them, as the pains of child-bearing on her who is with child*; *and they fhall not efcape* the judgment and punifhment of that terrible day.

had taught them, that it was not for them to know the times or the feafons which the Father hath put in his own power; and had repeated to them Chrift's injunction to watch, *becaufe in fuch an hour as they thought not, the Son of man cometh*, Matth. xxiv. 43. By making this obfervation, the apoftle repreffes that vain curiofity which is natural to mankind, who, not content with the knowledge of things ufeful, indulge an immoderate defire of fearching into things which, becaufe the difcovery of them would be hurtful, God hath concealed. In the prefent inftance, the knowledge of the time of Chrift's coming, would be prejudicial to the affairs of the world.

Ver. 2. *So cometh, as a thief in the night.* This is the comparifon by which our Lord himfelf illuftrated the unexpectednefs of his coming, Matth. xxiv. 43. It is ufed by Peter likewife, 2 Pet. iii. 10. See Rev. iii. 3. The ancients, from this comparifon, and from the parable of the virgins, fancying that Chrift's coming to judgment will be in the night, inftituted their *vigils*, that at his coming he might find them watching. But the true meaning of the comparifon is, that like the coming of a thief in the night, on thofe who are afleep and unarmed, the coming of Chrift will be unexpected, and full of terror to the wicked; without determining whether it will be in the day time, or in the night.

Ver. 3.—1. *As the pains of child-bearing, on her who is with child.* Nothing can be conceived more forcible, to reprefent the anguifh and torment of the wicked, occafioned by the ftinging of their own confciences, and by the horrid fears which fhall be excited in them, when they find themfelves overtaken by the judgment, than to compare it to the pains of child-bearing. This defcription is the more affecting, that the verbs are all in the prefent time: *fo cometh; fudden deftruction cometh;* reprefenting the certainty and inftantaneoufnefs of its coming, Luke xxi. 34.

2. *And they fhall not efcape.* The perfons who fhall not efcape the terrible deftruction of that day, are *they who know not God, and who obey not the gofpel of our Lord Jefus Chrift.* And the deftruction which cometh upon them, is *everlafting deftruction from the prefence of the Lord, and from the glory of his power*, 2 Theff. i. 8, 9.

Though the apoftle Paul hath often fpoken of Chrift's return from heaven, and of the refurrection of the dead, the judgment of the world, and the ftate of the righteous and of the wicked after the judgment, this is the only paffage in which he hath profeffedly given an account of thefe great events. Yet, as he has not introduced all the particulars relating to them, which he himfelf, his Mafter, and the other apoftles have occafionally mentioned, it will not be unprofitable if in this place, taking 1 Theff. iv. 14. and V. 1, 2, 3. as the groundwork of the defcription, I fhall infert in their order, the farther difcoveries concerning the judgment of the world, and the final iffues of things, which are made to us in other parts of the fcripture.

Before the coming of Chrift to put an end to the world, all thofe events included *in the myftery of God, which he hath declared to his fervants the prophets, muft be finifhed*, Rev. x. 7. But, as many of thefe events have not yet taken place, the coming of Chrift may ftill be at a great diftance. Accordingly, the apoftle Peter hath foretold, 2 Epift. iii. 3, 4. that in the laft days there will be fcoffers, who, becaufe his coming is delayed for a long time, will ridicule the promife of his coming, and affirm, that the world never fhall have an end. For the

4 *But ye, brethren, are not in darkneſs*; ye are not in a ſtate of ignorance and ſecurity, like the heathen,

4 But ye, brethren, are not in darkneſs, (ἵνα, 197.)

the ſame reaſon alſo, as Paul inform us, theſe men immediately before the coming of Chriſt, will promiſe to one another, peace and ſafety for a great length of years. But, while the laſt generation of the wicked are thus living in a ſtate of abſolute ſecurity, the Lord himſelf will deſcend from heaven, to their unſpeakable aſtoniſhment. And their conſternation will be augmented by the viſible majeſty in which he will appear. For he will come *in his own glory*, Luke ix. 26. *and in the glory of his Father, with his angels.* Matt. xvi. 27. He will come, not in the weak fleſhly body in which he was crucified, but in that glorious body wherein he now lives: He will come, ſurrounded with that bright light, whereby the Father manifeſts himſelf to the angelical hoſts, and whoſe ſhining far ſurpaſſing that of the ſun, will give notice of his approach; on which account he is called *the Day Star*, 2. Pet. i. 19. and the *Morning Star*, Rev. xxii. 16. which is to uſher in the day of judgment. He will come attended, not with a few poor diſciples, but with an innumerable hoſt of angels, the miniſters of his juſtice, and who ſhall announce his arrival by a great ſhout, expreſſive of their joy, that the judgment of the world is come, that the righteous are to be rewarded and the wicked puniſhed, and that all the powers of darkneſs are to be utterly deſtroyed.—And now, the Lord appearing in the air, ſurrounded with myriads of angels, the voice of an archangel ſhall be heard, proclaiming that he is come to judge the living and the dead. And the trumpet ſhall ſound, as the ſignal for the dead to come forth from their graves. But they ſhall not all revive at once. Every man is to riſe in his proper band. *Chriſt, the firſt-fruit*, hath riſen long ago, and will now ſhew himſelf riſen; *afterward they who are Chriſt's, at his coming*, 1 Cor. xv. 23. The dead in Chriſt, therefore, being firſt raiſed, ſhall appear with ſpiritual, incorruptible, and immortal bodies, faſhioned like to Chriſt's glorious body, and ſhining as the brightneſs of the firmament. After they are raiſed, ſuch of the righteous as, at the coming of Chriſt, are alive on the earth, ſhall be changed; for they *ſhall not anticipate them who are aſleep* in Chriſt, 1 Theſſ. iv. 15. This change, by which the bodies of the living ſhall be transformed like to Chriſt's glorious body, will be produced *in a moment, in the twinkling of an eye*, during the ſounding of the laſt trumpet, 1 Cor. xv. 52. It ſeems the trumpet ſhall ſound twice.—The righteous who ſleep in Jeſus being thus raiſed, and thoſe who are alive at his coming being changed, the wicked who are in their graves, ſhall then awake to everlaſting ſhame and contempt, Dan. xii. 2. They ſhall not riſe with glorious bodies, like the children of God, but with fleſhly, corruptible, mortal bodies, like thoſe in which they died; becauſe they are not to inherit the kingdom of God. For the ſame reaſon, no change ſhall paſs on the bodies of ſuch of the wicked, as remain on earth at the coming of Chriſt.—In the change of the living, as well as in the reſurrection of the dead, due regard being had to the real character of each, a moſt accurate and juſt diſcrimination will be made, between the righteous and the wicked, by the kind of body which Chriſt will allot to them. So that every one's character being thus made viſible to himſelf and to his fellows, and to the angels, and, in ſhort, to the whole univerſe, there will be no need of any particular inquiry into the actions of individuals; but the whole proceſs of the judgment will be completed and declared at once, in the righteous ſentences of the Judge fixing the doom of every man irreverſibly. For the whole human race, from the beginning of the world to the end of time, being gathered together, ſhall ſtand before the judgment-ſeat of Chriſt, ſo raiſed in the air, as every eye may ſee him, and every ear hear him. And being revealed in their true characters, each ſhall receive according to his works. To the righteous Chriſt will ſay, *Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world*, Matt. xxv. 34. After which, they ſhall be caught up in clouds, by the miniſtry of the angels, to join the Lord in the air.—And now the righteous being gathered together around Chriſt 2 Theſſ. ii. 1. he will ſay to the wicked, *Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels.* This ſpoken, flaming fire ſhall iſſue from his preſence, and from the glory of his power, 2 Theſſ. i. 8. that is, from the luminous cloud with which he is ſurrounded, and by which his preſence and power ſhall be manifeſted. And that fire ſhall burn the earth, 2 Pet. iii. 10. 12. and the wicked left thereon; both them who were alive at the coming of Chriſt, and them who were raiſed from the dead; and none of them ſhall eſcape: for their

so as that day should, *like a thief, come on* you. [1]

so as the day of Christ *should, like a thief in the night, come on you* unexpectedly, and fill you with terror.

5 *All ye are sons* of light, and *sons of day:* [1] we are not SONS *of night, neither* of darkness. [2]

5 *All ye* who believe *are enlightened persons, and persons for whose benefit the day* of judgment is appointed. *We are not persons living in the night* of heathenish ignorance, *neither persons for whom the darkness* of eternal death *is designed.*

6 Therefore, let us not sleep, *even as the* others: but let us watch, and be sober.

6 *Therefore,* as persons enlightened, *let us not stupify ourselves* with sensuality, *even as the heathens*; *but let us keep ourselves awake, and preserve the right use of reason, by* habitual *temperance.*

7 For they *who* sleep, sleep in the night, and they *who*

7 *For they who sleep, sleep in the night, and they who get drunk, do it in the night*; that is, the stupidity and

their numbers, when assembled, shall not protect them from the indignation and power of their judge.—This punishment by fire these wicked men shall suffer, because formerly preferring the pleasures of the body to the pleasures of the mind, they lived only for the body. And as this fire is said to be prepared for the devil and his angels, it is reasonable to think, that they also shall be punished in the conflagration.—But while all the enemies of God are thus suffering condign punishment for their crimes, the righteous, along with the angels, shall accompany Christ in his return to heaven, and so they shall be for ever with the Lord.

From the burning of the wicked in the general conflagration, it does not follow, that the thinking principle in them shall then be extinguished. Their souls may survive this second death of the body, just as it survived the first, Matt. x. 28. Yet how long it will survive this second death, depends wholly on the pleasure of God, who may prolong their existence, or put a period to it, as he sees fit. Only while they exist, being excluded from all enjoyment, and even from the hope of enjoyment, because they are to have no second resurrection, they must suffer a melancholy, the bitterness of which it is not possible to describe. This comfortless, most miserable state, is, perhaps, what in scripture is called *outer darkness*, and *the blackness of darkness reserved* for the wicked *for ever*, 2 Pet. ii. 17. See 2 Thess. i. 9. note 1.

Such will be the process of the judgment; and such the state of the righteous and the wicked, after it is finished. May the belief of these great discoveries made by the inspired writers, be deeply fixed in our hearts, and may the frequent recollection of them animate us to live in such a manner, that we may be of the number of the righteous in that great and terrible day!

Ver. 4. *Should like a thief come.* Καταλαϐῃ, literally, *lay hold on.* The apostle means, that although the coming of Christ will be unexpected to the righteous, as well as to the wicked, because unforeseen by both, yet it will not overwhelm the righteous with terror, nor bring destruction to them, as it will do to the wicked.—The commendation in this verse, though addressed to the Thessalonians in general, does not by any means imply, that all of them were of such a character, that if the day of Christ had come upon them, it would have found them prepared. Among so great a number, there were doubtless some, whom that day would have surprised; particularly the disorderly persons mentioned in the second epistle. But the apostle speaks in this general manner, because the greatest part of them were living, as it became the disciples of Christ to do.

Ver. 5.—1. *All ye are sons of light, and sons of day.* This, as addressed to the whole of the Thessalonian brethren, means that they were all so enlightened by the gospel, as to merit the appellation of *sons of day*; and that, if they improved their knowledge, they would be of the number of those for whom the day of judgment was made. See Rom. xiii. 12. 1 John 1. 5. notes.

2. *We are not sons of night, neither of darkness.* These are characters of the heathens, importing that they were living in utter ignorance of spiritual things.

Ver. 7.

ſenſuality in which the heathens live, are ſuitable to the darkneſs of ignorance in which they live.

get drunk, [1] are drunken in the night.

8 *But we being perſons for whom the day of* judgment *is appointed, let us be ſober;* and being ſurrounded with enemies, let us *wear the breaſt-plate of faith and love,* as a defence to our heart, the ſeat of the paſſions, *and for an helmet the hope of ſalvation,* which will defend our head, the ſeat of reaſon. See Rom. xiii. 12.

8 But *we being* SONS *of day, let us* be ſober, putting on the breaſt-plate [1] of faith and love, and FOR an helmet, the hope of ſalvation.

9 This hope of ſalvation is well founded; *for God* (ουκ εθετο) *hath not appointed us to deſtruction,* as he hath appointed the wicked, *but to obtain ſalvation through our Lord Jeſus Chriſt.*

9 For God hath not appointed us to wrath, [1] but (εις περιποιησιν) *to the acquiſition of* ſalvation, *through* our Lord Jeſus Chriſt,

10 *Who died for us, that whether we* are of the number of them, who at his coming *are alive, or* of them who *are dead* in their graves, *we may live with him* in heaven, for ever.

10 Who died for us, that whether we wake or ſleep, [1] we *may* live together with him, [2] (chap. iv. 17.)

Ver 7. *They that get drunk, are drunken in the night.* Οἱ μεθυσκομενοι, νυκτος μεθυουσι. Μεθυσκομαι, denotes the act of getting drunk, μεθυω, the ſtate.—See Raphelius, who has quoted a paſſage from Polybius, ſhewing that drunkenneſs in the day-time was reckoned highly indecent, even by the heathens themſelves.

Ver. 8.—1. *Putting on the breaſt-plate.* The breaſt and head being particularly expoſed in battle, and wounds in theſe parts being extremely dangerous, the ancients carefully defended the breaſt and the head of their ſoldiers by armour, to which the apoſtle here compares the Chriſtian virtues *of faith and love.* In the parallel paſſage, Epheſ. vi. 14. the expreſſion is, *the breaſt-plate of righteouſneſs;* to ſhew, as Eſtius ſays, that the righteouſneſs of a Chriſtian conſiſts in *faith and love.* Yet as the ſhield of faith is likewiſe mentioned in that paſſage, the obſervation perhaps is too refined. The breaſt-plate of faith and love, being made of more precious materials than any metal, and being of a truly heavenly fabric, will render the heart, the ſeat of the affections, invulnerable. The apoſtle's meaning, ſtripped of the metaphor, is this; that to defend our affections againſt the impreſſion of outward and ſenſible objects, nothing is ſo effectual as faith in the promiſes of Chriſt, and love to God and man.

2. *And for an helmet, the hope of ſalvation.* The head being the ſeat of thoſe thoughts and imaginations, on which the affections and paſſions in a great meaſure depend, it muſt be of importance to defend the head againſt the entrance of ſuch thoughts and imaginations, as have any tendency to excite bad affections, or carnal deſires. But for that purpoſe, nothing is better, than to have the head ſo filled with the glorious hope of the ſalvation offered to us in the goſpel, as to exclude all vain thoughts and imaginations whatever. This hope, therefore, is moſt elegantly termed, the Chriſtian's *Helmet.* The exhortation to the Theſſalonians to arm themſelves, teaches us, that the ſons of light, muſt not only watch, but fight. See Epheſ. vi. 17. note 1.

Ver. 9. *God hath not appointed us to wrath.* The deſign of God in ſending his Son, was not to condemn, but to ſave the world; they, therefore, who are appointed to wrath, are ſuch only who wilfully and obſtinately refuſe to believe and obey the goſpel.

Ver. 10.—1. *Wake or ſleep.* Becauſe the word here uſed is, Καθευδω, and not κοιμαομαι, Whitby thinks the apoſtle is ſpeaking of natural ſleep, and not of death; and that γρηγορωμεν, means being on their guard. But Benſon hath ſhewed, that the two firſt mentioned words are uſed indifferently, both by ſacred and profane writers, for *death.* Farther, he obſerves, that if γρηγορωμεν, ſignifies *to be on our guard,* it is not true, that if we are found aſleep, that is, off our guard, we ſhall live with Chriſt. The antitheſis, therefore, requires that γρηγορειν, here ſhould ſignify *to live.*

2. *Live together with him.* In the opinion of ſome commentators, this imports that the

 righteous

11 Wherefore, comfort *one another*, and edify (εις τον ἑνα, literally, *one the other*) *each the other*, even as also ye do. [1]

12 *Now* we beseech you, brethren, to know them *who* labour among you, and *who preside* over you in the Lord, and admonish you. [1]

13 And to esteem them very highly (εν) *with* love, for their work's sake. [1] *Be* at peace among yourselves. [2]

14 (Δε) *On the other hand*, we exhort you brethren, *Admonish the disorderly*, [1] (chap.

11 *Wherefore*, by these glorious discoveries, *comfort one another under the afflictions of life, and edify each the other* in faith, temperance, fortitude, hope, joy, and watchfulness, *even as also*, I know, *ye do*.

12 *Now we beseech you, brethren, to submit yourselves to them who labour* in the word *among you, and who preside over you* in your religious assemblies *agreeably to the will of Christ, and* who *reprove you for your faults, and exhort you to amendment.*

13 *And to esteem such very highly with love for their works sake;* which indeed is honourable in itself, and beneficial to mankind, but attended with great danger.—*Live in peace with one another.*

14 *On the other hand, we exhort you, brethren* who are pastors and rulers, *Admonish the disorderly*, by shewing them the sin and danger of leaving off work-

righteous in the state of the dead, still live with Christ. But, in my opinion, the apostle is here speaking of their living with Christ after the resurrection.

Ver. 11. *Edify each the other, even as also ye do.* This being the exhortation with which the apostle concluded his discourse, chap. iv. 18. concerning Christ's carrying with him into heaven, those who are alive at his coming, and those who are then raised from the dead, it shews, that the expression, ver. 10. *Whether we wake or sleep*, means, *Whether we are alive or dead.*—It were much to be wished, as Chandler observes, that Christians, entering into each others true interests, would banish from their conversation that calumny, slander, folly, and flattery, which engrosses so much of this short transitory life: and by discoursing of things of substantial worth, endeavour to fortify each other against the snares of life, and those innumerable temptations which lie in wait to ruin us. With what comfort should we meet each other at the great day, were we on that occasion able to recollect that in general we had managed our conversation to our mutual advantage! For we should then be sensible, that in some measure we owe our glory to our concern for, and fidelity to each other. Besides, the remembrance of this, will enlarge the love of the saints to each other, in the future state.

Ver. 12. *Know them who labour among you, &c.* Though the church of the Thessalonians was but newly planted when the apostle left them, he had before his departure, given it its full form; for he had appointed them *Elders*, to perform the ordinary functions of the ministry, and to preside in their religious assemblies, as he appointed elders in the newly planted churches, mentioned, Acts xiv. 23.—Farther, from this passage it appears, that *the eldership*, in the apostle's days, was distinguished into three orders. 1. Τȣς κοπιωντας εν ὑμιν, *Those who laboured among them*, in the work of the ministry, by preaching, catechizing, and dispensing the sacraments. 2. Τȣς προιςαμενȣς ὑμων, *Those who presided over them*; that is, who, in their public meetings for worship, shewed in what order individuals were to exercise their spiritual gifts; and appointed the places and times of these meetings. 3. Τȣς νȣθετȣντας ὑμας, Those who observed the behaviour of individuals, and gave to such as were faulty the admonitions and reproofs necessary to their amendment. For, νȣθετεω, signifies to *admonish with reproof.* See Tit. iii. 10. note 2.—Perhaps this office belonged to the bishops.

Ver. 13.—1. *And to esteem them very highly with love, for their works sake.* From this we learn, that the respect due from Christians to their ministers, is founded upon their diligence and faithfulness in preaching the word, and in admonishing those who err, rather than upon the dignity of their character, as rulers of the church.

2. *Be at peace among yourselves.* Some ancient MSS. and versions read here, εν αυτοις, *with them. Be at peace with them* who preside over you, &c. But as the clause is not joined with what goes before, by any copulative, I rather think it a distinct precept to *avoid discord*, which is the ruin of any society.

Ver. 14.—1. *On the other hand, we exhort you brethren, admonish the disorderly.* Ατακτȣς,

ing, and of meddling with other people's affairs; *encourage them who are faint-hearted*, when persecution arises; *support* by your counsel, *them who*, being *weak* in understanding, know not how to direct themselves; *and bear long with all* who err through igno-

iii. 11.) comfort the *faint-hearted*, [2] support [3] the weak, be *of a long suffering disposition towards all.*

15 By your admonitions, and by the prudent use of the censures of the church, *Take care that none* of your flock *return evil for evil to any one. But* say to them, *Always pursue ye what is good, both towards one another, and towards all:* For to overcome evil with good, is a victory far more noble than any other.

15 *Take care* that *no one return* evil for evil *to* any *one*, but *always pursue ye what is* good, both *towards one another*, and *towards all.*

16 Whether you are in prosperity, or in adversity, *always maintain that rational joy*, which the doctrines and promises of the gospel inspire.

16 *Always* rejoice. [1] Mat. v. 11, 12. Rom. v. 2.

17 Sensible of your own wants and weaknesses, and of the infinite power and goodness of God, *pray to him morning and evening*, and embrace every fit opportunity of prayer.

17 Pray without ceasing. [2]

is a military term, and signifies those who break their ranks, or desert their post, so that they cannot perform their duty as soldiers, especially in battle. It is fitly used, to denote those who neglect the proper duty of their office or station. The beauty of this passage is well illustrated by Mr Blackwall, who says, "It is as admirable for the purity of its moral, and the "diffusiveness of its charitable meaning, as for the elegance and force of its words, and the "delicate turn of its structure. The union of the words within each comma or stop, and "their mutual relation and assistance, is exquisitely proper and natural. The noble period "runs on with strength and smoothness, and ends close and full. Both the ear and judgment "are satisfied." Sac. Class. vol. i. p. 257.

2. *Comfort the faint-hearted.* Ολιγοψυχοι, according to Grotius, are persons who in adversity are dejected. But in Chandler's opinion, they are persons who entertain worse thoughts of themselves, than they ought to do. Of this sort, there may have been some among the Thessalonian brethren, who, having been great sinners, were oppressed with sorrow for their former offences, and afraid, lest the continued persecution to which they were exposed, should make them renounce the gospel.

3. *Support the weak.* Αντεχεσθαι, is to bear a thing on the side opposite to a person who bears it at the same time. In this place, it signifies our assisting the weak in understanding, with our advice, when they are at a loss how to direct themselves.

Ver. 16. *Always rejoice.* Here, and in what follows, the apostle turns his discourse to the people.—In advising us always to rejoice, he does not mean that we should be insensible of our afflictions; but that in affliction, we should not lose the joy which the glorious discoveries of the love of God and of Christ, made to us in the gospel, are fitted to yield. The truth is, affliction is the time when God gives the most abundant measures of his Spirit to his children, and raises their faith in the promises of the gospel, and strengthens their trust in his providence; by all which they obtain such peace and joy as nothing can overcome.—See Philip. iv. 4. note.

Ver. 17. *Pray without ceasing.* This does not mean, that we should never intermit praying, but that we should observe the stated seasons of prayer. Thus, Luke xxiv. 53. *They were continually in the temple praising God*, means, that they resorted to the temple at the time of the morning and evening sacrifice; and, according to the custom of the Jews, offered their prayers and praises while the incense was burning. See Rev. viii. 3. And as the morning and evening sacrifice is called the continual burnt offering, Exod. xxix. 42. they who regularly observed that season of prayer, were said to *pray continually*, and *night and day*. Acts xxvi. 7. *Our twelve tribes instantly serving God night and day*, &c.—But besides outward worship, there is due to God worship also in spirit, consisting in habitually cherishing just conceptions of

18 (Εν παντι) In every thing give thanks: [1] for this is the will of God, *by* Christ Jesus, (εις, 192.) concerning you.

18 *In every condition*, whether prosperous or adverse, *give thanks* to God, by whose providence all things come to pass: *For this is the will of God*, made known *by Christ Jesus concerning you.*

19 Quench not the Spirit. [1] (See Ephes. v. 18. note 3.)

19 *Quench not the* gifts of the *Spirit*, by hindering others to exercise them, or by neglecting to exercise them yourselves, or by exercising them with strife and tumult.

20 Despise not prophesying. [1] (See 1 Cor. xiv. 3. note.)

20 *Highly esteem the gift of prophesying*; for it is the most useful of all the spiritual gifts, being that by which the church is edified, exhorted, and comforted.

21 Prove all things. [1]

21 Do not believe every teacher pretending to

of his character and government; in placing our affections on him as their highest object; in submitting our will to his in all things; and in relying upon him for our happiness, both in prosperity and in adversity. Where these dispositions prevail, the person may be said to pray without ceasing: and to make them habitual, care in performing the outward acts of worship is of great use. Farther, frequently and humbly to ask the assistance and protection of God, and to return him thanks for the blessings we derive from his providence, are duties so natural, and so necessary to our happiness, that one would think no person or family could live in the habitual neglect thereof. And yet how many are there who do so!

Ver. 18. *In every thing*. This clause may be translated, *For every thing give thanks.* See Ephes. v. 20. note 1. But the preposition there, is, ὑπερ, not εν, as here.

Ver. 19. *Quench not the Spirit.* Here, *the Spirit*, denotes the miraculous gifts which were bestowed on the first Christians, called, Heb. ii. 4. *Distributions of the Holy Spirit.*—From this precept, as well as from that to Timothy, *Stir up the gift of God which is in thee*, 2 Tim. i. 6. it appears, that even the miraculous powers might be improved; and that the continuance of them with individuals, depended in a great measure upon the right temper of their minds, and upon the proper use which the spiritual men made of their gifts. The Greek words, in which the abovementioned precepts are expressed, have a relation to those flames of fire, by which the presence of the Spirit was manifested, when he fell on the apostles and brethren, as mentioned, Acts ii. 3. For in this passage, the banishing of the Holy Ghost is expressed by words, which signify the extinguishing of flame: Το πνευμα μη σϐεννυτε, *Quench not the Spirit.*—On the other hand, the strengthening the spiritual gifts, by exercising them properly, by banishing all vicious passions, and by cherishing inward purity, is expressed in words which denote the blowing up of fire into flame. 2 Tim. i. 6. *I put thee in mind*, αναζωπυρειν το χαρισμα τȣ Θεȣ, *to stir up the spiritual gift of God which is in thee*, literally, *to stir up as fire, the spiritual gift.*—Some commentators suppose these precepts have a respect likewise to the ordinary influences of the Spirit, which without doubt, equally with the extraordinary, are banished by resisting or abusing them, and by indulging sensual, malevolent, worldly dispositions; but are cherished by yielding to their influence, and by cultivating a virtuous temper of mind.

Ver. 20. *Despise not prophesyings.* Μη εξȣθενειτε, literally, *do not set at nought.*—This precept, in a more general sense, is designed for those who neglect attending the public worship of God, on pretence that they are so wise, or so well instructed, that they can receive little or no benefit from it. But, such should consider, that the spiritual life is maintained in the soul, not so much by new knowledge, as by the recollection of matters formerly known, and by serious meditation thereon.

Ver. 21.—1. *Prove all things.* This precept may have been originally intended for those spiritual men, who had the gift of discerning spirits and whose office it was to try those who pretended to prophesy, or to speak by inspiration; and to direct the church in their opinion concerning them. Nevertheless, it may well be understood in a more general sense, as requiring Christians in all ages, before they receive any religious doctrine, to examine whether it be consonant to right reason, and to the word of God.

inſpiration; but *examine all things* offered to you, comparing them with the doctrines of Chriſt, and of his apoſtles, and with the former revelations: *And hold faſt that which*, upon examination, *is* found *good*.

Hold faſt that which is good. 1 John iv. 1.

22 *Abſtain from all* ſuch actions, as to yourſelves, after examination, have an *appearance of evil*.

22 Abſtain from all appearance of evil.

23 *And* that ye may be enabled to obey this, and every precept of the goſpel, *May God, the author of all happineſs, ſanctify you wholly*; *and may your whole perſon, your underſtanding, your affections, and your actions, be preſerved* by God, *without any juſt cauſe of blame until* your trial is finiſhed, through *the coming of our Lord Jeſus Chriſt*, to releaſe you by death.

23 And *may the* God of peace *himſelf* ſanctify you wholly; and *may your whole perſon*, [1] *the ſpirit, and the ſoul, and the body*, [2] be preſerved *unblameable*, unto the coming of our Lord Jeſus Chriſt.

24 *Faithful is God who hath called you* into his kingdom, and *who*, having promiſed to aſſiſt you in all your trials, and to ſanctify you wholly, *alſo will do it*.

24 Faithful IS he *who hath called* you; who alſo will do IT.

25 *Brethren*, ſenſible of the importance and difficulty of my work as an apoſtle, I earneſtly requeſt you to *pray for me*.

25 Brethren, pray for us.

26 *Expreſs your affection towards all your Chriſtian brethren*, in the ordinary manner, *by giving them a kiſs*, accompanied with nothing of that criminal love, which many of the Greeks indulge towards their own ſex.

26 *Salute* all the brethren with an holy kiſs. (See Rom. xvi. 16. note 1.)

27 *I lay you*, who preſide in the church at Theſſalonica, *under an oath by the Lord's direction, that this epiſtle be read to all the holy brethren* profeſſing Chriſtianity in your own church, and in all the churches of Macedonia.

27 I *adjure* you BY the Lord, that this epiſtle be read *to* all the holy (ſee Eſſ. iv. 48.) brethren.

28 I finiſh my letter with giving you my apoſtolical benediction. *May the favour, protection, and aſſiſtance of our Lord Jeſus Chriſt*, whoſe ſervants ye are, *ever remain with you*, that ye may be approved of him. And in teſtimony of my ſincerity in this, and in all the things written in this epiſtle, I ſay *Amen*.

28 The grace of our Lord Jeſus Chriſt BE with you. Amen. (See Epheſ. vi. 24. note 2.)

Ver 23.—1. *Your whole perſon*. So I have tranſlated, ὁλοκληρον ὑμων, becauſe the word ſignifies the whole of a thing given by lot; conſequently the whole of any thing; and here the whole frame of our nature, our whole perſon Accordingly, Chandler has ſhewed, that this word is applied to a *city*, whoſe buildings are all ſtanding; and to an *empire*, which hath all its provinces; and to an *army*, whoſe troops are undiminiſhed by any accident or calamity.

2. *The ſpirit, the ſoul, and the body*. The Pythagoreans, Platoniſts, and Stoics, divided the thinking part of man into *ſpirit* and *ſoul*; a notion which they ſeem to have derived from the moſt ancient tradition, founded, perhaps, on the Moſaic account of the formation of man, Gen. ii. 7. and therefore it was adopted by the ſacred writers. See Whitby's note here, who ſays, Gaſſendus and Willis have eſtabliſhed this philoſophy beyond all reaſonable contradiction. But others are of opinion, that as the apoſtle's deſign was to teach mankind religion, and not philoſophy, he might uſe the popular language to which the Theſſalonians were accuſtomed, without adopting the philoſophy on which that language was founded; conſequently, that his prayer means no more, but that they might be thoroughly ſanctified, of how many conſtituents parts ſoever their nature conſiſted.

A NEW

LITERAL TRANSLATION

OF ST PAUL's SECOND EPISTLE TO THE

THESSALONIANS.

PREFACE.

SECT. I. *Of the Occasion of writing the second Epistle to the Thessalonians.*

FROM the matters contained in this epistle it appears, that the messenger who carried Paul's first letter to the Thessalonians, gave him, when he returned, a particular account of their affairs, (see 2 Thess. iii. 11.) and, among other things, informed him, that many of them thought the day of judgment was to happen in that age; because in his letter the apostle seemed to insinuate, that he was to be living on the earth at the coming of the Lord: 1 Thess. iv. 15. *We who are alive and remain unto the coming of the Lord.*—Ver. 17. *Then we who are alive and remain, shall be caught up.*—Chap. v. 4. *But ye are not in darkness, so as that day should, like a thief, lay hold on you.*—Ver. 6. *Therefore, let us not sleep, even as the others; but let us watch and be sober.*—The same person also informed the apostle, that such of the Thessalonians, as thought the coming of Christ, and the end of the world at hand, were neglecting their secular affairs, in the persuasion that all business of that sort was inconsistent with the care of their souls: That certain false teachers among the Thessalonians pretended to have a revelation of the Spirit, importing that the day of judgment was at hand: That others affirmed they were sent by the apostle to declare the same things by word of mouth; nay, That a forged letter had been handed about in Thessalonica, as from him, to the same purpose.—An error of this kind being exceedingly prejudicial to society, it was necessary to put a stop to it immediately: and the rather, that

being imputed to Paul, it was utterly ſubverſive of his apoſtolical character and inſpiration. The ſtate, therefore, of the Theſſalonians was no ſooner made known to the apoſtle, than he wrote to them this ſecond epiſtle; in which, as in the former, Silas and Timothy joined him, to ſhew that they were of the ſame ſentiments with him concerning that momentous affair.

The foregoing account of the occaſion and deſign of writing the ſecond epiſtle to the Theſſalonians, is taken from chap. ii. 1. where the apoſtle beſought the Theſſalonians, *with relation to the coming of Chriſt, and their gathering together around him* (deſcribed in his former epiſtle, chap. iv. 14—18.), not to give the leaſt heed to any teacher, pretending to a revelation of the Spirit, who affirmed that the day of Chriſt was at hand; or who brought any verbal meſſage or letter to that purpoſe, as from him. The whole was a falſehood, wickedly framed. And to convince them that it was a falſehood, he aſſured them in the moſt expreſs terms, that before the day of the Lord there will be a great apoſtaſy in the church; that the man of ſin is to be revealed; that he will oppoſe and exalt himſelf above every one who is called God, or who is an object of worſhip; and that he will ſit, or continue a long time, in the church, as God. Then he put this queſtion to the Theſſalonians, ver. 5. *Do ye not remember that when I was yet with you, I told you theſe things?* So that if they had recollected the apoſtle's diſcourſes, they would eaſily have perceived the falſehood of the things, which the deceivers pretended to inculcate as a meſſage from him.—The chief deſign, therefore, of this epiſtle, was to convince the Theſſalonians, that the apoſtle and his aſſiſtants did not entertain the opinion imputed to them, that the coming of the Lord and the day of judgment were to happen in their lifetime: and to foretel the riſe and progreſs of the *myſtery of iniquity*, together with the coming and deſtruction of the *Man of Sin*; that the faithful, being forewarned, might not be ſurpriſed at theſe events, when they took place in the church.

Sect. II. *Of the Time and Place of writing the ſecond Epiſtle to the Theſſalonians.*

Paul's ſecond epiſtle to the Theſſalonians is thought, by the beſt critics and chronologers, to have been written from Corinth, during his firſt abode in that city. For the error it was deſigned to correct, being of a moſt pernicious nature, as ſhall be ſhewed immediately, and requiring a ſpeedy remedy, it is natural to ſuppoſe the apoſtle would write it as ſoon as poſſible, after the meſſenger who carried his former letter returned, and gave him an account of the diſorders which prevailed

vailed among the Theſſalonians.—That the apoſtle wrote this ſecond letter not long after the firſt, ſeems probable for this reaſon alſo, that Timothy and Silvanus, who joined him in his firſt letter, were ſtill with him, and joined him in the ſecond. And ſeeing in this epiſtle he deſired the brethren to *pray that he might be delivered from brutiſh and wicked men*, chap. iii. 2. it is probable he wrote it ſoon after the inſurrection of the Jews at Corinth, in which they dragged him before Gallio the proconſul of Achaia, and accuſed him of *perſuading men to worſhip God contrary to the law*, Acts xviii. 13. It ſeems the ignorance and rage of the unbelieving Jews had made ſuch an impreſſion upon the apoſtle's mind, that he was afraid of encountering them again: and therefore he begged the Theſſalonians to pray, that God would deliver him from all ſuch furious bigots, who, though they profeſſed to believe in the true God, ſhewed, by their actions, that they were deſtitute of every good principle whatſoever.—This epiſtle, therefore, being written at Corinth, ſoon after the former, we cannot be much miſtaken in ſuppoſing that it was dated *A. D.* 52. in the end of the twelfth, or in the beginning of the thirteenth year of the reign of Claudius, the ſucceſſor of Caius.

On ſuppoſition that this is the true date of the epiſtle, Grotius, who makes the emperor Caius *the man of ſin*, and Simon Magus *the wicked one*, whoſe coming is foretold, 2 Th. ii. hath fallen into a groſs error; as hath Hammond likewiſe, who makes Simon Magus *the man of ſin* and *the wicked one*. From the hiſtory of the Acts we know, that Simon had of a long time bewitched the Samaritans with his ſorceries, when Philip preached the goſpel to them. After leaving Samaria he went, according to Grotius and Hammond, to Rome, and was honoured as a god, in the beginning of the reign of Claudius. Now, ſeeing in the ſecond epiſtle to the Theſſalonians, which was written in the end of the reign of Claudius, the revelation of the man of ſin is ſpoken of as an event to happen in ſome future period, it is plain that neither Caius, who was then dead, nor Simon, who is ſaid to have revealed himſelf at Rome, as a god, in the beginning of the reign of Claudius, can be *the man of ſin*, and *wicked one*, whoſe *coming* and *revelation* are foretold in that epiſtle.

SECT. III. *Shewing that none of the Apoſtles believed the Day of Judgment was to happen in their Lifetime.*

Grotius, Locke, and others, have affirmed, that the apoſtles of Chriſt believed the end of the world was to happen in their time; and that they have declared this to be their belief in various paſſages of their epiſtles. But theſe learned men, and all who join them in that opinion, have fallen into a moſt pernicious error. For thereby

they deſtroy the anthority of the goſpel revelation, at leaſt ſo far as it is contained in the diſcourſes and writings of the apoſtles; becauſe if they have erred in a matter of ſuch importance, and which they affirm was revealed to them by Chriſt, they may have been miſtaken in other matters alſo, where their inſpiration is not more ſtrongly aſſerted by them than in this inſtance. In imputing this miſtake to the apoſtles, the deiſts have heartily joined the learned men above mentioned; becauſe a miſtake of this ſort effectually overthrows the apoſtles pretenſions to inſpiration. It is therefore neceſſary to clear them from ſo injurious an imputation.

And, firſt, with reſpect to Paul, who was an apoſtle of Chriſt, and Silvanus, who was a prophet and chief man among the brethren, and Timothy, who was eminent for his ſpiritual gifts, I obſerve, that the epiſtle under our conſideration, affords the cleareſt proof that theſe men knew the truth concerning the coming of Chriſt to judge the world. For in it they expreſsly aſſured the Theſſalonians, That the perſons who made them believe the day of judgment was at hand, were deceiving them: That before the day of judgment, there was to be a great apoſtaſy in religion, occaſioned by the man of ſin, who at that time was reſtrained from ſhewing himſelf, but who was to be revealed in his ſeaſon: That when revealed, he will *ſit*, that is, remain a long time, in the church of God, as God, and ſhewing himſelf that he is God: And that afterwards he is to be deſtroyed. Now as theſe events could not be accompliſhed in the courſe of a few years, the perſons who foretold, that they were to happen before the coming of Chriſt, certainly did not think the day of judgment would be in their lifetime. And, as for the expreſſions in the former epiſtle, which have been thought to imply that Paul believed the day of judgment at hand, we have ſhewed in note 1. on 1 Theſſ. iv. 15. that they are mere rhetorical forms of expreſſion, which ought not to have been made the foundation of a doctrine of this magnitude. Beſides, St Paul, Rom. xi. 23.—36. by a long chain of reaſoning having ſhewed, that after the general converſion of the gentiles, the Jews in a body are to be brought into the Chriſtian church, can any perſon be ſo abſurd as to perſevere in maintaining, that this apoſtle believed the end of the world would happen in his own lifetime?

Next, with reſpect to the apoſtle Peter, I think it plain, from the manner in which he hath ſpoken of the coming of Chriſt, that he knew it was at a great diſtance; 2 Pet. iii. 3. *Knowing this firſt, that ſcoffers will come in the laſt of the days, walking after their own luſts:* 4. *And ſaying, Where is the promiſe of his coming? For from the time the fathers fell aſleep, all things continue as at the beginning of the creation.* 8. *But this one thing, let it not eſcape you, beloved, that one day is with the Lord as a thouſand years, and a thouſand years as one day.* 9. *The Lord who hath promiſed,*

promised, doth not delay, in the manner some account delaying. Now, seeing Peter hath here foretold, that in the last age, the wicked will mock at the promise of Christ's coming, on account of its being long delayed; and from the stability and regularity of the course of nature, during so many ages, will argue that there is no probability that the world will ever come to an end; it is evident that he also knew the coming of Christ to judgment was at a very great distance, at the time he wrote that epistle.

The same may be said of James. For in the hearing of the apostles, elders, and brethren, assembled in the council of Jerusalem, he quoted passages from the Jewish prophets, to shew, that all the gentiles were, in some future period, to seek after the Lord, Acts xv. 17. But if James looked for the general conversion of the gentiles, he certainly could not imagine the end of the world would happen in his time.

Lastly the apostle John, in his book of the Revelation, having foretold a great variety of important events, respecting the political and religious state of the world, which could not be accomplished in a few years, but required a series of ages to give them birth, there cannot be the least doubt that he likewise knew the truth concerning his master's second coming. And therefore, to suppose that he imagined the day of judgment was to happen in his own lifetime, is a palpable mistake.

Upon the whole, seeing the apostles, and other inspired teachers of our religion, certainly knew that the coming of Christ to judgment was at a great distance, every impartial person must be sensible they have been much injured, not by the enemies of revelation alone, but by some of its friends; who, upon the strength of certain expressions, the meaning of which they evidently misunderstood, have endeavoured to persuade the world, that the apostles ignorantly believed the day of judgment was at hand. These expressions may all be applied to other events, as shall be shewed in the next section; and therefore they ought to be so applied; because candour requires that sense to be put on an author's words, which renders him most consistent with himself.

Sect. IV. *Different Comings of Christ are spoken of in the New Testament.*

In this article I propose to shew, that there are other comings of Christ spoken of in scripture, besides his coming to judgment; and that there are other things besides this mundane system, whose end is there foretold: and that it is of these other matters the apostles speak, when they represent the *day of their master*, and the *end of all things*, as at hand.

1. First then, in the prophetic writings of the Jews, (2 Sam. xxii. 10.—12. Psal. xcvii. 2.—5. Isa. xix. 1.) great exertions of the divine

 power,

power, whether for the ſalvation or deſtruction of nations, are called *the coming*, *the appearing*, *the preſence of God*. Hence it was natural for the apoſtles, who were Jews, to call any ſignal and evident interpoſition of Chriſt, as governor of the world, for the accompliſhment of his purpoſes, *his coming*, and *his day*. Accordingly, thoſe exertions of his power and providence, whereby he deſtroyed Jeruſalem and the temple, abrogated the Moſaic inſtitutions, and eſtabliſhed the goſpel, are called by the apoſtles, *his coming* and *day*: not only in alluſion to the ancient prophetic language, but becauſe Chriſt himſelf, in his prophecy concerning theſe events, recorded Matt. xxiv. hath termed them *the coming of the Son of Man*, in alluſion to the following prophecy of Daniel, of which his own prophecy is an explication; Dan. vii. 13. *I ſaw in the night viſions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days? and they brought him near before him.* 14. *And there was given him dominion, and glory, and a kingdom, that all people, nations and languages ſhould ſerve him. His dominion is an everlaſting dominion, which ſhall not paſs away, and his kingdom that which ſhall not be deſtroyed.* This prophecy, the Jewiſh doctors with one conſent interpreted of their Meſſiah, and of that temporal kingdom which they expected was to be given him. Farther, they ſuppoſed he would erect that temporal kingdom by great and viſible exertions of his power, for the deſtruction of his enemies. But they little ſuſpected, that themſelves were of the number of thoſe enemies whom he was to deſtroy; and that his kingdom was to be eſtabliſhed upon the ruin of their ſtate. Yet, that was the true meaning of *the coming of the Son of Man in the clouds of heaven*. For while the Jewiſh nation continued in Judea, and obſerved the inſtitutions of Moſes, they violently oppoſed the preaching of the goſpel, by which Meſſiah was to reign over all people, nations, and languages. Wherefore, that the everlaſting kingdom might be effectually eſtabliſhed, it was neceſſary that Jeruſalem and the Jewiſh ſtate ſhould be deſtroyed by the Roman armies. Now, ſince our Lord foretold this ſad cataſtrophe, in the words of the prophet Daniel, Matt. xxiv. 30. *And they ſhall ſee the Son of Man coming in the clouds of heaven, with power and great glory;* and, after deſcribing every particular of it with the greateſt exactneſs, ſeeing he told his diſciples, ver. 34. *This generation ſhall not paſs till all theſe things be fulfilled;* can there be any doubt that the apoſtles (who, when they wrote their epiſtles, certainly underſtood the true import of this prophecy,) *by their maſter's coming*, and by *the end of all things*, which they repreſent as at hand, meant his coming to deſtroy Jeruſalem, and to put an end to the inſtitutions of Moſes? It is no objection to this, that when the apoſtles heard Chriſt declare, *There ſhall not be left here one ſtone upon another, that ſhall not be thrown down*, they connected the end of the world,

world, or age, with that event. Matt. xxiv. 3. *Tell us when ſhall theſe things be, and what ſhall be the ſign of thy coming*, και συντελειας τȣ αιωνος, *and of the end of the age.* For, as the Jewiſh doctors divided the duration of the world into three ages; the age before the law, the age under the law, and the age of the Meſſiah; the apoſtles knew that the age under the law was to end when the age under Meſſiah began. And therefore, by the *end of the age*, they meant, even at that time, not the end of the world, but the end of the age under the law, in which the Jews had been greatly oppreſſed by the heathens. And although they did not then underſtand the purpoſe for which their maſter was to come, nor the true nature of his kingdom, nor ſuſpect that he was to make any change in the inſtitutions of Moſes; yet when they wrote their epiſtles, being illuminated by the Holy Ghoſt, they certainly knew that the inſtitutions of Moſes were to be aboliſhed, and that their maſter's kingdom was not a temporal, but a ſpiritual dominion, in which all people, nations, and languages, were to be governed, not by external force, but by the operation of truth upon their minds, through the preaching of the goſpel.

Farther, that the apoſtles, by *the coming* of Chriſt, which they repreſented as at hand when they wrote their epiſtles, meant his coming to eſtabliſh his ſpiritual kingdom over all people, nations, and languages, and not his coming to put an end to this mundane ſyſtem, is evident from what Chriſt himſelf told them, Matt. xvi. 28. *There be ſome ſtanding here, who ſhall not taſte of death, till they ſee the Son of Man coming in his kingdom.* And, agreeably to this account of the coming of Chriſt, and of the end of all things, I obſerve, that every paſſage of their epiſtles, in which the apoſtles have ſpoken of theſe things as at hand, may, with the greateſt propriety, be interpreted of Chriſt's coming to eſtabliſh his everlaſting kingdom over all people, nations, and languages, by deſtroying Jeruſalem, putting an end to the law of Moſes, and ſpreading the goſpel through the world. Thus, 1 Cor. x. 11. *Theſe things—are written for our admonition, upon whom* τηλη των αιωνων, *the ends of the ages are come*, means, the end of the age under the law, and the beginning of the age under the Meſſiah.—Philip. iv. 5. *Let your moderation be known to all men: the Lord is nigh;* namely, to deſtroy the Jews, your greateſt adverſaries.—Heb. ix. 26. *But now, once* επι συντελεια των αιωνων, *at the concluſion of the ages*, the Jewiſh Jubilees, *he hath been manifeſted to aboliſh ſin-offering by the ſacrifice of himſelf.*—Heb. x. 25. *Exhorting one another daily, and ſo much the more, as ye ſee the day approaching:* the day of Chriſt's coming to deſtroy Jeruſalem and the Jewiſh ſtate. —Ver. 37. *For yet a very little while, and he who is coming will come, and will not tarry.*—James v. 7. *Wherefore, be patient, brethren, unto the coming of the Lord.*—Ver. 8. *Be ye alſo patient: ſtrengthen your hearts, for the coming of the Lord* to deſtroy the Jews, your perſecutors, *draweth nigh.*

—Ver.

—Ver. 9. *Behold, the Judge ſtandeth before the door.*—1 Pet. iv. 7. *The end of all things*, the end of Jeruſalem and of the temple, and of all the Moſaic inſtitutions, *hath approached. Be ye, therefore, ſober, and watch unto prayer.*—1 John ii. 18. Young *children, it is the laſt hour* of the Jewiſh ſtate; *and, as ye have heard* from Chriſt, in his prophecy of the deſtruction of Jeruſalem, *that the antichriſt cometh, ſo now there are many antichriſts; whence we know that it is the laſt hour* of the Jewiſh ſtate.

2. There is another coming of Chriſt ſpoken of by the apoſtles, different likewiſe from his coming to judge the world, and to put an end to the preſent ſtate of things; namely, his coming to deſtroy *the man of ſin*, 2 Theſſ. ii. 8. *Him the Lord will conſume by the breath of his mouth, and will render ineffectual by the bright ſhining of his coming.* This ſingular event, which will contribute greatly to the honour of God, and to the good of his church, being to be accompliſhed by a viſible and extraordinary interpoſition of the power of Chriſt in the government of the world, is, agreeably to the ſcripture ſtyle, fitly called *the coming of the Lord; and the bright ſhining of his coming.* But this coming is nowhere in ſcripture ſaid to be at hand.

3. There is likewiſe *a day*, or *coming of Chriſt*, ſpoken of by Paul, different from his coming to judgment, and from both the former comings. I mean, his releaſing his people from their preſent trial, by death. 1 Cor. i. 8. *He alſo will confirm you until the end without accuſation, in the day of our Lord Jeſus Chriſt.*—Philip. i. 6. *He who hath begun in you a good work, will be completing it until the day of Jeſus Chriſt.*—1 Theſſ. v. 23. *May your whole perſon, the ſpirit, and the ſoul, and the body, be preſerved unblameable, unto the coming of our Lord Jeſus Chriſt.* It is true, the releaſe of Chriſt's ſervants from their preſent trial by death is accompliſhed, for the moſt part, by no extraordinary diſplay of his power: yet it is fitly enough called his *day* and *coming*; becauſe, by his appointment all men die, and by his power each is carried to his own place after death. Beſides, his ſervants in particular, being put on their duty like ſoldiers, muſt remain at their ſeveral poſts, till releaſed by their commander; and when he releaſes them, he is fitly ſaid to come for that purpoſe.

4. Beſides all theſe, there is a day, or *coming of the Lord* to judge the world, and to put an end to the preſent ſtate of things. This coming, Chriſt himſelf hath promiſed, Matt. xvi. 27. *The Son of Man ſhall come in the glory of his Father, with his holy angels; and then ſhall he reward every man according to his work.* Now, this being a real perſonal appearing of Chriſt in the body, it is more properly than any other of his comings called *the day* and *coming of Chriſt.* And the purpoſes of it being more important than thoſe of his other comings, the exertions of his power for accompliſhing them, will be moſt ſignal and glorious. On that occaſion likewiſe, he will appear in far greater

majeſty

majesty than formerly. For whereas, during his first abode on earth, his dignity and perfections were in a great measure concealed under the veil of his human nature, at his second coming, his glory as the image of the invisible God, and as having all the fulness of the Godhead dwelling in him bodily, will be most illustriously displayed, by his raising the dead, judging the world, destroying the earth, punishing his enemies, and rewarding his servants. Hence this coming is, with great propriety, termed *the revelation of Jesus Christ*: and *the day* of his revelation, when he shall be *glorified in his saints, and admired by all them who believe.*

Thus it appears, that when the apostles wrote, there were four comings of Christ to happen; three of them figurative, but the fourth a real personal appearance; that these different comings are frequently spoken of in scripture; and that, although the coming of Christ to destroy Jerusalem, and to establish his everlasting kingdom, be represented by the apostles as then at hand, no passage from their writings can be produced, in which his personal appearance to judge the world is said, or even insinuated, to be at hand. The truth is, if the different comings of Christ are distinguished, as they ought to be, we shall find, that the apostles have spoken of each of them according to truth; and that the opinion which infidels are so eager in maintaining, and which some Christians have unadvisedly espoused, to the great discredit of the inspiration of the apostles, as if they believed the day of judgment was to happen in their lifetime, hath not the least foundation in scripture.

CHAP. I.

View and Illustration of the things contained in this Chapter.

IT seems, the messenger who carried the apostle's first letter to the Thessalonians had informed him, that they were exceedingly strengthened by it, and bare the persecution, which still continued as violent as ever, with admirable constancy. This good news was so acceptable to Paul and his assistants, that they began their second letter with telling the Thessalonians, they thought themselves bound to return thanks to God for their increasing faith and love, ver. 3.—And that they boasted of their faith and patience in all the persecutions which they endured, to other churches, ver. 4. (probably the churches

of Achaia,) in expectation, no doubt, that their example would have a happy influence on these churches, in leading them to exercise the like faith and patience under sufferings.—And, for the encouragement of the suffering Thessalonians, the apostle observed, that their behaviour under persecution demonstrated God's righteousness in having called them, notwithstanding they were of the gentile race, into the gospel dispensation, ver. 5.—Yet it was just in God to punish their Jewish persecutors, by sending tribulation upon them, ver. 6.—while he was to bestow on the Thessalonians, a share in his rest, along with the believing Jews, when Christ will return from heaven with his mighty angels, ver. 7.—to punish all who know not God, and who obey not the gospel of his Son, ver. 8.—with everlasting destruction, by flaming fire issuing from his presence, ver. 9.—The apostle adds, that, at the judgment of the world, Christ will be glorified by the ministry of the angels, who shall put his sentences in execution, and be admired by all who believe, and among the rest, by the Thessalonians, ver. 10.—And in this persuasion, he always prayed that the behaviour of the Thessalonians might be such as would induce God to judge them worthy of the gospel, whereby they were called to eternal life; and also to perfect in them the work of faith with power, v. 11.—That, on the one hand, the name of the Lord Jesus Christ might be glorified through them, by their persevering in the faith of the gospel, even when persecuted; and, on the other, that they might be glorified through him, by the virtues which they were enabled to exercise, in a degree proportioned to the grace of God, and of Christ, bestowed upon them; for these virtues would excite in the minds of their persecutors, the highest admiration of their character, ver. 12.

COMMENTARY.

I. 1 *Paul, and Silas, and Timothy, to the church of the Thessalonians, which is in* subjection to the true *God our Father*, whereby it is distinguished from an assembly of idolatrous gentiles, *and in* subjection *to the Lord Jesus Christ*, whereby it is distinguished from a synagogue of unbelieving Jews.

2 *May virtuous dispositions be* multiplied *to you, with complete happiness from God our* common *Father*, and *from the Lord Jesus Christ*, by whom the Father dispenses these blessings to men.

3 *We*, who, in our former letter, (iii. 12.) prayed the Lord to fill you with faith and love, *are bound to thank God always concerning you, brethren, as is fit*;

NEW TRANSLATION.

CHAP. I. 1 Paul, and Silvanus, and *Timothy, to* the church of the Thessalonians, WHICH IS in God our Father,[1] and IN the Lord Jesus Christ.

2 Grace BE *to* you, and peace from God our Father, and FROM the Lord Jesus Christ.

3 We are bound to thank God always *concerning* you, brethren, as *is fit, because your* faith groweth exceed-

Ver. 1. *God our Father.* God is the Father of all mankind, by creation; and of them who believe, by regeneration: and that whether they be Jews or gentiles.

Ver. 3.

ingly, [1] and the *love* of every one of you all towards each other aboundeth;

becauſe, agreeably to our prayers, *your faith* in the goſpel, *groweth exceedingly*, notwithſtanding the perſecution which ye ſuffer, *and becauſe the love of every one of you all towards one another aboundeth:*

4 So that we ourſelves *boaſt of* you, (εν, 163.) *to* the churches of God, [1] *on account of* your patience and faith, in all your perſecutions and *afflictions, which* ye *ſuſtain.*

4 *So that we ourſelves boaſt of you, to the churches of God*, planted by us in theſe parts, *on account of your* ſingular *patience and faith, under all the perſecutions, and* under all *the afflictions which ye ſuſtain,* whether from your own countrymen, or from the unbelieving Jews in your city.

5 *This* is *a proof* of the righteous judgment [1] of God, (εις το, 154.) *in* that ye *were* counted worthy of the kingdom of God, [2] for which ye *even* ſuffer.

5 *This* your exemplary faith and patience under perſecution, we told the churches, *is a demonſtration of the righteous judgment of God, who counted you* gentiles *worthy of the kingdom of God*, into which he hath called you, (1 Theſſ. ii. 12.) and *for which ye even ſuffer.*

6 (Ειπερ, 137.) *Notwithſtanding* [1] it is *juſt* with God, to *give in return, affliction* to them *who afflict* you;

6 *Notwithſtanding* God is juſtified by your patience in ſuffering, *He reckons it right to give in return affliction to them who afflict you.* This I declare, to terrify your perſecutors;

7 And to you *the afflicted* (ανεσιν) reſt [1] with us, when the Lord Jeſus ſhall be revealed from heaven, with (αγγελων δυναμεως, 18.) his mighty angels;

7 *And* to comfort you who ſuffer, I add, that God reckons it right, to give *to you* gentiles *who are afflicted,* eternal happineſs *with us* Jews, *when the Lord Jeſus ſhall be revealed*, as the Son of God, by coming *from heaven with his mighty angels*;

Ver. 3. *Your faith groweth exceedingly.* This teaches us, not to ſatisfy ourſelves with a general belief that the goſpel is from God, nor with a ſuperficial view of its doctrines and precepts. Our perſuaſion of the divine original of the goſpel ſhould grow in ſtrength daily, and our views of its doctrines and precepts ought to become more clear and extenſive. For, as all the virtues derive their life and operation from faith, the ſtronger our faith is, the greater our virtue will be. In this light, it is of the utmoſt importance frequently to review the evidences of the goſpel, that we may thereby ſtrengthen our faith; and to ſearch the ſcriptures daily, for the purpoſe of improving our views of the doctrines and precepts of our religion.

Ver. 4. *We ourſelves boaſt of you, to the churches of God.* This paſſage ſhews us, what is the occaſion of joy to faithful miniſters: It is the faith, and piety, and charity, and patience, and conſtancy, of the churches in which they miniſter.—As Benſon obſerves, the apoſtle's addreſs here is admirable. He excited the emulation of other churches, by boaſting of the Theſſalonians to them. And he quickened the Theſſalonians, by telling them how much he had praiſed them, in the hearing of other churches.

Ver. 5.—1. *Righteous judgment of God.* It is a proof that God hath judged juſtly and impartially, in beſtowing the goſpel upon you, and that he knows the hearts of men.

2. *Worthy of the kingdom of God.* So the goſpel is called by our Lord. Matth. xii. 28. *The kingdom of God is come to you.* The apoſtle calls the goſpel diſpenſation, *the kingdom of God*, in alluſion to Dan. ii. 44. *In the days of theſe kings ſhall the God of heaven ſet up a kingdom, which ſhall never be deſtroyed.* See ver. 11. note 1.

Ver. 6. *Notwithſtanding it is juſt.* The meaning is, Notwithſtanding by the perſecution which ye endure, the righteouſneſs of God's judgment, in counting you worthy of his kingdom, is demonſtrated, yet it is juſt with God to puniſh them, &c.

Ver. 7. *Reſt with us.* Ανεσιν, *relaxation.* The apoſtle does not mean relaxation from perſecution.

8 *Inflicting punishment with flaming fire, on the heathens who do not acknowledge God*, but worship idols; *and on them who believe not the gospel of our Lord Jesus Christ*, when preached to them; or who, though they profess to believe it, obey not its precepts.

8 *Inflicting punishment* (εν, 162.) *with* flaming fire, [1] on them *who* know not God, and *on them who* obey [2] not the gospel of our Lord Jesus Christ.

secution. The believing Jews had no relaxation in that sense, any more than the believing gentiles. But he means, relaxation from the troubles of this life at death, and the enjoyment of eternal life, the rest of God, along with the believing Jews.

Ver. 8.—1. *Inflicting punishment with flaming fire.* So διδοντος εκδικησιν, literally signifies. See 1 Pet. ii. 14. where εκδικησιν is translated, *punishment.*—Some are of opinion, that εν πυρι φλογος, should be joined with the last clause of the precedent verse, thus: *shall be revealed from heaven in flaming fire.* But the construction I have adopted, is more suitable to the design of Christ's second coming, which is to comfort the righteous, as well as to punish the wicked. Besides, the Syriac translator hath, *Qui sumet ultionem in vehementia ignis.*—Πυρι φλογος, *the fire of flame*, is an Hebraism which denotes, that the fire which is to destroy the wicked, shall burn fiercely, so as to occasion a great light.

2. *And who obey not the gospel.* The belief of the gospel is often termed by Paul *the obedience of faith;* because God hath commanded men to believe the gospel. Hence Christ told the Jews, John vi. 29. *This is the work of God, that ye believe on him whom he hath sent.* Hence also, *faith* is called *a work*, 1 Thess. i. 3. *your work of faith.*—In this clause the apostle seems to have had the unbelieving Jews in his eye, and all who, like them, obstinately and maliciously oppose the gospel.

To understand this account of the punishment of the wicked, we must recollect, that after the judgment, *the righteous are to be caught up*, from the earth, *in clouds, to join the Lord in the air*, 1 Thess. iv. 17. consequently that the wicked are not to be caught up, but are to be left on the earth. And in regard the apostle Peter assures us, that the present earth *is safely preserved by the word* (command) *of God, and kept for fire, against the day of judgment, and perdition of ungodly men*, 2 Pet. iii. 7. it follows, that the wicked, both those who were raised from the dead, and those who were alive on the earth at the coming of Christ, shall begin to suffer the punishment due to them, in the flames of the conflagration. This is what Paul likewise declares in this 8th verse; and John, Rev. xxi. 8. where he tells us, that the wicked shall *be cast into the lake which burneth with fire and brimstone, which is the second death.* Farther, to this punishment of the wicked in the general conflagration Peter plainly alludes, 2 Epist. ii. 6. where, speaking of the destruction of Sodom and Gomorrah by fire, he says, they were *made*, υποδειγμα, *an example unto those who afterwards would live ungodly*; an example of that dreadful punishment by fire, which God will inflict on the wicked at the day of judgment. And, seeing it is said here, ver. 9. *They shall suffer punishment, even everlasting destruction from the presence of the Lord, and from the glory of his power*, it is probable, that the fire which is to burn the earth, with the wicked left thereon, will issue from the luminous cloud with which the Lord will be surrounded; even as the fire which devoured Nadab and Abihu, Levit. x. 2. Heb. *went out from the presence of the Lord*; that is, from the pillar of fire by which God manifested his presence among the Israelites in the wilderness.—The fiery cloud, with which Christ is to be surrounded when he judgeth the world, is for the same reason, called *his presence.* See ver. 9. note 2.—It is also called, *the glory of his power*, because it is a token of the great power with which the Father hath invested him, as lord and judge of the world. In the description which the apostle Peter, 2 Epist. iii. 10, 11, 12. hath given of the burning of the earth, we have an account of the order in which it will proceed. It is to begin with *the heavens*, or air which surrounds the earth; and by the burning of the heavens, or air, the earth is to be set on fire, ver. 10. and the meteors therein, burning furiously, shall be dissolved: and, ver. 10. the flames spreading themselves around, the earth and the works thereon shall be utterly burnt; and the burning penetrating to the centre, the earth shall be dissolved, as well as the air; and the elements of which all things are composed shall be melted, or reduced to an homogeneous mass of liquid fire, which will either continue burning, or be extinguished in order to a renovation, as it pleaseth God.

Seeing

9 (Οἵτινες, 67.) *These shall suffer punishment*, EVEN everlasting destruction, [1] from the presence [2] of the Lord, and from the glory of his power,

9 *These* wicked men, being raised from the dead, *shall suffer punishment, even everlasting destruction*, by fire issuing *from the presence of the Lord*; the fiery cloud by which the presence of the Lord will be rendered illustrious; *and from that glorious token of his power* as judge.

10 *In that day*, [1] when he shall come to be glorified

10 This punishment shall fall on the wicked, *in that day when Christ shall come* from heaven the second

Seeing the fire, in which the wicked are to be punished, is called by our Lord, Matt. xxv. 41. *fire prepared for the devil and his angels*, may it not be inferred, that these malicious spirits also are to be burnt in the flames of the conflagration? Of this punishment they may be capable, if, as some suppose, they are united to æthereal bodies of such a texture as to be affected by fire. The other particulars, concerning the fallen angels, mentioned in scripture, seem to agree with this account of their punishment. For example, we are told, Ephes. ii. 2. that they have their habitation at present *in the air*. And, as the air is a dark abode, in comparison of the region of light which they left, they are said to be confined, 2 Pet. ii. 4. *with chains of darkness in order to judgment*. In like manner Jude tells us, ver. 6. that *they are kept in everlasting chains, under darkness*, (the darkness of this world, Ephes. vi. 12.), *unto the judgment of the great day*. The devil, therefore, and his angels, being imprisoned in our atmosphere, and the day of judgment being the time expresly fixed by Jude for their judgment and punishment, do not these circumstances authorize us to believe, that when the heavens, or atmosphere of air surrounding this earth is set on fire, these malicious spirits shall be burnt in their prison-house, even as the wicked shall be burnt on the earth, where they are to be left? So that our Lord's sentence is to be understood literally of the devil and his angels, as well as of the wicked: and that the effect of this burning upon both, will be the utter destruction of their bodies, without any hope of their ever regaining new bodies; while their spirits, surviving the destruction of their bodies as long as it shall please God, shall be made unspeakably miserable by their own thoughts, without any enjoyment whatever to alleviate the bitterness of their most melancholy state. These things are all so terrible, that the sound of them, though distant, should awaken, even those who are most sunk in wickedness and insensibility.

Ver. 9.—1. *Everlasting destruction.* Ολεθρος, properly signifies that destruction of the animal life which is called *death*; but is no where used to denote the extinction of the thinking principle. When, therefore, the wicked are said to be punished with everlasting destruction from the presence of the Lord, it cannot from that expression be certainly inferred that they are to be annihilated; but that they are to lose the animal life, which some of them possessed who were alive on the earth at Christ's coming to judgment, and which the rest regained by the resurrection of their body, in order that they might be judged and punished in the body. Agreeably to this supposition, the punishment of the wicked, cast into the lake which burneth with fire and brimstone, is called *the second death*, Rev. xx. 14, 15. to intimate, that as the soul or thinking principle in men, is not destroyed in the first death or destruction of the body, so neither is it to be extinguished by the destruction of the body in the general conflagration; which therefore is fitly called *the second death*. And, seeing the wicked shall never be delivered from this second death, by any new resurrection, it is properly termed *everlasting destruction*. Nevertheless, whether an end is to be put to their misery; and at what period, or in what manner it is to be ended, is not revealed, and rests with God alone to determine.

2. *From the presence of the Lord.* The luminous cloud with which the Lord will be surrounded when he comes to judge the world, is called, προσωπυ, *his face*, or *presence*, because thereby his presence, when he comes to judge the world, will be manifested, as the presence of God was manifested at Sinai by a cloud, whose appearance was like *devouring fire*, Exod. xxiv. 17. See 2 Peter i. 17. note 2.

Ver. 10.—1. *In that day.* The words, εν ἡμερα εκεινη, are placed in the end of the verse by a trajection

time, not to be despised and crucified, but *to be glorified through* the ministry of *his holy angels*, who will put his sentences in execution, *and to be* exceedingly *admired by all the believers*, on account of his justice and power; *and* among the rest, *by you* Thessalonians, *because our testimony* concerning Jesus, *was believed by you.*

(εν, 167.) *through* his saints,[2] and to be admired *by all the believers*; [3] AND BY YOU, because our testimony [4] was believed (εφ' 189.) *by* [5] *you.*

11 *On which account also, we always pray concerning you, that our God may* have reason to *judge you worthy of the calling* into his kingdom, ver. 5. by which he hath given you an opportunity of obtaining eternal life; *and* that he may *effectually accomplish all the good inclination of his goodness in you*, and carry *the work of faith*, (1 Thess. i. 3. note,) to perfection, *by his powerful assistance*;

11 (Εις ὁ) *On which account* also, we always pray *concerning* you, that our God *may* count you worthy of *the* calling, [1] and fulfil [2] all the *good-will* [3] of HIS goodness IN YOU, and the work of faith with power;

trajection usual in Paul's writings. But in construction, they must be read in the beginning of the sentence, to render the translation clear. The apostle's meaning is, They who know not God, &c. shall be punished with everlasting destruction, in that day when Christ shall come to be admired by believers; for that circumstance will aggravate the punishment of the wicked.

2. *He shall come to be glorified through his saints.* The *saints* being here distinguished from *believers*, it is probable that *his saints* in this verse are *the holy angels*, our Lord's attendants; especially, as in other passages, the angels are called *his saints*, or *holy ones.* See 1 Thess. iii. 13. *with all his saints.* Note 3.

3. *Admired* (εν) *by all the believers.* If, εν, in this passage is translated *in*, as in the common version, the meaning may be, *admired* on account of his power and goodness shown in the believers, that, is, in their resurrection from the dead, and their final glorification.

4. *Because our testimony was believed.* The Syriac translation of this clause is, *Quia fides adhibebitur testimonio nostro.* It seems the copy from which that translation was made, had a different reading here.

5. *By you.* Grotius translates the last part of this verse in the following manner: *Admired*, &c. *because our testimony to you shall be believed*, even by the wicked, *in that day.* But as επιστευθη cannot with any propriety be translated *shall be believed*, probably Grotius adopted the reading of the Syriac translation.

Ver. 11.—1. *Judge you worthy of the calling.* Some are of opinion that the action of *calling*, is here put for *eternal life*, the end of that calling. But it is more natural to interpret it of *the gospel*, by which men are called to lay hold on eternal life; and so the meaning will be, May our God, who inspects your actions, find you Thessalonians always making a right improvement of the gospel, whereby ye will be judged by him worthy of it.

2. *And fulfil.* Others translate, και πληρωση *and make perfect*; because in other passages the word is used in that sense. See Col. ii. 9. note 1.

3. *All the good will of his goodness.* Πασαν ευδοκιαν της αγαθωσυνης. "This, as Blackwall observes, is the shortest and the most charming emphatical representation, that is any where to be found, of that immense graciousness and admirable benignity of God, which no words or thoughts can fully express, but was never so happily and so fully expressed, as here." Sac. Class. vol. i. p. 184.—Because the word *his*, is not in the original, and because αγαθωσυνη is never applied to God in the New Testament, Chandler is of opinion, that it denotes *the goodness* of the Thessalonians in making the collections for the saints in Judea; and that the apostle prays here, that it might take effect. But at the time this epistle was written, the Thessalonians had not made these collections; for which reason, I prefer the interpretation given in the commentary.

Ver. 12.

12 That the name of our Lord Jesus Christ may be glorified (εν, 167.) *through* you, and ye *through* him,[1] according to the grace of our God, and *of* the Lord Jesus Christ.

12 *That the power of our master Jesus Christ, may be displayed* to your persecutors, *through you,* on whom he hath bestowed such fortitude and zeal; *and* that *ye* may appear honourable in their eyes, *through him, in proportion to* the degree in which these virtues have been wrought in you, by *the grace of our God, and of the Lord Jesus Christ.*

Ver. 12. *And ye through him.* By the glorification of the Thessalonians, Theophylact understood, their glorification at the day of judgment. But I rather understand it, of their glorification in the eyes of their persecutors; because that fortitude in suffering for the gospel, which by the grace of God and of Christ, they were enabled to shew, could not fail, as was observed in the Illustration, to raise in the minds of their persecutors, an high admiration of their character.

CHAP. II.

View and Illustration of the Subjects handled in this Chapter.

TO excite the attention of the Thessalonian brethren, to the things the apostle was going to write concerning the time of Christ's second coming, and to give them the greater weight, he began this chapter with beseeching them, in relation to the coming of Christ to judge the world, and their gathering together around him in the air, of which he had written in his former letter, ver. 1.—not to be soon shaken from any honest purpose, which they had formed concerning their worldly affairs, nor thrown into confusion, neither by any pretended revelation of the Spirit obtruded upon them by false teachers, nor by any verbal message as from him, nor by any letter forged in his name, importing that he believed the day of judgment was at hand, ver. 2.—And to remove the impression, which had been made on the minds of the Thessalonians by these base arts, the apostle assured them in the most express terms, that the day of the Lord shall not come, till there first happen a great apostasy in religion among the disciples of Christ, and the man of sin be revealed, that is, till a tyrannical power should arise in the church, which should exceedingly corrupt the doctrine of Christ, and grievously oppress his faithful servants, ver. 3.—Next he described the character and actions of that tyrannical power, and insinuated, that it would continue a long time in the church, openly opposing both God and Christ, ver. 4.—Then asked them, if they did not remember that when he was with them, he told them these things? ver. 5.—and that there was a power then existing, which

which reftrained the man of fin from revealing himfelf, ver. 6.—and would reftrain him, till it was taken out of the way, ver. 7.—Which things, if they had recollected them, were proofs fufficient that he did not think the day of Chrift was at hand. In the mean time, left the profpect of fuch great evils arifing in the church, might afflict the Theffalonians too much, the apoftle added, that after the man of fin is revealed in his feafon, and hath continued during the feafon allotted to him, he fhall be deftroyed, ver. 8.—In the mean time, to enable the Theffalonians, and every one who might read this letter, to judge properly of the apoftafy, the apoftle defcribed the manner in which it was to enter, and the vile arts by which it was to be eftablifhed, ver. 9, 10.—And to put the faithful upon their guard againft the authors and abettors of the apoftafy, he declared, that fuch as give heed to thefe impoftors, will at length, through the ftrong working of error, be feduced to believe the greateft and moft pernicious lie that ever was devifed, and fhall on that account be condemned, ver. 11, 12.—Then expreffed his charitable opinion, that the Theffalonians would neither be involved in the fin, nor in the punifhment, of the revolt which he had defcribed, ver. 13, 14.—and exhorted them to hold faft the doctrines which he had delivered to them, whether by fermons or by letters, ver. 15.—And that they might be enabled to do fo, he earneftly prayed that Chrift and God would comfort them, and eftablifh them in every good doctrine and practice, ver. 16, 17.

COMMENTARY.

CHAP. II. 1 *Now* becaufe there are fome who affirm, that the end of the world is at hand, *we befeech you, brethren, in relation to the coming of our Lord*

New Translation.

CHAP. II. 1 Now we befeech you, brethren, (ὑπερ, 307.) *concerning* [1] the coming [2] of our Lord Jefus

Ver. 1.—1. *We befeech you concerning*, or in relation to. Some commentators adopt the common tranflation of this claufe becaufe it is the apoftle's cuftom to befeech his difciples, *by* the things moft dear to them: as 1 Cor. xv. 31. 1 Theff. v. 27. 2 Tim. iv. 1. But in none of thefe paffages is the prepofition ὑπερ, or any other prepofition whatever, ufed.

2. *The coming of our Lord Jefus Chrift.* Grotius, Hammond, Le Clerc, Whitby, Wetftein, and others, underftand this of Chrift's coming to deftroy Jerufalem and the Jewifh ftate. Accordingly, thefe authors have fought the accomplifhment of the prophecy concerning the man of fin, in events which happened before Jerufalem was deftroyed But their interpretation is overturned by ver. 2. in which the apoftle reprobates the opinion imputed to him, that he thought *the day of Chrift* was at hand. For if *the day of Chrift* was the day of the deftruction of Jerufalem, it was at hand, and happened while many, to whom this letter was written, were alive. Farther, when it is confidered that, in his former letter, the apoftle had written of Chrift's defcending from heaven, with the voice of an archangel, to raife the dead, and of the righteous being caught up in the air to join the Lord, and accompany him in his return to heaven; and that in this epiftle he has fpoken of Chrift's being *revealed from heaven in flaming fire*, for the purpofe of *inflicting punifhment*, not only on them *who obey not the gofpel of Chrift*, but on *them who know not God*, that is, on idolaters; and that in neither epiftle is there one word which can clearly be interpreted of Chrift's coming to deftroy Jerufalem; and

 efpecially,

Chrift, *and our* gathering together [3] (επ' αυτον, 185.) *around him;*

Jeſus Chriſt to judge the world, whereof I have written in this and in my former letter, *and to our gathering together around him* after the judgment; See 1 Theſſ. iv. 17. note 5.

2 That ye be not foon fhaken [1] (απο τȣ νοος) *from your purpoſe, nor troubled,* [2] neither by fpirit, [3] nor by word, nor by letter, as (δια, 121.) from us, [4] (ὡς, 322. 2.) *intimating* that the day of Chrift is at hand. [5]

2 *That ye be not ſoon ſhaken from your purpoſe* of following the buſineſs of the preſent life, *nor put into confuſion, neither by* any revelation of the *Spirit,* which theſe deceivers may feign, *nor by* any *verbal meſſage, nor by letter,* which they bring to you, *as from us, importing, that the day of Chriſt's* coming to raiſe the dead, and deſtroy the world, *is at hand.*

eſpecially, that this letter was written to correct the miſtaken notion into which the Theſſalonians had fallen, concerning the coming of Chriſt to judgment, deſcribed in the former letter: I ſay, conſidering all theſe circumſtances, we can have no doubt that the coming of Chriſt, ſpoken of in this verſe, is his coming, not to deſtroy Jeruſalem, but to judge the world, and to carry the righteous, gathered round him in the air after the judgment, into heaven.

3. *And our gathering together around him.* Of this the apoſtle had written in his former epiſtle, iv. 17. *We ſhall be caught up in clouds to join the Lord in the air; and ſo we ſhall be for ever with the Lord.* See note 3. on that verſe.

Ver. 2.—1. *Soon ſhaken from your purpoſe.* Σαλευθηναι, is to be ſhaken, as ſhips are by the waves while lying at anchor. Joined with απο νοος, it ſignifies to be ſhaken or moved from one's purpoſe or reſolution. Chandler interprets it, ſhaken from the true meaning of my former letter.

2. *Nor troubled.* Θροεισθαι, is to be agitated with the ſurpriſe and trouble which is occaſioned by any unexpected rumour, or bad news, Matth. xxiv. 6.—Though the Theſſalonians are ſaid, 1 Epiſt. i. 10. to have waited for the Son of God from heaven, and no doubt conſidered it as a moſt joyful event, yet the frailty of many of them was ſuch, that the thought of his immediate appearing had unhinged their mind, and led them to neglect their worldly affairs; whereby much confuſion was occaſioned, which the apoſtle endeavoured to remedy by this letter.

3. *Neither by Spirit.* As many of the diſciples, in the firſt age, were endowed with the gift of inſpiration on particular occaſions, the falſe teachers began very early to give out, that their erroneous doctrines had been dictated to them by the Spirit of God; hoping, by that deceit, the more effectually to recommend their deluſions. Of theſe falſe pretenders mention is made, 1 John iv. 1. 6. But to prevent the faithful from being miſled by ſuch crafty impoſtors, ſome of the brethren in every church were endowed with the gift of diſcerning ſpirits, whereby they were enabled to judge with certainty, concerning the nature of the inſpiration, by which any teacher ſpake, 1 Cor. xiv. 29. It would appear, however, that the falſe teachers in the church of the Theſſalonians, had not been thus judged; perhaps becauſe they pretended that what had been revealed to them, was agreeable to the apoſtle's firſt letter, and to the meſſage and letter from him which they had feigned. Or the Theſſalonians had not paid ſufficient attention to the judgment, which the diſcerners of ſpirits had paſſed upon theſe impoſtors; on which account the apoſtle gave them this caution.

4. *Nor by word, nor by letter, as from us.* It ſeems ſome of the falſe teachers pretended to bring a meſſage from the apoſtle to the Theſſalonians, importing that the day of Chriſt was at hand. Nay, they had forged a letter, as from him, to the ſame purpoſe. The practice of feigning meſſages from the apoſtles, in order to gain credit among the brethren in diſtant parts, began very early, Acts xv. 24. As did the practice likewiſe of feigning revelations of the Spirit, 2 Pet. ii. 1. 1 John iv. 1.—Alſo that letters were forged in Paul's name, appears from 2 Theſſ. iii. 17.

5 *Intimating that the day of Chriſt is at hand.* Knatchbul thought this clauſe ſhould be joined with the beginning of the next verſe, in the following manner: *As that the day of Chriſt is at hand, let no man deceive you by any method;* it will not come, *unleſs the apoſtaſy firſt come.* See note 1. on ver. 3.

3 *Let no man deceive you by any* of the *methods* I have mentioned; *for that day ſhall not come, unleſs there come the apoſtaſy firſt;* that great defection from the true faith and worſhip, of which I formerly ſpake to you, (ſee ver. 5.); *and there be revealed* in the

3 Let no man deceive you by any *method;* FOR THAT DAY SHALL NOT COME, *unleſs* there come *the apoſtaſy* [1] firſt, *and there be revealed* [2] that man of ſin, [3] *that* ſon

Ver. 3.—1. *Unleſs there come the apoſtaſy firſt.* Ἡ αποϛασια. The article here is emphatical, denoting both, that this was to be a great apoſtaſy, the apoſtaſy by way of eminence; and that the Theſſalonians had been already apprized of its coming. See ver. 5. Chandler obſerves, that αποϛασια, ſignifies the rebellion of ſubjects againſt the ſupreme power of the country where they live; or the revolt of ſoldiers againſt their general; or the hoſtile ſeparation of one part of a nation from another. But in ſcripture it commonly ſignifies a departure, either in whole or in part, from a religious faith and obedience formerly profeſſed, Acts xxi 21. Heb. iii. 12. Here it denotes the defection of the diſciples of Chriſt from the true faith and worſhip of God, enjoined in the goſpel. Accordingly, the apoſtle, foretelling this very defection, ſays, 1 Tim. iv. 1. τινες αποϛησονται, *ſome ſhall apoſtatize from the faith*; See note 3. on that verſe; and mentions the principal errors which were to conſtitute that apoſtaſy; namely, *the doctrine of dæmons*, the doctrine concerning the power and agency of angels and ſaints departed, in human affairs as mediators, and concerning the worſhip that is due to them on that account; the prohibition *to marry*; the command to abſtain from certain kinds of *meat*; with a variety of ſuperſtitious bodily exerciſes, enjoined as the greateſt perfection of piety. From this it appears, that the apoſtaſy here foretold was not to conſiſt in a total renunciation of the Chriſtian faith; but in a great corruption of it, by erroneous doctrines, idolatrous worſhip, and other wicked practices, like the apoſtaſy introduced into the Jewiſh church by Jeroboam, who obliged the ten tribes to worſhip the true God by images; and like that introduced by Ahab and Manaſſeh, who with the worſhip of the true God joined that of the heathen deities. See a confutation of Whitby's notion of *the apoſtaſy*, ver. 4. note 3.

2. *And there be revealed.* What this means, will be ſhewed, ver. 6. note 2.

3. *That man of ſin, that ſon of perdition.* The article, joined to theſe appellations, is emphatical, as in the former clauſe, importing that the ancient prophets had ſpoken of theſe perſons, though under different names; particularly the prophet Daniel, whoſe deſcriptions of *the little horn* and *blaſphemous king*, agree ſo exactly in meaning with Paul's deſcriptions of the *man of ſin*, and *ſon of perdition*, and *lawleſs one*, that there can be little doubt of their being the ſame perſons. But this will beſt appear by a compariſon of the paſſages.

2 Theſſ. ii. 3. And there be revealed that man of ſin, *that ſon of perdition,*	Dan. vii. 21. And the ſame horn *made war with the ſaints, and prevailed againſt them*; Ver. 25. And he ſhall ſpeak great words againſt the Moſt High, and ſhall *wear out the ſaints of the Moſt High.*
2 Theſſ. ii. 4. Who oppoſeth, and *exalteth himſelf above every one who is called a God, or an object of worſhip,* ſo that he in the temple of God as a god ſitteth, openly ſhewing himſelf that he is a god.	Dan. xi. 36. And the King ſhall do according to his will, and *he ſhall exalt and magnify himſelf above every God*, and ſhall ſpeak marvellous things againſt the God of gods. Dan. viii. 25. He ſhall alſo ſtand up againſt the Prince of princes.
2 Theſſ. ii. 7. Only till *he* who now reſtraineth be taken out of the way.	Dan. vii. 8. I conſidered the horns, and, behold, there came up among them another little horn, before whom there were three of the firſt horns plucked up by the roots.
2 Theſſ. ii. 8. Then ſhall be revealed that *lawleſs one.*	Dan. vii. 25. And he ſhall think to *change times, and laws*: and they ſhall be given into his hand. See Dan. viii. 24.
1 Tim. iv. 1. Giving heed to ſeducing ſpirits *and doctrines concerning dæmons.*	Dan. xi. 38. In his ſtate, he ſhall *honour the God of forces: (Mahuzzim), gods who are protectors*, that is, *tutelary angels and ſaints.*

Ver. 3.

of perdition. [4] (See Rev. xvii. 8. 11.)

church, *that man of sin*, that wicked tyranny, which, because it will destroy the saints and is itself devoted to destruction, I call *that son of perdition*;

4 ('O, 73.) Who opposeth and exalteth himself, above *every one who* is called *a* God, [1] or *an object of worship*. [2] So that he, in

4 *Who will* first *oppose, and* after that *exalt himsel above every one* in heaven and on earth, *who is called a god, or an object of worship*, civil or religious: *So that he in the church of God, as a god sitteth*; recei-

1 Tim. iv. 3. *Forbidding to marry*.

2 Theff. ii. 8. Whom the Lord will *consume by the breath of his mouth*, and render ineffectual by the brightness of his coming.

Dan. xi. 37. Neither shall he regard the God of his fathers, nor *the desire of women*.

Dan. vii. 11. I beheld then, because of the voice of the great words which the horn spake, I beheld, even till *the beast was slain*, and his body destroyed and given to *the burning flame*.

Ver. 26. And they shall take away his dominion, *to consume and to destroy* it to the end.

Dan. viii. 25. He shall be *broken without hand*.

Now, as in the prophecies of Daniel, empires governed by a succession of kings are denoted by a single emblem; such as, by a part of an image, a single beast, a horn, &c. of a beast, so in Paul's prophecy, *the man of sin*, and *son of perdition*, and *the lawless one*, may denote an impious tyranny, exercised by a succession of men who cause great misery and ruin to others, and who at length shall be destroyed themselves. It is true, the Papists contend that one person only is meant by these appellations; because they are in the singular number, and have the Greek article prefixed to them. But in scripture we find other words in the singular number, with the article, used to denote a multitude of persons: for example, Rom. i. 17. ὁ δικαιος. *the just one by faith shall live*; that is, all just persons whatever.—Tit. i. 7. ὁ επισκοπος, *the bishop must be blameless*; that is, all bishops must be so.—2 John, ver. 7. ὁ πλανος, *the deceiver*, signifies many deceivers; as is plain from the precedent clause, where *many deceivers* are said *to have gone out*.—In like manner, the false teachers, who deceived Christ's servants to commit fornication and idolatry, are called, *that woman Jezebel*, Rev. ii. 20. and *the whore of Babylon*, Rev. xvii. 5.—And in this prophecy, ver. 7. the Roman emperors, and magistrates under them, are called, ὁ κατεχων, *he who restraineth*. Farther, a succession of persons arising one after another, are denoted by appellations in the singular number, with the article. For example, the succession of the Jewish high priests is thus denoted, in the laws concerning them, Lev. xxi. 10.—15. Numb. xxxv. 25. 28. as also the succession of the Jewish kings, Deut. xvii. 14. 1 Sam. viii. 11. From these examples, therefore, it is plain that the names, *Man of sin*, *Son of perdition*, *Lawless one*, although in the singular number, and with the article prefixed, may, according to the scripture idiom, denote a multitude; and even a succession of persons, arising one after another.

4. *That son of perdition*. This appellation being given to Judas, John xvii. 12. Dr Newton thinks the application of it to the man of sin, signifies, that, like Judas, the man of sin was to be a false apostle, and would betray Christ, and be utterly destroyed.

Ver. 4.—1. *Who opposeth and exalteth himself above every one who is called a god*. Some think this an allusion to Ezekiel's description of the power and pride of the king of Tyre, (xxviii. 2.) *Thou hast said, I am God, and sit in the seat of God, in the midst of the sea*. But, as the coming of the man of sin is said, ver. 10. to be *with all power, and signs, and miracles of falsehood, and by all the deceit of unrighteousness, among them who perish, because they embraced not the love of truth*, I rather think the *opposition* and *exaltation* of the man of sin, above all that is called a God, or an object of worship, though it does not exclude his exalting himself above kings and magistrates, who in scripture are called Gods, yet it chiefly consists in an opposition to Christ as head of the church, and in an exaltation of himself above all in the church who are commissioned by Christ; consequently above all bishops, and pastors, and teachers, whatever.

2. *Or an object of worship*. Σεβασμα, is thought by some to mean the Roman emperors, one

ving from his deluded followers the honour which belongs to God, *with great pomp ſhewing that he is a god*, by exerciſing the prerogatives of God.

the temple of God, *as a god ſitteth*, [3] *openly ſhewing* himſelf that he is *a* god.

5 *Do ye not remember, that when I was formerly with you, I told you theſe things?* How then could ye interpret any expreſſion in my letter, as implying, that I thought the end of the world at hand?

5 *Do ye not* remember, that when I was (ετι) *ſtill* with you, I told you theſe things? [1]

6 *And ye know*, for I told it you likewiſe, *what now reſtraineth the man of ſin* from exerciſing his impious tyranny, *in order that there may be a more full diſplay of his wickedneſs in the ſeaſon allotted to him.*

6 And ye know what *now reſtraineth* [1] HIM *in order to his being* revealed [2] in his *own ſeaſon.*

one of whoſe titles was (σεϐαςος, *Auguſtus*) *Venerable*. But σεϐασματα, is uſed by Paul, to denote the *objects* of *religious worſhip*, Acts xvii. 23. and therefore, in the commentary I have taken in both kinds of worſhip.

3. *So that he, in the temple of God, as a god ſitteth.* The *ſitting* of the man of ſin in the temple of God, ſignifies his continuing a long time in the poſſeſſion of his uſurped dominion; and his being a Chriſtian by profeſſion; and that he would exerciſe his uſurped authority in the Chriſtian church.—It is an obſervation of Bochart, that after the death of Chriſt, the apoſtles never called the temple of Jeruſalem, *the temple of God*: but as often as they uſed that phraſe, they always meant *the Chriſtian church*, 1 Tim. iii. 15. 1 Cor. vii. 19. 2 Cor. vi. 16. Epheſ. ii. 19.—24. Beſides, in the Revelation of St John, which was written ſome years after the deſtruction of Jeruſalem, there is mention made of men's becoming pillars in the temple of God, Rev. iii. 12. Hence it is evident, that the ſitting of the man of ſin in the temple of God, by no means implies, that he was to ſhew himſelf in Judea. Wherefore, Le Clerc, and Whitby, who on this circumſtance have built their opinion, that the revolt of the Jews from the Romans, is the *apoſtaſy* here ſpoken of, and the factious leaders, *the man of ſin*, have erred in their interpretation of this prophecy. In ſhort, the meaning of the verſe is, that the wicked teachers, of whom the apoſtle ſpeaks, will firſt oppoſe Chriſt, by corrupting the doctrine of the goſpel concerning him, and after that, they will make void the government of God and of Chriſt in the Chriſtian church, and the government of the civil magiſtrate in the ſtate, by arrogating to themſelves the whole ſpiritual authority which belongs to Chriſt, and all the temporal authority belonging to princes and magiſtrates.

Ver. 5. *I told you theſe things.* The hereſies which were to diſturb the church, the riſe and progreſs of the great apoſtaſy, and the evils which were to be occaſioned by the man of ſin, were matters of ſuch offence and ſcandal, that unleſs the diſciples had been forewarned concerning them, their coming might have led the weak to fancy, that God had caſt away all care of his church. The apoſtle knowing this, made the prediction of theſe events the ſubject even of his firſt ſermons to the Theſſalonians, after they had embraced the goſpel; and I ſuppoſe he followed the ſame courſe in all other places, where he preached with any degree of ſucceſs. See 1 Tim. iv. 6.—Beza obſerves, that this prophecy was often repeated and earneſtly inculcated in the firſt age; but is overlooked and neglected in modern times.

Ver. 6.—1. *And ye know what now reſtraineth him.* It ſeems the apoſtle, when at Theſſalonica, beſides ſpeaking of the apoſtaſy and of the man of ſin, had told them what it was that reſtrained him from ſhewing himſelf. But, as he has not thought fit to commit that diſcovery to writing, he has left it to our own ſagacity to find out, who, or what the reſtraining power was. This, therefore, being one of the traditions mentioned, ver. 15. which he ordered the Theſſalonians to hold faſt, we may, from his caution, ſuppoſe, with Dr Newton, that it was ſomewhat concerning the higher powers then in being. However, though the apoſtle hath not committed that diſcovery to writing, the Theſſalonians to whom he made it known in converſation, would not conceal it from thoſe in other churches whoſe curioſity prompted them to enquire about it. Accordingly, the Chriſtian fathers univerſally underſtood the *reſtraining* power, to be the Roman empire. In which opinion, whether it was derived from tradition or from conjecture, they ſeem to have been well founded. See ver. 7. note 3.

2. *In order to his being revealed in his own ſeaſon.* The revelation of the man of ſin, conſiſts

7 For the mystery [1] of iniquity *already inwardly worketh,* [2] *only till he who now restraineth* be taken out of the way. [3]

7 *For the hidden scheme of corrupt doctrine*, on which that wicked tyranny is founded, and the pride, ambition, and sensuality, which are nourished thereby, *already inwardly worketh* among the false teachers *only till the heathen magistrates, who now restrain* them, *be taken out of the way.*

sists in his *sitting in the temple of God, as a god*, and in his *openly shewing himself that he is a god*; as is plain from ver. 4. and *the season* of his revelation, is the time when he first seated himself openly in the temple of God; called *his own season*, because it was the fittest for his usurping and exercising that sinful destructive tyranny in the church, on account of which he is termed *the man of sin*, and the *son of perdition*.—Farther, by informing us that the man of sin was restrained for a time, in order to his being revealed in his own season, the Spirit of God hath insinuated, that there were reasons for allowing the corruptions of Christianity to proceed to a certain length. Now what could these reasons be, unless to shew mankind the danger of admitting any thing in religion, but what is expresly of divine appointment? For, one error productive of superstition, admitted, naturally leads to others, till at length religion is utterly deformed. Perhaps also, these evils were permitted, that in the natural course of human affairs, Christianity being first corrupted, and then purged, the truth might be so clearly established, as to be in no danger of any corruption, in time to come.

Ver. 7.—1. *For the mystery of iniquity.* In the scripture sense of the word, *a mystery* is something secret, or undiscovered. See Ephes. i. 9. note. *The mystery of iniquity*, therefore, is a scheme of error, not openly discovered, whose influence is to encourage iniquity.

2. *Inwardly* or secretly *worketh.* This is the true import of ενεργειται. The apostle's meaning is, that the false doctrines and bad practices which in after-times would be carried to a great height, by the persons whom he denominates *the man of sin*, were already secretly operating in the false teachers, who then infested the church. Accordingly, in his speech to the elders of Ephesus, not long after this epistle was written, he told them, Acts xx. 29. *I know this, that after my departure, grievous wolves will enter among you, not sparing the flock. Also from among yourselves men will arise, speaking perverse things, to draw away disciples after them.* And before he wrote his epistle to the Colossians, false teachers had actually arisen in Phrygia, who earnestly recommended the worship of angels, and abstinence from all kinds of animal food, and bodily mortification, according to the tradition, commandments, and doctrines of men. For the apostle wrote that epistle expresly for the purpose of condemning these idolatrous and superstitious practices. Now, which is very remarkable, these very idolatries and superstitions, with the doctrines on which they were founded, gave birth in after ages, to the worship of saints, to rigorous fastings, to penances, to monkery, and to the celibacy of the clergy. So that, as Dr Newton observes, on Proph. vol. 2. p. 380. the foundations of Popery were laid in the apostles days, but the superstructure was raised by degrees; and several ages passed, before the building was completed, and the man of sin was fully revealed.

3. *Only till he who now restraineth*, &c. Here I have nearly followed Chandler, who says this verse should be translated in the following manner: *For the mystery of iniquity already worketh only until he who restrains it be taken out of the way.* It works in a concealed manner, only until, &c.—The *restraining* here spoken of, refers to the mystery of iniquity; as the *restraining* mentioned, ver. 6. refers to the man of sin. The *man of sin* was restrained from revealing himself in the temple of God, as a god; and *the mystery of iniquity* was restrained in its working, by something which the apostle had mentioned to the Thessalonians in his sermons and conversations, but which he did not choose to express in writing. The fathers indeed as was observed, ver. 6. note 1. generally understood this restraining power to be the Roman emperors and empire, as is plain from Tertullian, Apolog. p. 31. where he says, "We Christians are under a particular necessity of praying for the emperors, and for the "continued state of the ewpire, because we know that dreadful power which hangs over the "whole world, and the conclusion of the age which threatens the most horrible evils, is re-"tarded by the continuance of the time appointed for the Roman empire. This is what we "would not experience. And while we pray that it may be deferred, we hereby shew our

8 *And then ſhall be revealed that lawleſs one*, who will openly exalt himſelf above every one who is called a god. *Him the Lord will gradually but utterly conſume by the breath of his mouth* (his ſpeech in the ſcriptures) *and will render* his vile arts *ineffectual*, for deluding mankind any longer, *by evident interpoſitions of his power*.

9 *Of that ſpiritual tyranny, the eſtabliſhment will be after the manner, in which the devil hath ſtrongly wrought*

8 And then ſhall be revealed [1] *that lawleſs one*. (ὁν, 61.) *Him* the Lord *will* conſume [2] *by the breath* of his mouth, [3] and *will render ineffectual*, [4] *by* the *bright ſhining* of his coming;

9 *Of whom the coming* [1] is after the *ſtrong* working

" good will to the perpetuity of the Roman ſtate." To this conjecture the fathers may have been led by tradition; or they may have formed it upon Daniel's prophecies. But in whatever way they obtained the notion, it ſeems to have been the truth. For the power of the emperors, and of the magiſtrates under them, firſt in the heathen ſtate of the empire, and afterwards when the empire became Chriſtian, was that which reſtrained the man of ſin, or corrupt clergy, from exalting themſelves above all that is called a god, or an object of worſhip civil and religious.

Ver. 8.—1. *And then ſhall be revealed that lawleſs one*. The lawleſs one, being the man of ſin, whoſe character and actions are deſcribed, ver. 4. the revelation of that perſon, as was obſerved in note 2. on ver. 6. muſt mean, that he would no longer work ſecretly, but would openly ſhew himſelf poſſeſſing the character, and performing the actions aſcribed to the man of ſin, ver. 4. namely, after that which had reſtrained him was taken out of the way.

2. *Will conſume*. Αναλωσει. This word, Chandler obſerves, is uſed to denote a lingering gradual conſumption; being applied to the waſte of time, to the diſſipation of an eſtate, and to the ſlow death of being eaten up of worms. He ſuppoſes it has the ſame meaning here, importing that the man of ſin is to be gradually deſtroyed by the breath of Chriſt's mouth.

3. *By the breath of his mouth*. So πνευμα ſhould be tranſlated in this paſſage, where the preaching of true doctrine, and its efficacy in deſtroying the man of ſin, are predicted. For the mouth being the inſtrument, by which ſpeech is formed of breath or air blown out of the lungs, *breath of his mouth* is a proper figurative expreſſion, to denote the ſpeaking or preaching of true doctrine. Accordingly, the preaching of the goſpel is termed, (Rev. xix. 15.) *a ſharp ſword, proceeding out of the mouth of God*. Hoſea vi. 5. *I have hewed them by the prophets*; *I have ſlain them by the word of my mouth*. See alſo Iſa. xi. 4.

4. *And will render ineffectual*. So καταργησει. ſhould be tranſlated, See Rom. iii. 31. note 1.

5. *By the bright ſhining of his coming*. So επιφανειας της παρȣσιας αυτȣ, literally ſignifies. Tit. ii. 11. note 2. The meaning is, that as darkneſs is diſpelled by the riſing of the ſun, ſo the myſtery of iniquity ſhall be deſtroyed, by the luſtre with which Chriſt will cauſe the true doctrine of the goſpel to ſhine. On this verſe, Benſon obſerves, that if St John and St Paul have propheſied of the ſame corruptions, it ſhould ſeem, that the head of the apoſtaſy will be deſtroyed by ſome ſignal judgment, after its influence or dominion hath, in a gradual manner, been deſtroyed by the force of truth. Daniel tells us, that after the little horn is *conſumed and deſtroyed*, chap. vii. 27. *the kingdom and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the Moſt High*. This, by many, is ſuppoſed to be the millennium, of which John hath propheſied, Rev. xx. 4. and of which ſo many contradictory things have been written, but which, I ſuppoſe, means nothing but the happy ſtate of the church, after the general converſion of gentiles and Jews to the Chriſtian faith, takes place.

Ver. 9.—1. *Of whom the coming*. Παρȣσια, here ſignifies the firſt appearance of the lawleſs one in an open manner. The myſtery of iniquity wrought covertly in the apoſtles days. But the man of ſin, that lawleſs one, was not to ſhew himſelf openly, till that which reſtrained was taken out of the way. The coming, therefore, of the man of ſin, or his beginning to reveal himſelf, was to happen after the empire became Chriſtian, and was to take place in the manner deſcribed in the following clauſe.

of Satan, with all power, and ſigns, and *miracles of falſehood.* [2]

to eſtabliſh his empire; namely, *by the exertion of every kind of power,* real and fictitious, *in the production of ſigns and miracles, which are falſe*; or if true, are wrought to eſtabliſh falſe doctrines.

10 And with all *the deceit of* unrighteouſneſs, [1] *among* them *who* periſh, becauſe they *embraced* not the love of the truth that they might be ſaved.

10 *And by every deceit which wickedneſs can ſuggeſt,* for the purpoſe of perſuaſion, *among them who periſh, becauſe they do not cheriſh the love of true doctrine, by which they might be ſaved;* but delight in error, that they may be at liberty to gratify their vicious inclinations.

11 And for this cauſe, God *will* ſend [1] *to* them *the ſtrong-working of error,* (εις

11 *And for this cauſe, God,* as a puniſhment of their wickedneſs, *will permit the inworking of error* in the minds of theſe falſe teachers, to lead them *to believe a*

2. *Is after the ſtrong working of Satan, with all power, and ſigns, and miracles of falſehood.* The ſtructure of this ſentence requires, that ψευδȣς be joined, not only with (τερασι) *miracles,* but with (δυναμει and σημειοις) *power* and *ſigns.* Now, *power, and ſigns, and miracles of falſehood,* are either ſigns, and miracles, and exertions of power, performed not in reality, but in appearance only; mere impoſitions upon the ſenſes of mankind: or, they are real ſigns and miracles performed for the eſtabliſhment of error; conſequently, they are the works of evil ſpirits. Of this ſort, the miracles performed by Pharaoh's magicians may have been; alſo ſome of the miracles related by heathen hiſtorians. For the apoſtle inſinuates here, that by ſome kind of miracles, or ſtrong working which had the appearance of miracles in the eyes of the vulgar, Satan eſtabliſhed idolatry in the heathen world. Nay, our Lord himſelf foretells, that *falſe Chriſts, and falſe prophets would ſhew great ſigns and wonders, in ſo much that if it were poſſible, they would deceive the very elect.* Wherefore, ſeeing the coming of the man of ſin was to be *after the ſtrong working of Satan, with all power, and ſigns, and miracles,* it is not improbable, that ſome of the miracles by which the corruptions of Chriſtianity were introduced, may have been real miracles performed by evil ſpirits, called here *miracles of falſehood,* becauſe they were done for the eſtabliſhment of error. See Rev. xiii. 13, 14, where the ſame events are thought to be foretold.

The coming of the lawleſs one, with all power, and ſigns, and miracles of falſehood, plainly evinces, that Mahomet cannot be *the man of ſin,* as ſome pretend. For inſtead of working miracles, he utterly diſclaimed all pretenſions of that ſort. In like manner, and for the ſame reaſon, *the man of ſin* cannot be the factious leaders of the Jews, in their revolt from the Romans, as Le Clerc and Whitby have affirmed; nor any of the heathen Roman emperors, as others have imagined. Beſides, although theſe emperors exalted themſelves above all other kings and princes, and oppoſed Chriſt very much, they did not apoſtatize from the Chriſtian faith, nor ſit in the temple of God.

Ver. 10.—1. *With all the deceit of unrighteouſneſs.* Εν πασῃ απατῃ της αδικιας, is an Hebraiſm for *every unrighteous deceit.* The apoſtle means thoſe feigned viſions, and revelations, and other pious frauds, by which the corrupt clergy gained credit to their impious doctrines and practices.—Benſon thinks this expreſſion denotes thoſe deluſive arts and frauds, by which the falſe teachers pretended to make men pious without virtue; and to ſecure heaven to them without perſonal holineſs; and damned all thoſe who reſiſted their deluſions.—The Popiſh legends, which have gained ſuch credit as to be admitted in their public offices, furniſh, as Doddridge obſerves, a moſt affecting comment on theſe words.

Ver. 11.—1. *For this cauſe, God will ſend to them the ſtrong working of error:* That is, ſhall permit the ſtrong working of error in their hearts. For the Hebrew verbs denoting action, are uſed to expreſs, not the doing, but the permitting of that action. See Rom. ix. 18. note, and Prelim. Eſſ. iv. 4.—From this we learn, that as a puniſhment of their ſins, God ſuffers wicked men to fall into greater ſins. Wherefore, as the ſin of the perſons deſcribed in this paſſage, conſiſted in their not loving the truth, what could be more juſt or proper, than to puniſh them, by ſuffering them to fall into the belief of the greateſt errors and lies? The Greek

lie, the moſt monſtrous and pernicious that ever was invented.

12 *So that all*, both teachers and people, *ſhall be condemned, who have not believed the truth* concerning the things which procure the pardon of ſin and the favour of God, *becauſe they have taken pleaſure in iniquity.*

το, 154.) *to their believing* a lie. [2]

12 That *all may* be *condemned*, [1] who *have not* believed the truth, but *have taken* pleaſure [2] in *iniquity*.

Greek legiſlators and philoſophers were puniſhed in the ſame manner, by God's *giving them up to uncleanneſs, through the luſts of their own hearts*, Rom. i. 24. This being the courſe of things eſtabliſhed by God, the conſideration thereof ought ſtrongly to excite us to cheriſh the love of truth.

2. *To their believing a lie.* Εις το πιϛευσαι. This form of expreſſion does not always denote the final cauſe, but oftentimes the effect ſimply: and therefore the clauſe might be tranſlated, *ſo as they will believe a lie.* The *lie* here intended by the Spirit of God, I ſuppoſe, is the monſtrous lie of *tranſubſtantiation*; or, of the converſion of the bread and wine in the Lord's ſupper, into the real identical body and blood of Chriſt, through the will of the prieſt accompanying his pronouncing the words of inſtitution; notwithſtanding there is no change whatever produced in the accidents, or ſenſible qualities of theſe ſubſtances. This impudent fiction is, not only a palpable contradiction to the ſenſes and reaſon of mankind, but a moſt pernicious falſehood, being the chief foundation of that fictitious power of pardoning ſin, and of ſaving or damning men, according to their own pleaſure, which the Romiſh eccleſiaſtics have blaſphemouſly arrogated to themſelves; and by which they make men utterly negligent of holineſs, and of all the ordinary duties of life. Now ſeeing the ſtrong working of error, ending in the belief of a lie, was to be ſent on theſe men as a puniſhment for their not loving the truth, the clergy muſt be meant as well as the laity, becauſe they in an eſpecial manner loved not the truth, but had pleaſure in unrighteouſneſs, whereby their believing a lie being rendered highly criminal, will be puniſhed with condemnation, ver. 12.

Ver. 12.—1. *That all may be condemned* Ἱνα κριθωσι παντες, may be tranſlated, *ſo that all ſhall be condemned.*—Κρινω, here hath the ſignification proper to κατακρινω, as κρισις often hath that of κατακρισις. This miſerable end of the teachers and people, who reject true doctrine from their delighting in ſin, is written to put Chriſtians in all ages on their guard, againſt corrupting the truth for the ſake of worldly intereſt.

2. *Have not believed the truth, but have taken pleaſure in unrighteouſneſs.* Ευδοκησαντες, ſignifies both to take pleaſure in a thing, and to approve of it. From this we learn, that it is not the ſimple ignorance of truth which expoſes men to damnation. In many caſes this may be no fault in the ignorant. But it is mens refuſing to believe, through their taking pleaſure in unrighteouſneſs, which will prove fatal to them; for a diſpoſition of that ſort, renders the wicked altogether incurable.

It is now time to inform the reader, that learned men have differed greatly in their interpretation of this famous prophecy. Neverthelefs, the diverſity of interpretation given of this, and of the other prophecies of God, does not prove them uncertain. The facts and circumſtances mentioned in theſe prophecies, are for the moſt part ſo peculiarly marked, that they will not eaſily apply, except to the perſons and events intended by the Spirit of God. And therefore, in every caſe where different interpretations have been given of any prophecy, the proper method of aſcertaining its meaning, is to compare the various events to which it is thought to relate, with the words of the prophecy, and to adopt that as the event intended, which moſt exactly agrees, in all its parts, to the prophetic deſcription.

According to this rule, though many different interpretations have been given of the prophecy under conſideration, that, in my opinion, will appear the beſt founded, which makes it a prediction of the corruptions of Chriſtianity which began to be introduced into the church in the apoſtle's days, and wrought ſecretly all the time the heathen magiſtrates perſecuted the Chriſtians; but which ſhewed themſelves more openly, after the empire received the faith of Chriſt, A. D 312 and by a gradual progreſs ended in the monſtrous errors and uſurpations of the biſhops of Rome, when the reſtraining power of the emperors was taken out of the way

13 But we are bound to give thanks to God *always* concerning you, brethren be-

13 *But* I do not mean, that ye Theſſalonians will be concerned either in this revolt againſt God, or in

way, by the incurſions of the barbarous nations, and the breaking of the empire into the ten kingdoms, prefigured by the ten horns of Daniel's fourth beaſt. Now, to be convinced of this, we need only compare the riſe and progreſs of the papal tyranny, with the deſcriptions of *the man of ſin*, and of *the myſtery of iniquity*, given in the writings of Daniel and Paul.

And firſt, we have ſhewed in note 1. on ver. 7. that the myſtery of iniquity, or, the corrupt doctrines which ended in the errors and uſurpations of the ſee of Rome, were working ſecretly in the apoſtle's days, as he affirms, ver. 7. and that the power of the Roman emperors, and of the magiſtrates under them, was that which then, and during the ſucceeding ages, reſtrained the myſtery of iniquity in its working, and the man of ſin from revealing himſelf. For while the power of the ſtate continued in the hands of the heathen rulers, and while they employed that power in perſecuting the Chriſtians, the corrupt doctrines and practices introduced by the falſe teachers, did not ſpread ſo faſt as they would otherwiſe have done. At leaſt, they were not produced to public view as the deciſions of heaven, to which all men were bound to pay implicit obedience. But after the heathen magiſtrates were taken out of the way, by the converſion of Conſtantine, and after he and his ſucceſſors called the Chriſtian biſhops to meet in general councils, and enforced their aſſumption of divine authority by the civil power, then did they in theſe councils arrogate to themſelves the right of eſtabliſhing what articles of faith and diſcipline they thought proper, and of anathematizing all who rejected their decrees: a claim which, in after-times, the biſhops of Rome transferred from general councils to themſelves. It was in this period that the worſhip of ſaints, and angels, and images, was introduced; celibacy was praiſed as the higheſt piety; meats of certain kinds were prohibited; and a variety of ſuperſtitious mortifications of the body were enjoined, by the decrees of councils, in oppoſition to the expreſs laws of God. In this period likewiſe, idolatry and ſuperſtition were recommended to the people by falſe miracles, and by every deceit which wickedneſs could ſuggeſt; ſuch as, the miraculous cures, pretended to be performed by the bones and other relics of the martyrs, in order to induce the ignorant vulgar to worſhip them as mediators: the feigned viſions of angels, who they ſaid had appeared to this or that hermit, to recommend celibacy, faſtings, mortification of the body, and living in ſolitude: the apparition of ſouls from purgatory, who begged that certain ſuperſtitions might be practiſed, for delivering them from that confinement. By all which, thoſe aſſemblies of eccleſiaſtics, who by their decrees enjoined theſe corrupt practices, ſhewed themſelves to be the *man of ſin* and *lawleſs one* in his firſt form, whoſe coming was to be with all power, and ſigns, and miracles of falſehood, and who oppoſed every one that is called God, or an object of worſhip. For theſe general councils, by introducing the worſhip of ſaints and angels, robbed God of the worſhip due to him; and by ſubſtituting ſaints and angels as mediators, in the place of Chriſt, they degraded him from his office of mediator, or rendered it altogether uſeleſs. However, though they thus oppoſed God and Chriſt by their unrighteous decrees, they did not yet *exalt themſelves* above every one who is called God, or an object of worſhip. Neither did they yet ſit in the temple of God, as God, and openly ſhew themſelves to be God. Theſe blaſphemous extravagances were to be acted in after-times, by a number of particular perſons in ſucceſſion; I mean by the biſhops of Rome, after the power of the Chriſtian Roman emperors, and of the magiſtrates under them, ſhould be taken out of the way. For the biſhops of that ſee, having very early obtained from the Chriſtian emperors decrees in their own favour, ſoon raiſed themſelves above all other biſhops; and by a variety of artifices, made the authority and influence of the whole body of the clergy, centre in themſelves; and claimed that infallible authority, which was formerly exerciſed by general councils, of making articles of faith, and of eſtabliſhing rules of diſcipline for the whole Chriſtian community, and of determining in the laſt reſort all differences among the clergy, and of anathematizing every one who did not ſubmit to their unrighteous deciſions. In this manner, did the biſhops of Rome eſtabliſh in their own perſons, a ſpiritual dominion over the whole Chriſtian world. But not content with this height of power, by dextrouſly employing the credit and influence which

the puniſhment thereof. For *we are bound*, as I told you before (chap. i. 3.), *to give thanks to God always* loved of the Lord, becauſe God (ειλετο) hath choſen you

the eccleſiaſtics, now devoted to their will, had over the laity in all the countries where they lived, they interfered in many civil matters alſo, till at length they reared that intolerable fabric of ſpiritual and civil tyranny conjoined, whereby the underſtandings, the perſons, and the properties, not of the laity only, but of the clergy themſelves, have for a long time been moſt grievouſly enthralled, in all the countries where Chriſtianity was profeſſed.

This height, however, of ſpiritual and civil power united, the biſhops of Rome did not attain, till, as the apoſtle foretold, *that which reſtrained* was taken out of the way; or till an end was put to the authority of the Roman emperors in the weſt, by the inroads of the barbarous nations; and more eſpecially till the weſtern empire was broken into the ten kingdoms, prefigured in Daniel's viſions, by the ten horns of the fourth beaſt. For then it was that the biſhops of Rome made themſelves the ſovereigns of Rome, and of its territory, and ſo became the little horn which Daniel beheld coming up among the ten horns, and which had *the eyes of a man, and a mouth ſpeaking great things*, to ſhew that its dominion was founded in the deepeſt policy, and that its ſtrength conſiſted in the bulls, excommunications, and anathemas, which, with intolerable audacity, it uttered againſt all who oppoſed its uſurpations. And in proceſs of time, the biſhops of Rome, having got poſſeſſion of three of the kingdoms into which the weſtern empire was broken, ſignified by three of the horns of Daniel's fourth beaſt being plucked up by the roots before the little horn, they called themſelves *the Vicars of Chriſt*, on pretence that Chriſt had transferred his whole authority to them. They alſo thought to change times, and laws, as Daniel foretold. For, as the vicars of Chriſt, they aſſumed the power of ſaving and damning men, at their own pleaſure, and altered the terms of ſalvation, making it depend, not on faith and holineſs, but on the ſuperſtitious practices which they had eſtabliſhed; and ſold the pardon of ſins paſt, and even the liberty of ſinning in future, for money. Moreover, they openly made war with the ſaints, who reſiſted their corrupt doctrines and practices, and prevailed againſt them, and wore out the ſaints of the Moſt High; for by the cruel and bloody perſecutions which they obliged the princes who acknowledged their authority, to carry on againſt thoſe who adhered to the pure doctrine and worſhip of Chriſt, they deſtroyed incredible numbers of them. Nay by the terror of their excommunications and interdicts, they forced even the moſt powerful ſovereigns to bend to their yoke. Thus *with their mouth did they ſpeak very great things*. At length, they aſſumed the right of conferring kingdoms, and of depoſing princes; and actually depoſed ſome, with the help of the potentates of their communion, who put their mandates in execution. Laſtly, to render this exerciſe of their tyranny the more effectual, they arrogated the power of looſing ſubjects from their oaths of allegiance; whereby they made void the moſt ſacred of all moral obligations, the obligation of oaths. But this impious ſcheme of falſe doctrine, and the ſpiritual tyranny built thereon, agreeably to the predictions of the prophet Daniel and of the apoſtle Paul, began at the Reformation to be conſumed by the breath of the Lord's mouth; that is, by the ſcriptures put into the hands of the laity, and by the preaching of true doctrine out of the ſcriptures.

Upon the whole, I think every impartial perſon who attentively conſiders the foregoing ſketch, muſt be ſenſible, that in the biſhops of Rome, all the characters and actions aſcribed by Daniel to *the little horn*, and by Paul to *the man of ſin*, and *the lawleſs one*, are clearly united. For, according to the ſtrong working of Satan, with all power, and ſigns, and miracles of falſehood, they have oppoſed Chriſt, and exalted themſelves above all that is called God, or an object of worſhip; and have long ſat in the temple of God, as God, ſhewing themſelves that they are God; that is, they exerciſe the power and prerogatives of God. And ſeeing, in the acquiſition and exerciſe of their ſpiritual tyranny, they have trampled upon all laws human and divine, and have encouraged their votaries in the moſt enormous acts of wickedneſs, the Spirit of God hath, with the greateſt propriety, given them the appellations of *the man of ſin, the ſon of perdition*, and *the lawleſs one*. Farther, as it is ſaid that the man of ſin was to *be revealed in his ſeaſon*, there can be little doubt, that the dark ages, in which all learning was overturned by the irruption of the northern barbarians, were the ſeaſon allotted to the man of ſin, for revealing himſelf. Accordingly we know that in theſe ages, the corruptions

from the beginning [1] to salvation, through sanctification of *spirit* [2] and belief of *truth*;

concerning you brethren greatly beloved of the Lord Jesus: *because God hath chosen you from the beginning to* obtain *salvation, through sanctification of your spirit, and* through *belief of truth*;

14 *To which* he called you, by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

14 *To which he called you, by* means of *our gospel,* in order *to your obtaining* a share *of the glory inheritance,* which our *Lord Jesus Christ will bestow* on his faithful servants.

15 *Well then,* brethren, (στηκετε) stand and *hold fast* [1] the traditions [2] which ye have been taught, whether by OUR word, or by our letter.

15 *Well then,* since they shall perish who love not the truth, *brethren stand* firm, *and hold fast those precepts and doctrines, which ye have been taught, whether by our preaching, or by our letter;* and give no ear to those, who say the end of the world is at hand.

of Christianity and the usurpations of the clergy, were carried to the greatest height. In short, the annals of the world cannot produce persons and events, to which the things written in this passage can be applied with so much fitness, as to the bishops of Rome. Why then should we be in any doubt concerning the interpretation and application of this famous prophecy?

At the conclusion of our explication of the prophecy concerning the man of sin, it may be proper to observe, that the events foretold in it, being such as never took place in the world before, and in all probability never will take place in it again, the foreknowledge of them was certainly a matter out of the reach of human conjecture, or foresight. It is evident therefore, that this prophecy, which from the beginning hath stood on record, taken in conjunction with the accomplishment of it verified by the concurrent testimony of history, affords an illustrious proof of the divine original of that revelation of which it makes a part, and of the inspiration of the person from whose mouth it proceeded.

Ver. 13.—1. *God,* ειλετο, *hath chosen you from the beginning to salvation.* According to Chandler, ειλετο denotes such a choice of a person to an office or honour, as puts it in his power to accept that office or honour, but leaves him at liberty to refuse it, if he pleases. Farther, by απ' αρχης, he understands the beginning of the gospel, the first preaching of it to the Thessalonians, and interprets the passage thus: God, from the time the gospel was first preached to you, hath chosen you to salvation, and hath declared his choice of you by sanctifying you to his service, through the gifts of the Spirit and belief of the gospel. But I rather think, απ' αρχης, here signifies from the beginning of the world; a sense which the phrase has, 1 John iii. 8 Also I am of opinion, that *sanctification of spirit* denotes the sanctification of the Thessalonians through the influences of the Spirit; and that, *belief of the truth,* signifies a real faith. So that, addressing the Thessalonians as believers, his meaning is, Ye Thessalonians, and all true believers without exception, were included in the covenant which God made with mankind after the fall, in the view of Christ's obedience to death; and were chosen to be heirs of salvation, through sanctification of spirit, as the means, and through faith counted to them for righteousness. The same sentiment we have likewise, 1 Pet. i. 1, 2. See Ephes. i. 4, 5. 1 Thess. i. 4. notes.

The judgment which the apostle passed on this occasion, concerning the Thessalonians, was not founded on any particular revelation concerning their state, but was merely a judgment of charity. He had discerned in the greatest part of them, from the first, a great love of truth, and had been witness to the operation of that love, in leading them to a holy manner of living; and therefore, concerning the most of them, he did not doubt of their continuing in holiness, through the efficacy of the same principle.

2. *Through sanctification of spirit.* The apostle uses the word *spirit,* here, in the sense which it has, 1 Thess. v. 23. where it denotes the *mind* or rational principle.—1 Pet. i. 2. *sanctification of spirit* signifies the cleansing of the mind from the errors of heathenism.

Ver. 15.—1. *Stand and hold fast.* Κρατειν is, to hold a thing in consequence of *victory*; and, therefore, to hold it firmly and surely, by the greatest exertion of strength.

2. *The traditions which ye have been taught.* In the apostle's writings, *traditions,* are those

16 *And* to enable you so to do, *I pray that our Lord Jesus Christ himself, and God even our Father, who hath loved us* all, as a father loves his children, *and* hath *given us everlasting consolation* under the miseries of life, *and a well founded hope* of eternal life, *through mere favour;*

17 *Comfort your hearts* under afflictions for the gospel, *and establish you in every good doctrine and practice* in opposition to the attempts of impostors to seduce you.

16 *And may* our Lord Jesus Christ himself, and God even our Father, *who* hath loved us [1] and *given* us everlasting consolation [2] and good hope through grace, [3]

17 Comfort your hearts, and *establish* [1] you in every good word and work.

doctrines and precepts which persons divinely inspired taught, as the doctrines and precepts of God, whether they taught them by word of mouth, or by writing. Thus the apostle terms his doctrines in general, *traditions,* 2 Thess. iii. 6. *Withdraw yourselves from every brother, who walketh disorderly, aud not according to the tradition, which he received from us.* This appellation Paul gave to the doctrines and precepts of the gospel, on a double account; first, because they were delivered by Christ and by the Spirit to the apostles, merely on the authority of revelation: and, secondly, because the apostles delivered them to the world on the same authority, without attempting to prove them by any other argument. See Col. ii. 6. note. According to this account of the matter, the precept in the text, *Hold fast the traditions which ye have been taught,* applies to none but to the doctrines and precepts which the apostles, and other inspired teachers, delivered to the world as revelations from God. And no doctrines merit the name of *traditions,* in the scripture sense of the word, but such as were taught by the apostles of Christ, or by other spiritual men, who received them by immediate revelation from him. And though the inspired teachers, to whom these doctrines were revealed, communicated them to the world, first of all by word of mouth, they cannot now be known to be their's, but by their holding a place in those writings, which are allowed to be the genuine productions of these inspired teachers. The traditions, therefore, on which the church of Rome lays so great a stress, are of no manner of value.

Ver. 16.—1. *May our Lord Jesus Christ, and God, even our Father, who hath loved us.* This and what follows, though standing immediately connected with *God even our Father,* must be understood as repeated concerning *our Lord Jesus Christ,* unless ὁ αγαπησας is put for οι αγαπησαν which is scarcely to be admitted: For the clause, *may our Lord Jesus Christ,* will be a sentence without meaning, if it is not completed in one or other of the methods just now mentioned. In this passage, the same operation is ascribed to the Son as to the Father, agreeably to what Christ himself hath told us, John v. 19. *What things soever he doth, these also doth the Son likewise.*

2. *And given us everlasting consolation.* That is, the means of never-failing consolation; as is plain from the following verse, in which the apostle wishes, that Christ and God might actually comfort their hearts.

3. *And good hope through grace. Good hope* is an emphatical expression, signifying hope, not of ordinary blessings, but of such as are great and lasting, and the hope of which is well founded, being founded in the grace and favour of God, which is unchangeable.

Ver. 17. *Establish you.* Στηριξαι, signifies to support a thing in such a manner as to render it firm, and preserve it from falling. Here it is applied to the mind, and denotes the establishment of it in the belief of every good doctrine, and in the practice of every virtue, by strengthening its faculties and giving it just views of the doctrines and precepts, of religion, and by infusing into it a sincere love of both.

CHAP. III.

View and Illustration of the Matters contained in this Chapter.

IN the end of the foregoing chapter, by praying God to comfort and establish the Thessalonians, the apostle insinuated, that God's assistance, obtained, whether by their own prayers, or by the prayers of others, is the best preservative from apostasy and sin. Wherefore St Paul, at this time, being deeply affected with the malice and rage of the unbelieving Jews, who, while Gallio was proconsul of Achaia, had made an insurrection, in which his life was endangered, he besought the Thessalonians to pray to God in behalf of him and his assistants; that, by their bold and faithful preaching, the gospel might be as speedily and successfully propagated through the world, as it had been among the Thessalonians, ver. 1.—and that they might be delivered from those brutish and unreasonable men of the Jewish nation, who pretended to have faith in the true God, but had it not, ver. 2.—However, that the malice of the Jews might not terrify the Thessalonians too much, he put them in mind of the power and faithfulness of Christ, who will not suffer his servants to be tempted above what they they are able to bear, ver. 3.—then prayed God to direct them all to that which was good, ver. 4.—And because his former letter had not reclaimed the disorderly among them, he, in the name and by the authority of Christ, commanded the faithful to avoid the company and conversation of them, who had not obeyed his former order concerning working for their own maintenance, ver. 6.—And to add the more weight to his command, he put the Thessalonians in mind, that when he and his assistants were with them, they did not, on pretence of their being employed in preaching the gospel, lead an idle life, ver. 7.—nor intrude themselves into the houses of the rich, nor live on other people's labour; but wrought daily for their own maintenance, ver. 8.—This course they followed, not because they had no right to maintenance from their disciples, but to make themselves examples of prudent industry to the Thessalonians, ver. 9.—Farther, he put them in mind, that when he was with them, he commanded, if any man did not work, none of them should give him to eat, ver. 10.—And, because he was informed, that there were still among them persons who did not work at all, but who went about idly, observing and censuring other people's actions, pretending perhaps, that, as the day of

of judgment was at hand, to employ themſelves in worldly affairs, was inconſiſtent with the care of their ſalvation, ver. 11.—ſuch idle perſons he commanded immediately to correct their diſorderly way of living, ver. 12.—and the faithful he exhorted, not to become weary of honeſtly working for their own maintenance, and of doing acts of charity to the really needy, ver. 13.—At the ſame time, that his injunctions might be better obeyed by the diſorderly than formerly, he deſired the rulers of the church, if any refuſed to do the things commanded in this letter, to point them out to the faithful, that they might put them to ſhame, by avoiding their company, as he had directed, ver. 14.—yet they were not to regard them as enemies, but to admoniſh them as brethren, who might ſtill be reclaimed, ver. 15.—Next, to ſhew his great affection to the Theſſalonians, he prayed for all manner of happineſs to them, ver. 16.—Laſtly, to authenticate this epiſtle, the apoſtle, with his own hand, wrote the ſalutation; and declared it to be the mark, by which all his genuine letters might be diſtinguiſhed from ſuch as were forged, ver. 17.—and finiſhed this epiſtle with his apoſtolic benediction, ver. 18.

COMMENTARY.

CHAP. III. 1 *To conclude, brethren, pray,* both in public and in private, *for us,* that we *may have* liberty to preach everywhere (Col. iv. 3.), with courage (Epheſ. vi. 16.), and fidelity, *that the goſpel may be quickly ſpread, and be glorified* by the faith and obedience of mankind, even *as* it is *among you.*

2 *And that we may be delivered from brutiſh and ill-diſpoſed men,* ſuch as the heathen prieſts, but eſpecially the unbelieving Jewiſh zealots. *For all men have not faith;* have not a deſire to know and do the will of God.

NEW TRANSLATION.

CHAP III. 1 Finally, brethren, pray for us, that the word of the Lord may *run,* and be glorified, even as (προς, 293.) *among* you.[1]

2 And that we may be delivered from *brutiſh*[1] and wicked men, for all men have not faith.[2]

Ver. 1. *Even as among you.* This is a very high commendation of the Theſſalonian brethren, and was deſigned to encourage them in their attachment to the goſpel.

Ver. 2.—1. *Delivered from brutiſh and wicked men.* Ατοπων, which I have tranſlated, *brutiſh men.* literally ſignifies, *men who have no place:* that is, who deſerve to have no place in ſociety; conſequently unreaſonable, brutiſh men, who act merely from the impulſes of their paſſions, and who, like wild beaſts, ſhould be avoided. No doubt the apoſtle, when he wrote this, had the heathen prieſts and philoſophers in his eye, as well as the unbelieving Jewiſh zealots Yet ſeeing the latter were ſo exceedingly enraged againſt him for preaching ſalvation to the gentiles without requiring them to obey the law of Moſes, that they followed him from place to place, and raiſed a furious ſtorm of perſecution againſt him wherever they found him, by inflaming both the rulers and the people againſt him; it is not improbable that they were particularly pointed at in this paſſage; eſpecially as they had lately made an inſurrection at Corinth, with an intention to have the apoſtle put to death.

2. *For all men have not faith. Faith,* in this paſſage, does not ſignify the actual belief of the goſpel, but ſuch a deſire to know and to do the will of God, as will diſpoſe a perſon to believe the goſpel, when fairly propoſed to him.—In this the apoſtle glances not only at the Jews,

3 (Δε, 100.) *However*, the Lord is faithful who *will establish and* keep you from *the evil one.* [1]

3 *However*, though they persecute you, *the Lord* Jesus *is faithful, who*, according to his promise, *will establish and keep you from* being seduced by the *devil*, and his instruments.

4 *For we are persuaded* in the Lord *concerning* you, that the things which we *commanded* you, ye both do, and will do. [1]

4 *For, by our knowledge of the faithfulness of the Lord, we are persuaded concerning you, that the things which we have commanded you, he enables you, and will still enable you to perform.*

5 *Now may* the Lord direct your hearts *to* the love of God, [1] and *to the patience of* Christ. [2]

5 *Now, May the Lord, direct your hearts to the love of God, and to the patience which Christ exercised* in all his afflictions, that ye may be preserved from apostasy.

6 Now we command you, brethren, *by* the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother *who* walketh disorderly, [1] and not *according* to the tradition [2] which he received *from* us.

6 In my former letter (chap. v. 14.), I ordered your rulers to rebuke them who walked disorderly; but their rebukes have been disregarded. Wherefore, *now we command you, brethren, by the authority of our Lord Jesus Christ, that ye shun the company of every brother, who*, having been once and again admonished, still *walketh disorderly, and not according to the precepts which he received from me.*

Jews, who boasted of their faith in the true God, and in the revelations of his will which he had made to them, but at the Greek philosophers likewise, who had assumed to themselves the pompous appellation of *lovers of wisdom* or truth.

Ver. 3. *Keep you from the evil one*, απο τȣ πονηρȣ. This is the name given in other passages of scripture, to the devil, Matth. vi. 13. xiii. 19. 38. Ephes. vi. 16.—The apostle assured the Thessalonians that the Lord Jesus would establish and keep them from the evil one, to prevent their being too much distressed with fear for their own perseverance, when they found him so anxious to be delivered from brutish and wicked men.

Ver. 4. *Ye both do and will do.* The apostle in this, expresses his good opinion of the greatest part of the Thessalonian brethren, but not of every one of them without exception, as is plain from verses 11.—14.

Ver. 5.—1. *May the Lord direct your hearts to the love of God*, και εις υπομονην, *and to the patience of Christ.* May the Lord direct your heart to imitate the love which God hath shewed to mankind, and the patience which Christ exercised under suffering. This sense, *the patience of Christ* has, Rev. i. 9. *a partaker in the kingdom and patience of Jesus Christ.* Others by *the love of God*, understand the Thessalonians *love to God*; and by *the patience of Christ*, their patient waiting for the second coming of Christ, mentioned 1 Thess. i. 10 But I prefer the first sense, for the reason assigned in the next note.

2. *And to the patience of Christ.* As *the patience of Job* is the patience of which Job was so great an example, so *the patience of Christ* is the patience which he exercised in his sufferings.

Ver. 6.—1. *Walketh disorderly.* Ατακτοι, *disorderly persons*, are they who profess to be subject to the discipline of the gospel, yet do not walk according to its precepts. See 1 Thess. v. 14. note 1. What the apostle condemned under this description, was *idleness* (ver. 11.) and by the solemnity with which he introduces his charge, we are taught that it is most offensive to God, and dangerous to ourselves and others, to encourage, by our company and conversation, such as live in the practice of any open and gross sin. May all who have a regard to religion, attend to this! The same charge is repeated, ver. 14. See note 2. on that verse.

2. *Tradition, which he received from us.* See chap. ii. 15. Col. ii. 6. notes.

Ver. 9.

7 My own conduct entitles me to rebuke the disorderly. *For yourselves know, that ye ought to imitate me, because I did not go about in idleness among you,* meddling in other people's affairs.

7 For yourselves know how ye ought to *imitate* us: *because we did not walk* disorderly among you;

8 *Neither did I eat meat as a gift from any one, but with* great *labour and fatigue I wrought daily* for my own maintenance and for the maintenance of my assistants (Acts xx. 34.), *in order* that It might *not overload any of you* with maintaining us.

8 Neither did we eat *bread as a gift from any one,* but with labour and *toil we* wrought night and day, *in order not to overload* any of you.

9 This course I followed, *not because I had not right* to maintenance from you, as an apostle; *but that I might give myself, to* such of *you* as are disposed to be idle, *for an example of industry,* in which ye ought *to imitate me.*

9 Not because we have not *right,* [1] but *that we might give ourselves to you for a pattern,* [2] *to imitate us.*

10 *And therefore when I was with you, this I commanded, that if any person* among you capable of working, *will not work* for his own maintenance, *let him not eat* of your meat, lest it encourage him in his idleness.

10 (Και γαρ, 93.) *And therefore,* when we were with you, this we commanded you, that if any *one will* not work, neither *let him* eat. [1]

Ver. 9.—1. *Not because we have not right.* When our Lord first sent out the twelve to preach, he said to them, Matth. x. 9. *The workman is worthy of his meat*; and by so saying, conferred on his apostles a right to demand maintenance from those to whom they preached. See 1 Cor. ix. 4. note. This right Paul did not insist on among the Thessalonians, but wrought for his own maintenance, while he preached to them. Lest, however, his enemies might think this an acknowledgment that he was no apostle, he here asserted his right, and told them, that he had demanded no maintenance from them, to make himself a pattern to them of prudent industry.

2. *That we might give ourselves to you for a pattern.* The apostle's working for his maintenance, ought to have put the idle among the Thessalonians to shame, who perhaps excused themselves from working, on pretence they were attending to their neighbours affairs. For if the apostle did not make the necessary and laborious work of preaching the gospel, an excuse for not working, the Thessalonians had no reason to excuse themselves from working, on pretence of their minding other people's affairs; which in truth was but officious meddling.

Ver. 10. *If any one will not work, neither let him eat.* From this precept of the gospel, we learn that all men, without distinction, ought to employ themselves in some business or other which is useful; and that no man is entitled to spend his life in idleness. From the lower classes of mankind it is required, that they employ themselves in agriculture, or in the mechanic arts, or in such other services as are necessary to society. And from them who are in higher stations, such exercises of the mind are expected, as may advance the happiness of others, either in this life, or in that which is to come. Whether, therefore, we fill higher or lower stations, let us apply ourselves diligently to such useful occupations, as are suitable to our particular rank, that when we give account of ourselves to God, we may be found to have lived not altogether uselessly in the world.—This passage of the word of God ought likewise to be regarded by such as go about begging their bread, notwithstanding they are able, and have opportunity, to work for their own maintenance. In the apostle's judgment, such have no right to maintenance, and therefore to give them alms is to encourage them in vice; a practice which the apostle has forbidden, ver. 6. and should be avoided by all conscientious Christians, lest by supplying such disorderly persons wants, they make themselves accessaries to their idleness and wickedness.

Ver. 11.

11 For we hear that there are ſome *who* STILL walk among you diſorderly, [1] not working at all, but *prying into other people's affairs.*

11 This injunction I now renew, *becauſe I hear that there are ſome who ſtill walk among you diſorderly,* contrary to reaſon, and to the goſpel, *applying themſelves to no uſeful labour, but* going about *prying into other people's affairs;* miſrepreſenting what they have heard and ſeen.

12 Now them *WHO ARE* ſuch we command and *beſeech* [1] by our Lord Jeſus Chriſt, that with quietneſs they work, and eat their own bread.

12 *Now ſuch* idle paraſites, *I command,* by the authority, *and beſeech by* the love of *our Lord Jeſus Chriſt, that* forbearing meddling in any ſhape with other people's affairs, and *remaining quietly* at home, *they work and feed themſelves with their own meat.*

13 *And* ye, brethren, be not weary [1] in well-doing.

13 *And ye, brethren,* who hitherto by your honeſt induſtry, have not only fed yourſelves, but the poor, *do not flag in that good work.*

14 (Δε) *Now,* if any *one* do not obey our (λογω, 60.) *command in* this letter, *point out* that man, [1] and *keep* no company with him, that he may be aſhamed. [2]

14 *Now if any one do not obey our command* given to all *in this letter,* that they work for their own maintenance, *do ye,* the rulers of the church, *point out that man* to the reſt, *that,* as I ſaid before, ver. 10. *none of you may keep company with him,* in order that being ſhunned by all as an evil doer, *he may be aſhamed* of his conduct, and amend.

Ver. 11. *We hear that there are ſome who ſtill walk among you diſorderly.* From this it appears, that after writing the former letter, the apoſtle had received a particular account of the ſtate of the Theſſalonian church. Probably the meſſenger who carried that letter, gave him an account of their affairs at his return; or brought him a letter from ſome of the paſtors of the church, wherein they informed him of their ſtate. The things mentioned, chap. ii. 1, 2. afford another proof of this. Beſides, the apoſtle would not ſo ſoon have wrote a ſecond letter to the Theſſalonians, if he had not been informed of ſome particulars which made it neceſſary.

Ver. 12. *We command and beſeech.* To his command, the apoſtle added *earneſt entreaty*; and he did ſo by the authority and direction of Chriſt. The meaning may be as in the commentary.

Ver. 13. *Be not weary in well doing.* Μη εκκακητε, properly ſignifies, *do not flag* through ſloth or cowardice. See Epheſ. iii. 13. note 1. The Theſſalonians were not to flag in the performance either of their civil, or of their religious duties.

Ver. 14.—1. *Point out that man.* A like direction is given, Rom. xvi. 17. 1 Cor. v. 9. 11. 13. Phil. iii. 17. Beza thinks the word σημειουσθε, *put a mark* upon that man, means *excommunicate him;* to which meaning the ſubſequent clauſe ſeems to agree. Grotius conſtrues the words δια της επιστολης, with τουτον σημειουσθε: *give me notice of that man by a letter.* But the phraſe in that ſenſe is not common. See Benſon on the paſſage.

2. *Keep no company with him, that he may be aſhamed.* From this and other paſſages, particularly, Matt. xviii. 15.—17. Tit. iii. 10. and ver. 6. of this chapter, it appears that Chriſt hath eſtabliſhed a wholeſome diſcipline in his church, to be exerciſed by the paſtors and people for reclaiming thoſe who ſin. This diſcipline does not conſiſt in corporal puniſhments, impriſonments, fines, and civil incapacities; but in the adminiſtration of admonitions and rebukes. When theſe are without effect, and the offender continues impenitent, he is to be excluded from joining the church in the offices of religion. In that caſe, however, the faithful muſt not loſe, either their affection for the offending party, or their hope of his recovery; but muſt continue to admoniſh him as a brother, till he appears incorrigible. When this happens, he is to be caſt out of the ſociety, and avoided as a perſon with whom to have any intercourſe, except in the offices of humanity, would be dangerous. Matt. xviii. 17.

15 *Yet do not behave towards him as an infidel*, who is incorrigible, *but* in your public difcourfes, and in private, as ye have opportunity, *admonifh him as a brother*, who may ftill be reclaimed.

15 Yet *do not* count HIM as an enemy, but admonifh HIM as a brother.

16 *And may Chrift the author of all happinefs, himfelf give you happinefs in every fhape*, by beftowing on you diligence in your wordly bufinefs, concord among yourfelves, and good agreement with your heathen neighbours. *The Lord be with you all*, to direct you.

16 *And may* the Lord of peace [1] himfelf, give you peace always, *in every fhape*. The Lord BE with you [1] all.

17 *The falutation of* me, *Paul*, written *with mine own hand, which is the token in every epiftle*, by which ye may diftinguifh my genuine letters. *In this manner I write.*

17 The falutation of Paul with mine own hand, which is the token [1] in every epiftle: *thus* I write.

18 *May the graces* which fhone *in our Lord Jefus Chrift, remain with you all. Amen.* See Eph vi. 24. note 2.

18 The grace of our Lord Jefus Chrift BE with you all. Amen.

Ver. 16.—1. *The Lord of peace.* The apoftle calls Chrift *the Lord of peace*, in allufion to Ifaiah ix. 6. where he is foretold under the character of the *prince of peace*, becaufe he was to reconcile Jews and gentiles to God and to one another, making peace between God and them; and *making of two one new man*, whofe members are to live in peace with one another. —This prayer the apoftle fubjoins to the foregoing command, to intimate, that if the rulers of the church are faithful in their exhortations and admonitions, it is to be expected that the Lord will follow their labours with his bleffing, and make them effectual for producing peace and righteoufnefs among the members of his body.

2. *The Lord be with you all.* This wifh is founded on Chrift's promife, Matt. xxviii. 20. *Lo, I am with you alway, even unto the end of the world.* With this promife Paul may have been made acquainted by revelation.

Ver. 17. *The falutation, &c. which is the token in every epiftle.* Paul commonly employed one to write, or at leaft to make a fair copy of his letters, efpecially if they were of any length. Wherefore, as impoftors had now begun to forge letters in his name, (2 Theff. ii. 2.), to prevent the ill confequences of that fraud, he wrote the falutation in all his letters with his own hand. And, that the faithful at Theffalonica might be able to diftinguifh his genuine letters from fuch as were forged, he defired them to take particular notice of that mark. It feems the apoftle's converts were generally acquainted with his hand-writing.—Doddridge infinuates, that Paul may have dictated fome of his epiftles, while his hands were employed in the labours of his occupation of tent-making, and fays, This may account for fome fmall inaccuracies of ftyle at which little minds have been offended, but which good judges eafily know how to excufe.

CONCLUSION.

AS the firft epiftle to the Theffalonians contains a formal proof of the divine original of the gofpel, founded on the knowledge and experience of the perfons to whom it was addreffed, its primary intention was to eftablifh them in the faith of the gofpel. Yet, like the other infpired writings, it was calculated for the benefit of all the churches of Chrift to the end of the world. Accordingly, it hath been of fingular ufe to them in every age; for, from it we learn what the facts and circumftances were, on which the apoftles built their pretenfions

tenſions to a divine commiſſion, and by which they perſuaded mankind to embrace the goſpel. And our knowledge of theſe facts and circumſtances leads us to believe, that the rapid progreſs of the goſpel was owing, neither to fraud, nor to enthuſiaſm, nor to the power of the ſword, but to the excellent nature of the goſpel; the holy lives of its firſt preachers and profeſſors; the undeniable miracles which the apoſtles wrought in proof of their miſſion from God; the gifts of the Spirit which they beſtowed on their converts; the witneſs which they bare to the reſurrection of their maſter; and their appealing to that great miracle, in proof that according to his promiſe, he will return from heaven to reward the righteous, and to puniſh the wicked. For theſe being matters of fact, obvious to the ſenſes of mankind, the vulgar, equally with the learned, were able to judge of them; and being ſtrongly impreſſed by them, great numbers of them became Chriſt's diſciples. Wherefore, although no miracles are now wrought in confirmation of the goſpel, and the ſpiritual gifts have long ago ceaſed in the church, we have ſtill abundant evidence of the divinity of our religion. The firſt epiſtle to the Theſſalonians affords a convincing proof, that the goſpel was eſtabliſhed in the chief city of the province of Macedonia, by its own intrinſic excellence, accompanied with miracles and with the exerciſe of the ſpiritual gifts, notwithſtanding the philoſophers, of whom there were many in Theſſalonica, endeavoured to overturn it by reaſoning; and the unbelieving Jews, to ſtop its progreſs, ſtirred up the heathens to perſecute thoſe who profeſſed it. For, the miracles and ſpiritual gifts which accompanied the preaching of the goſpel, rendered it ſuperior to all oppoſition.

The ſecond epiſtle to the Theſſalonians, although it was written to correct a particular error, being an illuſtrious monument of the inſpiration of its author, affords to us, who live in theſe later times, an additional, and I may ſay, an increaſing evidence of the truth of our religion. Certain falſe teachers, by miſinterpreting an expreſſion or two in the apoſtle's firſt epiſtle, had made the Theſſalonians believe, that the coming of Chriſt to raiſe the dead, and carry the righteous into heaven, was at hand, and thereby had occaſioned them to neglect their worldly affairs. To undeceive them, the apoſtle in his ſecond epiſtle, aſſured them, that, before the coming of Chriſt, a great apoſtaſy or defection from the true faith and practice of the goſpel, would take place in the church; that that defection would not happen all at once, but would proceed by ſlow degrees to the height and extent determined; and that to carry it to that height, a long ſeries of ages was requiſite. And, to ſhew, that the apoſtaſy would be of a long continuance, the apoſtle foretold the particulars of which it was to conſiſt, deſcribed the perſons by whom it was to be introduced, and diſcovered the vile arts, by which they were to eſtabliſh it.

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Withal, that the Theſſalonians might not be too much afflicted with the foreſight of the evils which the apoſtaſy would occaſion, and that the faithful who beheld theſe evils, might not be tempted to think God had caſt off all care of his church, the apoſtle foretold, that the apoſtaſy would be deſtroyed; but in as gradual a manner as it had been introduced. And even deſcribed the means by which it would be deſtroyed; namely, by the ſcriptures put into the hands of the people, and by the preaching of the true doctrine of the goſpel out of the ſcriptures; ſo that the eyes of the people, long blinded by the arts of the deceivers, being opened, they would at length diſcern and acknowledge the truth. —No events ſimilar to theſe having ever taken place in any prior age of the world, the prediction of them by the apoſtle, and their happening exactly as they were foretold, to us, who have ſeen the riſe and progreſs, and begun deſtruction of the apoſtaſy, are ſuch a demonſtration of the inſpiration of St Paul, and of the truth of our religion, as cannot be gainſaid.

The matters contained in the two epiſtles to the Theſſalonians being of ſuch importance, we may believe, that the Preſidents of the Theſſalonian church, in obedience to the apoſtle's adjuration in his firſt epiſtle, took care to have both of them frequently read to the people in their public aſſemblies; who conſidering them, as expreſſions of their ſpiritual father's love to them, and of his earneſt concern for their ſalvation, would hear them read with pleaſure, and be greatly ſtrengthened and comforted by them.—May the reading of theſe excellent writings have the ſame happy effects on the diſciples of Chriſt, to the end of time.

A NEW

LITERAL TRANSLATION

OF ST PAUL'S FIRST EPISTLE TO

TIMOTHY.

PREFACE.

SECT. I. *The Hiſtory of Timothy's Converſion to Chriſtianity.*

PAUL and Barnabas, in the courſe of their firſt apoſtolical journey among the gentiles, having come to Lyſtra, a city of Lycaonia, in the leſſer Aſia, Acts xiv. 6. preached there ſome time, and converted a pious Jewiſh woman, named Lois, with her daughter Eunice, whoſe huſband, it is thought, was then dead, 2 Tim. i. 5.—Soon after this, *Timothy,* Eunice's ſon, who had been brought up by his mother and grandmother, in the Jewiſh religion, and in the knowledge of the ſcriptures, 2 Tim. iii. 15. being greatly affected by the apoſtle's diſcourſes, believed.—From the time of his converſion, Timothy made ſuch proficiency in the knowledge of the goſpel, and was ſo remarkable for the ſanctity of his manners, as well as for his zeal in the cauſe of Chriſt, that he attracted the eſteem of all the brethren in thoſe parts. Accordingly, when the apoſtle came from Antioch in Syria to Lyſtra the ſecond time, they ſo praiſed Timothy, that *him would Paul have to go forth with him,* Acts xvi. 2, 3. The teſtimony of the brethren, however, was not the only reaſon of this choice. Timothy was pointed out as a fit perſon to be ordained an *evangeliſt,* by a revelation made either to Paul himſelf, or to ſome of the Chriſtian prophets in Lyſtra, 1 Tim. i. 18. In the mean time, Timothy, though a Jew, not having been circumciſed by reaſon that his father was a *Greek* or gentile, it was proper he ſhould bear that mark of his deſcent; becauſe, without it, the Jews would have looked on him as a gentile,

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and have despised his instructions. This, and not any opinion that circumcision was necessary to salvation, determined the apostle to propose, and Timothy to receive the rite by which the Jews, from the earliest times, had been distinguished from the rest of mankind. Afterwards, the eldership at Lystra, the more strongly to impress Timothy with a sense of the importance of the function he had undertaken, solemnly set him apart to the office of an *evangelist*, by the laying on of their hands, 1 Tim. iv. 14. and by prayer. This was followed by the laying on of the apostle's hands, for the purpose of communicating to Timothy the gifts of the Holy Ghost, 2 Tim. i. 6.

Timothy, thus prepared to be the apostle's fellow-labourer in the gospel, accompanied him and Silas when they visited the churches of Phrygia, and delivered to them the decrees of the apostles and elders at Jerusalem, freeing the gentiles from the law of Moses as a term of salvation. Having gone through these countries, they at length came to Troas, where Luke joined them, as appears from the phraseology of his history, Acts xvi. 10, 11, *&c.*—In Troas, as was mentioned, Pref. to 1 Thess. sect. 1. a vision appeared to Paul, directing them to go into Macedonia. Loosing therefore, from Troas, they all passed over to Neapolis, and from thence went to Philippi, where they converted many, and planted a christian Church. From Philippi they went to Thessalonica, leaving Luke at Philippi; as appears from his changing the phraseology of his history at ver. 40. We may therefore suppose, that, at their departing, they committed the converted at Philippi to Luke's care.—In Thessalonica, they were opposed by the unbelieving Jews, and obliged to flee to Berœa, whither the Jews from Thessalonica followed them. To elude their rage, Paul, who was most obnoxious to them, departed from Berœa by night to go to Athens, leaving Silas and Timothy in Berœa. At Athens Timothy came to the apostle, and gave him such an account of the afflicted state of the Thessalonian brethren, as induced him to send Timothy back to comfort them. See Pref. to 1 Thess. sect. 1.—After that, Paul preached at Athens; but with so little success, that he judged it proper to leave Athens, and go forward to Corinth, where Silas and Timothy came to him, and assisted in converting the Corinthians. And when he left Corinth, they accompanied him, first to Ephesus, then to Jerusalem, and after that to Antioch in Syria.—Having spent some time in Antioch, Paul set out with Timothy on his third apostolical journey, in which, after visiting all the churches of Galatia and Phrygia, in the order in which they had been planted, they came to Ephesus the second time, and there abode long. In short, from the time Timothy first joined the apostle as his assistant, he never left him, except when sent by him on some special errand. And by his affection, fidelity, and zeal, he so recommended himself to all the disciples,

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and acquired ſuch authority among them, that Paul inſerted his name in the inſcription of ſeveral of the letters which he wrote to the churches, to ſhew that their doctrine was one and the ſame. His eſteem and affection for Timothy, the apoſtle expreſſed ſtill more conſpicuouſly, by writing to him thoſe excellent letters in the canon, which bear his name; and which have been of the greateſt uſe to the miniſters of the goſpel, ever ſince their publication, by directing them to diſcharge all the duties of their function, in a proper manner.

Sect. II. *Of the Time when the firſt Epiſtle to Timothy was written.*

In the third verſe of the firſt chapter of this epiſtle, the apoſtle ſaith, *As I entreated thee to abide in Epheſus, when going into Macedonia, ſo do; that thou mayeſt charge ſome not to teach differently.* From this it is plain, 1. That Timothy was in Epheſus when the apoſtle wrote his firſt letter to him.—2. That he had been left there by the apoſtle, who at parting with him, entreated him to abide in Epheſus.—3. That this happened when Paul was going from Epheſus into Macedonia.—And 4. That he entreated Timothy to abide in Epheſus for the purpoſe of charging ſome teachers in that church, not to teach differently from the apoſtles.

In the hiſtory of the acts of the apoſtles, there is no mention of Paul's going from Epheſus into Macedonia, but once; namely, after the riot of Demetrius, Acts xx. 1. For which reaſon, Theodoret among the ancients, and among the moderns, Eſtius, Baronius, Capellus, Grotius, Lightfoot, Salmaſius, Hammond, Witſius, Lardner, Benſon, and others, have given it as their opinion, that the apoſtle ſpeaks of that journey in his firſt epiſtle to Timothy. Yet, if I am not miſtaken, the following circumſtances will ſhew their opinion to be ill founded.

1. When the apoſtle went from Epheſus into Macedonia, as related Acts xx. 1. Timothy was not in Epheſus, having gone from that city into Macedonia with Eraſtus, by the apoſtle's direction, Acts xix. 22. And, in the firſt epiſtle to the Corinthians, which was written after Timothy's departure from Epheſus, we are informed, that he was to go from Macedonia to Corinth, 1 Cor. iv. 7. *I have ſent to you Timothy.*—1 Cor. xvi. 10. *If Timothy be come, take care that he be among you without fear.* Ver. 11. *Send him forward in peace, that he may come to me: for I expect him with the brethren.* But before Timothy returned from Corinth, the apoſtle left Epheſus, and went into Macedonia, where the brethren above mentioned met him, 2 Cor. ii. 12, 13. having Timothy in their company; as is plain from his joining the apoſtle in his ſecond epiſtle to the Corinthians, which all agree was written from

 Macedonia,

Macedonia, immediately after the brethren from Corinth gave the apoſtle an account of the ſucceſs of his firſt letter. Wherefore, ſince Timothy was not in Epheſus when the apoſtle left that city after the riot, it could not be the occaſion, on which the apoſtle ſaid to him, *As I entreated thee to abide in Epheſus, when going into Macedonia, ſo do*: But the journey into Macedonia, of which he ſpeaks, muſt have been ſome other journey not mentioned in the Acts.—To remove this difficulty, we are told, that Timothy returned from Corinth to the apoſtle, before his departure from Epheſus, and that he was left there after the riot: But that ſomething happened, which occaſioned him to follow the apoſtle into Macedonia; That there he joined him in writing his ſecond epiſtle to the Corinthians; and having finiſhed his buſineſs in Macedonia, he returned to Epheſus, and abode; agreeably to the apoſtle's requeſt. But as theſe ſuppoſitions are not warranted by the hiſtory of the Acts, Timothy's joining the apoſtle in his ſecond epiſtle to the Corinthians, may ſtill be urged as a proof, that he came with the brethren directly from Corinth to Macedonia.—Farther, that Timothy did not go from Macedonia to Epheſus, after joining the apoſtle in his ſecond epiſtle to the Corinthians, but returned with him to Corinth to receive the collections, I think is plain, from Acts xx. 4. where he is mentioned as one of thoſe who accompanied Paul from Corinth to Jeruſalem, with the collections.

2. When the apoſtle wrote his firſt epiſtle to Timothy, *he hoped to come to him ſoon*, chap. iii. 14. But, from the hiſtory of the Acts, it is certain, that in no letter written to Timothy after the riot, till his firſt confinement in Rome, could the apoſtle ſay, that *he hoped to come to him ſoon*. He could not ſay ſo, in any letter written from Troas, the firſt place he ſtopped at after leaving Epheſus. For at that time he was going into Macedonia and Achaia to receive the collections from the churches in theſe provinces. Neither could he ſay ſo, after writing his ſecond to the Corinthians from Macedonia. For in that epiſtle, he told the Corinthians, he was coming to them with the Macedonian brethren, who were commiſſioned to attend him in his voyage to Jeruſalem, with the collections. 2 Cor. ix. 4. and that he meant to ſail directly from Corinth to Judea, 2 Cor. i. 16—.As little could he write to Timothy, that *he hoped to come to him ſoon*, when he altered his reſolution on occaſion of the lying in wait of the Jews, and returned into Macedonia, Acts xx. 3. For he was then in ſuch haſte to be in Jeruſalem on the day of Pentecoſt, that when he came to Miletus, inſtead of going to Epheſus, he ſent for the elders of that church to come to him, Acts xx. 16, 17.—When he arrived in Judea, he could not write, that *he hoped to come to Epheſus ſoon*. For he was impriſoned a few days after he went up to Jeruſalem. And having continued two years in priſon at Cæſarea, he was ſent bound to Rome, where likewiſe being confined

confined, he could not, till towards the conclusion of that confinement, write to Timothy, that *he hoped to come to him soon.* And even then, he did not write his first epistle to Timothy. For Timothy was with him at the conclusion of his confinement, Philip. ii. 19.—23.

3. From the first epistle we learn, that the following were the errors Timothy was left in Ephesus to oppose: Fables invented by the Jewish doctors to recommend the observance of the law of Moses, as necessary to salvation: Uncertain genealogies, by which individuals endeavoured to trace their descent from Abraham, in the persuasion that they would be saved, merely because they had Abraham to their father: Intricate questions and strifes about some words in the law: Perverse disputings of men of corrupt minds, who reckoned that which produced most gain, to be the best kind of godliness: and oppositions of knowledge falsely so named.—But, these errors had not taken place in the Ephesian church before the apostle's departure; for in his charge to the Ephesian elders at Miletus, he foretold, that the false teachers were to enter among them after his departing, Acts xx. 29. *I know that after my departing, shall grievous wolves enter in among you, not sparing the flock.* 30. *Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.* The same thing appears from the two epistles which the apostle wrote to the Corinthians; the one from Ephesus before the riot of Demetrius, the other from Macedonia after that event; and from the epistle which he wrote to the Ephesians themselves from Rome, during his confinement there. For in none of these letters, is there any notice taken of the above mentioned errors, as subsisting among the Ephesians at the time they were written; which cannot be accounted for, on supposition that they were prevalent in Ephesus, when the apostle went into Macedonia after the riot. I am therefore of opinion, that the first to Timothy, in which the apostle desired him to abide in Ephesus, for the purpose of opposing the Judaizers and their errors, could not be written, either from Troas, or from Macedonia, after the riot, as those, who contend for the early date of that epistle, suppose: But it must have been written some time after the apostle's release from his confinement in Rome, when, no doubt, he visited the church at Ephesus, and found the judaizing teachers there busily employed in spreading their pernicious errors.

4. In the first epistle to Timothy, the same sort of persons, doctrines, and practices, are reprobated, which are condemned in the second. Compare 1 Tim. iv. 1—6. with 2 Tim. iii. 1—5. and 1 Tim. vi. 20. with 2 Tim. ii. 14. and 1 Tim. vi. 4. with 2 Tim. ii. 16.—The same commands, instructions, and encouragements are given to Timothy in the first epistle, as in the second. Compare 1 Tim. vi. 13, 14. with 2 Tim. iv. 1—5.—The same remedies for the corruptions which had taken place among the Ephesians, are prescribed in the first epistle,

as in the ſecond. Compare 1 Tim. iv. 14. with 2 Tim. i. 6, 7.—And as in the ſecond epiſtle, ſo in the firſt, every thing is addreſſed to Timothy, as ſuperintendant both of the teachers and of the laity in the church at Epheſus: All which I think imply, that the ſtate of things among the Epheſians was the ſame when the two epiſtles were written. Conſequently, that the firſt epiſtle was written only a few months before the ſecond: and not long before the apoſtle's death.

Theſe arguments appeared ſo convincing to Pearſon, Le Clerc, L'Enfant, Cave, Fabritius, Mill, Whitby, and others, that they were unanimouſly of opinion Timothy was left by the apoſtle in Epheſus, as he went into Macedonia, not after the riot of Demetrius, but after he was releaſed from his firſt confinement in Rome. And from that circumſtance they infer, that he did not write his firſt epiſtle to Timothy till ſome time in the end of the year 64, or in the beginning of 65.—I think it was written from Nicopolis. See Pref. to Titus, ſect. 1.

To the late date of this firſt epiſtle, there are three plauſible objections which muſt not be overlooked.

Object. 1. It is thought, that if the firſt epiſtle to Timothy was written after the apoſtle's releaſe, he could not, with any propriety, have ſaid to Timothy, chap. iv. 12. *Let no man deſpiſe thy youth.*—But it is replied, That Servius Tullius, in claſſing the Roman people, as Aulus Gellius relates, *lib.* x. *c.* 28. divided their age into three periods. *Childhood*, he limited to the age of *ſeventeen*: *Youth*, from that to *forty-ſix*: and *old age*, from forty-ſix to the end of life. Now, ſuppoſing Timothy to have been 18 years old, A. D. 50. when he became Paul's aſſiſtant, he would be no more than 32. A. D. 64. two years after the apoſtle's releaſe, when it is ſuppoſed this epiſtle was written. Wherefore, being then in the period of life, which, by the Greeks as well as the Romans, was conſidered as *youth*, the apoſtle, with propriety, might ſay to him, *Let no man deſpiſe thy youth.*

Object. 2. When the apoſtle touched at Miletus, in his voyage to Jeruſalem, with the collections, the church at Epheſus had a number of *elders*, that is, of *biſhops* and *deacons*, who came to him at Miletus, Acts xx. 17. It is therefore aſked, What occaſion was there, in an epiſtle written after the apoſtle's releaſe, to give Timothy directions concerning the ordination of biſhops and deacons, in a church where there were ſo many elders already? The anſwer is, The elders who came to the apoſtle at Miletus, in the year 58, may have been too few for the church at Epheſus, in her increaſed ſtate, in the year 65. Beſides falſe teachers had then entered, to oppoſe whom, more biſhops and deacons might be needed, than were neceſſary in the year 58. Not to mention, that ſome of the firſt elders having died, others were wanted to ſupply their places.

Object. 3. Becaufe the apoftle wrote to Timothy, that *he hoped to come to him foon,* 1 Tim. iii. 14. it is argued, that the letter, in which this is faid, muft have been written before the apoftle faid to the Ephefian elders, Acts xx. 25. *I know that all ye, among whom I have gone preaching the kingdom of God, fhall fee my face no more.* But if, by this, the firft epiftle to Timothy is proved to have been written before the apoftle's interview with the elders at Miletus, his epiftles to the Philippians, to the Hebrews, and to Philemon, in which he promifed to vifit them, muft likewife have been written before the interview: in regard his declaration refpected the Philippians, the Hebrews, and Philemon, as well as the Ephefians: For they certainly were perfons, among whom the apoftle had gone preaching the kingdom of God. Yet no commentator ever thought the epiftles above mentioned, were written to them before the apoftle's interview with the Ephefian elders. On the contrary, it is univerfally acknowledged, that thefe epiftles were written four years after the interview; namely, during the apoftle's firft imprifonment at Rome. Wherefore, when he told the Ephefian elders, that they and his other converts, among whom he had gone preaching the kingdom of God, fhould fee his face no more, as it was no point either of faith or practice, which he fpake, he may well be fuppofed to have declared nothing but his own opinion refulting from his fears. He had lately efcaped the rage of the Jews, who laid wait for him in Cenchrea to kill him, Acts xx. 3. This, with their fury, on former occafions, filled him with fuch anxiety, that in writing to the Romans from Corinth, he requefted them *to ftrive together with him in their prayers, that he might be delivered from the unbelieving in Judea,* Rom. xv. 30, 31.—Farther, that in his fpeech to the Ephefian elders, the apoftle only declared his own perfuafion, dictated by his fears, and not any fuggeftion of the Spirit, I think plain from what he had faid immediately before; ver. 22. *Behold I go bound in the fpirit to Jerufalem, not knowing the things which fhall befal me there;* 23. *Save that the Holy Ghoft witneffeth in every city, faying, that bonds and afflictions abide me.* Wherefore, although his fears were happily difappointed, and he actually vifited the Ephefians after his releafe, his character as an infpired apoftle, is not hurt in the leaft; if in faying, *he knew they fhould fee his face no more,* he declared, as I have faid, his own perfuafion only, and no dictate of the Holy Ghoft.

Sect. III. *Of the occafion of writing the firft Epiftle to Timothy.*

After Paul was releafed from his bonds in Rome, and Timothy had returned to him from Philippi, whither he had fent him, Phil. ii. 19. it is reafonable to fuppofe, that they went together into Judea to vifit the Hebrews,

Hebrews, according to the apoſtle's promiſe, Heb. xiii. 23. taking Crete in their way. And having exhorted and comforted the brethren in Judea, who were greatly diſtreſſed by the tumults which brought on the war with the Romans, they departed to viſit the Coloſſian and Epheſian churches; the latter of which merited the apoſtle's particular attention, on account of the pains he had been at in planting it, as well as on account of the number and quality of its members. See theſe things more fully narrated, Pref. to Titus, ſect. 1.

On his arrival at Epheſus, finding the falſe teachers buſy in ſpreading their errors, he no doubt rebuked them ſharply, and charged them to teach the true doctrine of the goſpel. And becauſe the neighbouring churches of Aſia, by reaſon of their frequent intercourſe with the Epheſian brethren, might be either greatly profited, or greatly hurt, according as truth or error prevailed in Epheſus, the apoſtle, when going from that city into Macedonia, judged it neceſſary, that Timothy ſhould remain there, for the purpoſe of reſtraining the falſe teachers, by publicly confuting their errors, and condemning their evil practices.

But Timothy being young, and the truſt committed to him being weighty, the apoſtle, after his departure, wrote to him this excellent letter from Philippi, or rather from Nicopolis, Titus iii. 12. to direct him in the diſcharge of his duty; and, at the ſame time, to eſtabliſh his authority with the Epheſians.—Agreeably to this deſign, the commiſſion given to Timothy, at parting, to oppoſe the falſe teachers, is mentioned, and the particular errors he was to condemn ,together with the truths he was to inculcate, are ſpecified in chap. i.—For the ſame purpoſe, in chap. ii. the apoſtle preſcribed the manner in which the public worſhip of God was to be performed in the church at Epheſus.—And, becauſe it was neceſſary that Timothy ſhould be aſſiſted by a ſufficient number of well qualified fellow-labourers in the miniſtry, the apoſtle, in chap. iii. explained the qualifications of the perſons he was to ordain as biſhops and deacons.—In chap. iv. he foretold the hereſies which were to prevail in the church in after times, and the miſchiefs which they would occaſion, that the faithful might be ſenſible theſe things did not happen by accident, but were permitted of God, and would be directed to an happy iſſue.—In chap. v. he inſtructed Timothy in the right method of admoniſhing the old and the young of both ſexes. And mentioned the age and character of ſuch widows, as were to be employed by the church in teaching the younger women the principles of religion.—Laſtly, In chap. vi. he deſcribed the duties which Timothy was to inculcate on ſlaves; condemned ſtrifes about words, and perverſe diſputings; ſpake ſtrongly againſt the inordinate love of money; and required him to charge the rich to be rich in faith and good works.

With theſe directions and rules to Timothy, in his character of ſuperintendant of the church at Epheſus, the apoſtle mixed many earneſt charges to him, in his character as an evangeliſt, to ſhew himſelf a pattern of all the virtues which he recommended to others.—And, conſidering the excellency of Timothy's diſpoſition, and his great veneration for the apoſtle, it cannot be doubted, that he obſerved the directions and charges contained in this letter, with the moſt religious care. There is even reaſon to think his labours at Epheſus were ſo bleſſed of God, that the falſe doctrines and corrupt practices of the judaizing teachers in that city, were for a while repreſſed. For at the time our Lord's epiſtle to the church of Epheſus was written, ſhe ſeems to have maintained an excellent character, as appears from what is expreſſed in that letter, Rev. ii. 1.—7.

Sect. IV. *Of the Uſe which the Church, in every Age, is to make of St Paul's Epiſtles to Timothy and Titus.*

Though the errors of the judaizing teachers in Epheſus, which gave riſe to the apoſtle's epiſtles to Timothy, have long ago diſappeared, the epiſtles themſelves are ſtill of great uſe, as they ſerve to ſhew the impiety of the principles from which theſe errors proceeded. For the ſame principles are apt in every age to produce errors and vices, which, though different in name from thoſe which prevailed in Epheſus in the apoſtle's days, are preciſely of the ſame kind, and equally pernicious. —Theſe epiſtles are likewiſe of great uſe in the church, as they exhibit to Chriſtian biſhops and deacons, in every age, the moſt perfect idea of the duties of their function; teach the manner in which theſe duties ſhould be performed; deſcribe the qualifications neceſſary in thoſe who aſpire to ſuch holy and honourable offices, and explain the ends for which theſe offices were originally inſtituted, and are ſtill continued in the church.

The very ſame things, indeed, the apoſtle, about the ſame time, wrote to Titus in Crete; but more briefly, becauſe he was an older and more experienced miniſter than Timothy. Neverthele ſs the repetition of theſe precepts and charges, is not without its uſe to the church ſtill, as it maketh us more deeply ſenſible of their great importance: Not to mention, that in the epiſtle to Titus, there are things peculiar to itſelf, which enhance its value. In ſhort, the epiſtles to Timothy and Titus taken together, containing a full account of the qualifications and duties of the miniſters of the goſpel, may be conſidered as a complete body of divinely inſpired *eccleſiaſtical canons*, to be obſerved by the Chriſtian clergy of all communions, to the end of the world.

These epistles, therefore, ought to be read frequently, and with the greatest attention, by those in every age and country, who hold sacred offices, or who have it in view to obtain them; not only that they may regulate their conduct according to the directions contained in them, but that by meditating seriously on the solemn charges delivered to all the ministers of the gospel, in the persons of Timothy and Titus, their minds may be strongly impressed with a sense of the importance of their function, and of the obligation which lieth on them to be faithful in discharging every duty belonging to it.

It is of importance also to observe, that, in these epistles, there are some explications of the Christian doctrines, and some displays of St Paul's views and expectations as an apostle of Christ, which merit our attention. For if he had been, like many of the Greek philosophers, an hypocrite who held a double doctrine, one for the vulgar, and another for the learned; and if his secret views and expectations had been different from those which he publicly professed to the world, he would have given, without all doubt, some insinuation thereof, in letters written to such intimate friends. Yet, throughout the whole of these epistles, no discovery of that kind is made. The doctrine contained in them, is the same with that taught in the epistles designed for the inspection and direction of the church in general; and the views and hopes which he expresses, are the same with those which he uniformly taught mankind to entertain. What stronger proofs can we desire of the apostle's sincerity and faithfulness than these? See Preface to 2 Tim. sect. 4.

SECT. V. *Shewing in what Manner the Church of the living God, is the Pillar and Support of the Truth, as mentioned* 1 Tim. iii. 15.

In discoursing of this subject, it will be necessary to inquire, *first*, what *the church of the living God* is, which is *the pillar and support of the truth*.—*Secondly*, To consider what *the truth* is, of which the church of the living God is the support.—And, *thirdly*, To shew in what manner the church of the living God hath actually *supported*, that is, preserved the truth in purity, and prevented it from being lost in the world.

I. With respect to the first of these, namely, what *the church of the living God* is, which the apostle hath denominated *The pillar and support of the truth*, it is proper to inform unlearned readers, that the clergy of the Romish church, with the bishop or pope of Rome at their head, and the laity of their communion, have long assumed to themselves the appellation of the *Catholic church*, exclusively of all other Christian churches: And have affirmed, that as *the* only true *church of the living God*, they are *the pillar and support of the truth*, by virtue of the

the power which the bishops of Rome possess, of declaring infallibly, what doctrines are true, and what false, and of making constitutions of discipline which are binding on the whole Christian world. These high prerogatives the Romanists attribute to the bishops of Rome, as the successors of the Apostle Peter, on whom they affirm our Lord bestowed them, when he said to him, Matt. xvi. 18. *Thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it.* 19. *And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.*

But in opposition to these high claims, I observe, *1st*, That the church of Rome hath no right to call herself *the church of the living God*, exclusively of all the other churches of Christ. Every society of believers, who, with their pastors, meet together for worshipping God in spirit and in truth, according to the gospel form, is as really a church of the living God, as the church at Rome, and is called in scripture *a church of God*, whether the members thereof be more in number, or fewer. Thus, *the church of God which is at Corinth*, is mentioned, 1 Cor. i. 2.; 2 Cor. i. 1.—and *the churches of Galatia*, Gal. i. 1. —and *the church of the Thessalonians*, 1 Thess. i. 1.; 2 Thess. i. 1.—Nay, in the conclusion of some of Paul's epistles, *the church in such and such a person's house*, is saluted. These, with all the churches of Christ, which were gathered in the first age, however widely separated from each other in respect of place, were considered by the apostle Paul, as making one great community, which he sometimes called *the church of God*, sometimes *the body of Christ*, and sometimes *the house* or *temple of God;* as is evident from Ephes. ii. 19. Ye belong *to the house of God.* 20. *Being built upon the foundation of the apostles and prophets, Jesus Christ himself being the bottom corner-stone.* 21. *By which the whole building being aptly joined together, groweth into an holy temple for the Lord.* 22. *In which ye also are builded together for an habitation of God by the Spirit.*—This account of *the house*, *temple*, or *church of God*, sheweth, that no particular society of Christians, however numerous or pure, is *the church of the living God*, exclusively of all other Christian societies; but that the appellation belongs to every society of believers who hold the doctrines contained in the scriptures, and who worship God in the manner there prescribed: And that the whole of these churches taken collectively, is *the pillar and support of the truth.* For if the apostle had spoken of any particular church, as *the pillar and support of the truth*, exclusively of the rest, not the church at Rome, but the church at Ephesus, must have been that church: because Timothy, in this epistle, was instructed *how to behave himself in the church of the living God* at Ephesus, and not at Rome. Nevertheless, not even the church at Ephesus was called by the apostle, *the church of the living God*, exclusively of all the

 other

other churches of Chriſt, elſe he excluded the churches at Philippi, Theſſalonica, Corinth, Coloſſe, and the reſt, from being churches of the living God, notwithſtanding they were planted by himſelf. But this, no reaſonable perſon will believe.—Wherefore the claim of the church of Rome to be *the only Catholic church*, if thereby they mean to exclude all thoſe who are not of their communion from being churches of Chriſt, ought to be rejected with contempt, becauſe it is an uſurpation manifeſtly contrary to ſcripture.

In proof, however, that the Romiſh church is *the only church of the living God*, which is *the pillar and ſupport of the truth*, the Papiſts appeal to Chriſt's promiſe, to *build his church on Peter as on a rock;* and boldly affirm, that the church which he was to build on Peter, was the church afterwards to be planted at Rome. But ſince, in ſpeaking to Peter, Chriſt mentioned no particular church as to be built on him; alſo ſince it is not pretended, that the church at Rome, or any of the gentile churches, was planted by him, there is no reaſon to think, that the church which Chriſt was to build on Peter, was the church at Rome. Our Lord ſpake of his univerſal church, which, it is well known, was built, not on Peter alone, but *on the foundation of all the apoſtles and prophets, Jeſus Chriſt himſelf being the bottom corner-ſtone*, as declared in the before cited paſſage, Epheſ. ii. 19.—22.—Farther, the church to be built on Peter, was to be of ſuch ſtability, that *the gates of hell were never to prevail againſt it.* Doth this character belong to the church at Rome, or to any particular church built by any of the apoſtles? It belongeth to the Catholic church alone. For notwithſtanding ſome particular churches, of which the Catholic church is compoſed, have been, and others may yet be overthrown, they will at no time be all deſtroyed: but as in times paſt, ſo in times to come, there will always, ſomewhere, be ſocieties of Chriſtians, who maintain the true faith and worſhip enjoined in the goſpel. So that, while the world ſtandeth, the church of Chriſt ſhall at no time be extinct.—Thus it appears, that the church of the living God, which is the pillar and ſupport of the truth, and againſt which the gates of hell ſhall not prevail, is no particular church, but the catholic or univerſal church, conſiſting of all the churches of God, which have exiſted from the beginning, and which ſhall exiſt to the end of the world.

2. In oppoſition to the claims of the Papiſts, I obſerve, that as there is no reaſon for thinking the Romiſh church, *the* only *church of the living God*, ſo there is no reaſon for thinking her *the* alone *pillar and ſupport of the truth*, by virtue of any powers which her biſhops, as Peter's ſucceſſors, have received from Chriſt to determine infallibly, what is true doctrine, and what falſe; and to remit or retain ſins authoritatively. By Chriſt's promiſe, *Whatſoever thou ſhalt bind on earth, ſhall be bound in heaven, and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven,*

heaven, infallibility in doctrine was not confined to Peter. The ſame promiſe, and in the ſame words, was made to all the apoſtles, Matt. xviii. 18.—In like manner, the power of remitting and retaining ſins, was beſtowed not on Peter ſingly, but on him with the reſt of the apoſtles: not however, as biſhops of particular churches, but as perſons who were to be endowed with the gift of inſpiration, to render them infallible in doctrine and diſcipline. This appears from John xx. 21. where Chriſt ſaid to his apoſtles in general, *As my Father hath ſent me, even ſo ſend I you.* 22. *And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the Holy Ghoſt.* 23. *Whoſoever ſins ye remit, they are remitted to them, and whoſoever ſins ye retain, they are retained.*

Granting, however, for argument's ſake, that the powers of declaring infallibly what doctrines are true, and what falſe; and of remitting and retaining ſins, had actually been beſtowed on Peter alone, as the Papiſts contend, the biſhops of Rome cannot claim theſe powers, as Peter's ſucceſſors, unleſs they can ſhew, not only that they were beſtowed on Peter, as biſhop of the church which was afterwards to be planted at Rome, but alſo that they were promiſed to his ſucceſſors in that charge. Now that theſe powers were beſtowed on Peter as an apoſtle, and not as the future biſhop of Rome, hath been ſufficiently proved already. And that they were not promiſed to the biſhops of Rome, as Peter's ſucceſſors, is abſolutely certain, becauſe neither in what Chriſt ſaid to Peter, when he beſtowed theſe powers on him, nor in any other paſſage of ſcripture, is there the leaſt inſinuation, that they were to deſcend to his ſucceſſors in the biſhoprick of a church, which did not then exiſt. Wherefore, the powers of *binding and looſing*, and of *remitting and retaining ſins*, which the biſhops of Rome have arrogated to themſelves, as Peter's ſucceſſors, not being warranted by ſcripture, ought to be ſtrenuouſly oppoſed, as an uſurped ſpiritual tyranny, deſtructive of the religious liberty of Chriſtians.

3. In oppoſition to the bold pretenſions of the Papiſts, I moreover affirm, that the claims of the Romiſh church to be *the pillar and ſupport of the truth*, by virtue of the power of making laws for the government of the Catholic church, both in ſpirituals and temporals, which all Chriſtians are bound to obey, and which the Papiſts, without any proof, contend, belongs to the biſhops of Rome, as Peter's ſucceſſors, have no foundation in ſcripture.

The Papiſts indeed, as we are informed by the Rhemiſh tranſlators of the New Teſtament, in their note on Matt. xvi. 19. aſſure us, "That *the keys of the kingdom of heaven*," which Chriſt promiſed to give to Peter, "ſignify the height of government, the power of making "laws, of calling councils, of the principal voice in them, of con- "firming them, of making canons and wholeſome decrees, of abro- "gating the contrary, of ordaining biſhops and paſtors, of depoſing and

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" suspending them, finally, the power to dispense the goods of the church " both spiritual and temporal; which signification of pre-eminent " power and authority by the word *keys*, the scripture expresseth in ma- " ny places.—Moreover, it signifieth, that men cannot come into heaven " but by him, *the keys* signifying also authority to open and shut, as it " is said of Christ, Apoc. iii. 7. *Who hath the key of David: He shutteth,* " *and no man openeth;* by which words we gather, that Peter's power " is marvellous, to whom *the keys*, that is, the power to open and shut " heaven is given." All these powers the Papists contend, were bestowed on Peter, in the metaphorical promise of *giving him the keys of the kingdom of heaven.* But before this is admitted, they ought to shew by better proofs than they have hitherto produced, that these paramount extensive powers were signified by the word, *keys*.

The only proofs, to which they appeal, are, the promise to Peter, *Whatsoever thou shalt bind on earth*, &c. and the promise to the apostles in general, *Whosoevers sins ye remit, are remitted*, &c. But these promises are no certain evidence, that the high powers and prerogatives above mentioned, were conferred on Peter, under the name of the keys; because the powers of *binding and loosing*, and of *remitting and retaining sins*, easily admit of a different and more rational interpretation; as shall be shewed by and by.—Farther, that, by promising to Peter *the keys of the kingdom of heaven*, together with the powers of *binding and loosing*, and of *remitting and retaining sins*, Christ did not confer on him supreme and uncontrouled authority over his brethren apostles, and over the Catholic church, is clear from Christ's own words, Luke xxii. 24. *There was also a strife among them, which of them should be accounted the greatest.* 25. *And he said to them, the kings of the gentiles exercise lordship over them.*—26. *But ye shall not be so. But he who is greatest among you, let him be as the younger; and he that is chief, as he that serveth.* —Matt. xxiii. 8. *Be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren.*—Christ having thus expresly forbidden any one of his apostles to usurp authority over the rest; also having declared them all *brethren*, that is, equals in authority, is it to be supposed, that, by promising to Peter *the keys of the kingdom of heaven*, he subjected to him the rest of the apostles, together with all who at that time believed on Christ? Farther, allowing, that by the powers of binding and loosing, and of remitting and retaining sins, Christ actually meant, as the Papists contend, the powers of making laws, and of establishing constitutions of discipline, binding on the whole community of Christians, can any reasonable person believe, that these powers were conferred on Peter exclusively of the rest of the apostles, who recollects that these powers were afterwards conferred on all the apostles? Powers of such magnitude, said to be bestowed on Peter, and through him conveyed to the bishops of Rome, ought not to be acknowledged on doubtful evidence, and far less on no evidence at all; as that

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certainly muſt be reckoned, which is contradicted by Chriſt himſelf. This, however, is not all. We know that by the *keys of the kingdom of heaven*, and the powers of *binding and looſing*, &c. Peter himſelf did not underſtand "the height of government, the power of making "laws, of calling councils, &c." neither did he fancy that ſuch prerogatives were conferred on him ſingly. For at no time did he either exerciſe or claim authority over his brethren apoſtles. As little did he aſſume the ſole government of all the churches of Chriſt, planted in his life time. More particularly, he did not call the council of Jeruſalem, which met to determine the queſtion concerning the circumciſion of the converted gentiles. Neither did he preſide in it. That office the apoſtle James ſeems to have performed. For, as Preſident of the council, he ſummed up the debate, and dictated the decree, by which the gentiles were freed from obedience to the law of Moſes, as a term of ſalvation.—Laſtly, no inſtance can be produced of Peter's opening heaven to any one, or of his ſhutting it againſt any one according to his own pleaſure.—How ridiculous then muſt it appear in the biſhops of Rome, to aſſume powers and prerogatives as Peter's ſucceſſors, which we are certain Peter himſelf never pretended, either to poſſeſs or to exerciſe! See Gal. ii. 14. note.

Theſe things conſidered, may not *the keys of the kingdom of heaven*, promiſed to Peter, more reaſonably ſignify his being appointed to open the goſpel diſpenſation by preaching ſalvation to all who ſhould repent and believe, than of his being raiſed to ſupreme authority in the Catholic church, to rule it according to his own will? Eſpecially as the propoſed ſenſe of the promiſe is agreeable to the fact, Acts ii. 14.—40. and is founded on Dan. ii. 44. where the erection of the Chriſtian church is foretold under the idea of a kingdom which the God of heaven was to ſet up, and which was never to be deſtroyed.—For the ſame reaſons, the power of *binding and looſing*, which was promiſed to Peter in common with the other apoſtles, Matt. xviii. 18. may be interpreted of his being inſpired as an apoſtle, to declare infallibly the laws of the goſpel, (ſee Harmony of the Goſpels, Sect. 74. p. 317.) rather than of his being authorized to pronounce excommunications, anathematiſms, degradations and other cenſures and penalties or penances, as the Rhemiſh tranſlators of the New Teſtament affirm: which ſentences are all ratified in heaven.—In like manner, the power of *remitting and retaining ſins*, which was promiſed to all the apoſtles, may more naturally be interpreted of their being enabled by inſpiration to declare whoſe ſins, according to the tenor of the goſpel, are to be forgiven, and whoſe ſins are not to be forgiven; than to interpret it, as the Romaniſts do, of a power granted to their prieſts to pardon and abſolve ſinners, on their performing the penitential works, of praying, faſting, alms, and other penances of human invention: and, if theſe

are not performed, to continue the finner under the guilt of his fins, though truly penitent, and to confign him at leaft to purgatory, till releafed by the efficacy of their prayers and maffes. See James v. 14, 15, 16. notes.

4. In oppofition to the high claims of the bifhops of Rome as Peter's fucceffors, I obferve, that they cannot prove by good hiftorical evidence, Peter's having ever been a bifhop of the church at Rome: confequently, they cannot be his fucceffors in a fee which he never filled. It is true, to prove that Peter was the firft bifhop of the church at Rome, the following teftimonies from the fathers are appealed to by the Papifts.—Irenæus, who was bifhop of Lyons in Gaul, and who flourifhed about the year 178, tells us, "that Linus was "made bifhop of Rome by Peter and Paul, and after him Anacletus, "and the third Clemens." Tertullian, who flourifhed about the year 200, faith, "Clemens was the firft bifhop of Rome after Peter." See Fulke's note on Rom. xvi. 16. in his edition of the Rhemifh New Teftament.—Eufebius, who flourifhed about the year 315, in his E. H. B. 3. c. 2. without hinting that either Paul or Peter were bifhops of Rome, thus writeth: "After the martyrdom of Paul and Peter, Linus firft "obtained the epifcopate of the church of the Romans. Of him, Paul "writing to Timothy, makes mention in the falutation in the end of "the epiftle, faying, Eubulus, and Pudens, and Linus, and Claudia "falute thee." The fame Eufebius faith, Peter was the firft bifhop of Antioch. E. H. B. 3. c. 36. "At the fame time flourifhed Ignatius, "who is ftill highly honoured, being the fecond in the fucceffion of "the church of Antioch after Peter." But in chap. 22. of the fame book, Eufebius faith, "Euodius having been the firft bifhop of Antioch, "Ignatius fucceeded him."—Jerome, who flourifhed about the year 392, faith, "Peter fat at Rome 25 years, until the laft year of Nero." If fo, Peter came to Rome in the fecond or third of Claudius, and from that time forth had his ordinary refidence among the Chriftians in Rome, as their bifhop, till his death. Yet the fame Jerome in his book of illuftrious men, chap. 16. calleth "Ignatius the third bifhop "of the church of Antioch after the apoftle Peter."—Damafus, who was himfelf a bifhop of Rome and contemporary with Jerome, faith, "Peter came to Rome in the beginning of Nero's reign, and fat there "25 years." But as Nero reigned only 14 years, if the teftimony of Damafus is to be credited, we muft believe that Peter furvived Nero eleven years, and was not put to death by him; contrary to ancient tradition, which reprefents Paul and Peter as put to death at one time by Nero.—Origen, who flourifhed about the year 230, fpeaks of Peter as the bifhop of Antioch; for in his fixth homily on Luke he thus expreffes himfelf, "I have obferved it elegantly written in an epiftle "of a martyr, Ignatius fecond bifhop of Antioch after Peter, &c."

 —Laftly,

—Laſtly, according to Epiphanius, Peter and Paul were both of them biſhops of Rome. See Fulke's note on Philip. iv. 3.

The reports of the ancients concerning Peter's being the firſt biſhop of Rome, being ſo different and ſo inconſiſtent, it is a proof that theſe reports were not founded on any certain tradition, far leſs on any written evidence; but took their riſe, in all probability, from the biſhops of Rome themſelves, who very early attempted to raiſe themſelves above all other biſhops; and for that purpoſe ſpake of themſelves as Peter's ſucceſſors in the ſee of Rome. And, becauſe in the third and fourth centuries, when religious controverſies were carried to a great height, and the churchmen who were put out of their places, generally fled for redreſs to the biſhops of Rome, it was natural for the oppreſſed to advance the power of their protectors, by readily admitting all the claims which they ſet up as Peter's ſucceſſors. Nay, ſome of them may from flattery have invented the ſtrange ſtory of Peter's having ſat as the biſhop of Rome 25 years; notwithſtanding according to the ancient tradition already mentioned, he was the *firſt biſhop of Antioch*. But the improbability of Peter's having reſided in Rome, as biſhop of the church there for ſo many years, will appear from the following well known facts.—Paul's epiſtle to the Romans was written A. D. 57 or 58, that is, in the third or fourth year of Nero, when, according to Jerome, Peter had acted as biſhop of the church at Rome full 15 years. Now in that epiſtle, although many ſalutations were ſent to perſons of inferior note, no ſalutation was ſent to Peter. This I think could not have happened, if Peter had been then reſiding in the church at Rome as its biſhop. See Heb. xiii. 24.—In the letters which Paul wrote from Rome during his firſt impriſonment, which laſted more than two years, he made no mention of Peter, not even in his letter to the Coloſſians, chap. iv. 10, 11. where he recites the names of *all the brethren of the circumciſion, who were his fellow-labourers in the kingdom of God.* Is not this a ſtrong preſumption that Peter did not then reſide in Rome, as its biſhop? —Towards the end of Paul's ſecond impriſonment, he thus wrote to Timothy, *At my firſt anſwer no one appeared with me, but all forſook me. May it not be laid to their charge.* If Peter then reſided at Rome, as biſhop of the church there, is it to be thought that he would have forſaken his brother apoſtle on ſo trying an occaſion, when the teſtimony of Jeſus was to be maintained, before the emperor, or his prefect?—Laſtly, is it probable that Paul, who never had been at Rome, and was perſonally unknown to moſt of the brethren there, would have written to them ſo long a letter to inſtruct them in the true doctrine of the goſpel, and to compoſe the diſſentions which had taken place among them, if Peter had reſided among them, and inſtructed them as their biſhop during the ſpace of 15 years? Beſides, would

 Paul,

Paul, who, in his epiſtle to the Hebrews, hath ſo often mentioned the apoſtles, under the denomination of their *rulers*, have omitted, in his epiſtle to the Romans, to mention Peter, if he had been reſiding among them as their biſhop, at the time it was written?

Since then the moſt ancient Chriſtian fathers, Tertullian excepted, mention Peter as the firſt biſhop of Antioch; and ſince the teſtimonies concerning his being the firſt biſhop of Rome are of a later date, and are in themſelves, not only different but inconſiſtent; alſo ſince there are ſuch ſtrong preſumptions in Paul's epiſtles, that Peter did not reſide in Rome during Paul's lifetime, there is good reaſon to think that he never was biſhop of the church at Rome. But if Peter never was biſhop of Rome, the claim of the biſhops of that chnrch to be his ſucceſſors in an office which he never held, is ridiculous. Wherefore, although it were true that the powers promiſed to Peter were promiſed, not only to him as the biſhop of a particular church, but alſo to his ſucceſſors in that epiſcopate, the biſhops of Antioch as his ſucceſſors would have a better title to theſe powers, than the biſhops of Rome.

If any more arguments were neceſſary to refute the extravagant claims of the biſhops of Rome to infallibility in doctrine and diſcipline, the following well known facts might be mentioned as abſolutely deciſive. Different biſhops of Rome in different ages, have directly contradicted each other in their deciſions, concerning doctrine, as well as concerning diſcipline. The ſame may be ſaid of councils, both general and particular, where the biſhops of Rome have preſided, either in perſon or by their legates. Where then is the ſo much vaunted infallibility of the biſhops of Rome? And where the infallibility of councils, on which ſo much ſtreſs hath been laid, both in ancient and modern times?

From the foregoing facts and reaſonings it appears, that the church of Rome is not *the church of the living God, which is the pillar and ſupport of the truth*, excluſively of all other Chriſtian churches. Far leſs is it *the pillar and ſupport of the truth*, by virtue of any infallibility which its biſhops poſſeſs, as Peter's ſucceſſors in the biſhoprick of Rome. The honour of ſupporting the truth, as ſhall be ſhewed immediately, belongs to no particular church whatever, but to *the Catholic church*, conſiſting of all the churches of God which have exiſted from the beginning, and which are to exiſt to the end of the world.—Farther, it appears that the biſhops of Rome, have no juſt title to ſupreme authority over all the churches of Chriſt, as ſucceſſors to the apoſtle Peter; becauſe there is no certain evidence that he preceded them in the biſhoprick of Rome.—To conclude, the claim of the biſhops of Rome to infallibility and ſupreme authority in the Catholic church, which they have founded on a fact ſo deſtitute of evidence as Peter's

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having been the bishop of Rome during 25 years, ought to be strenuously resisted by the whole Christian world, as subversive of the liberty wherewith Christ hath made mankind free in all religious matters.

II. The futility of the claim of the church of Rome to be *the pillar and support of the truth*, will appear still more clearly, if we consider what *the truth* is, of which the church of the living God is *the pillar and support*.

The truth which is supported by the church of the living God, as by a pillar placed on a firm foundation, is not any particular system of doctrine expressed in words of human invention, such as *the symbols of faith*, which, both in ancient and modern times, have been composed by convocations of the clergy, assembled in councils, whether general or particular, under the patronage of the civil powers. But *the truth* which is supported by the church of the living God, is that scheme of true religion, consisting of the doctrines, precepts, and promises, which God hath made known to mankind by revelation; and which having been consigned to writing by the apostles and prophets, to whom it was revealed by the Spirit, their gospels and epistles contain *the truth*, expressed in that *form of sound words*, which the apostle Paul commanded Timothy *to hold fast*, 2 Tim. i. 13.

Agreeably to this account of *the truth*, the gospel revelation is called *the truth* in the following passages of scripture, Gal. iii. 1. v. 7. Ephes. i. 13. 2 Thess. ii. 10. 12. 1 Tim. ii. 4. vi. 5. 2 Tim. ii. 15. 18. Tit. i. 1. and elsewhere.—The inspired writers having so often called the gospel revelation, *The truth*; it can hardly be doubted, that when the apostle Paul, in his first epistle to Timothy, gave to the church of the living God, the honourable appellation of *the pillar and support of the truth*, he meant to tell him, that the Catholic church, by preserving in their original integrity the inspired writings of the evangelists and apostles, and of Moses and the prophets, which contain the revelations of God from first to last, have *supported*, or preserved, *the truth* in the world. For all the revelations of God to mankind, being exhibited in an infallible manner, in these writings preserved by the church, if any errors, either in faith or practice, are attempted to be introduced by false teachers, or by men covetous of power, or of riches, they may be detected and refuted, not by appealing to the decrees of councils, and to the creeds of particular churches, but to the divinely inspired scriptures, fairly interpreted according to the plain unconstrained meaning of the passages which relate to these subjects, taken in connection with the context where they are found.

Thus it appears, that *the* universal *church of the living God*, by preserving the scriptures, in their original integrity, in which the whole revelations of God are contained, hath not only secured the truth of

revelation itſelf from being ſhaken by the attempts of infidels to overthrow it, but hath prevented its doctrines, precepts, and promiſes, from being corrupted by falſe teachers and worldly men, who endeavour to make gain of godlineſs. Moreover, by handing down the ſcriptures from age to age, in their genuine purity, the Catholic church hath prevented the revelations of God from being loſt. And by ſo doing, *the church of the living God* hath actually become *the pillar and ſupport of the truth*; becauſe if the ſcriptures had either been corrupted or loſt, the revelations of God, which are *the truth*, would have been corrupted or loſt together with them.

III. It remains to ſhew in what way the divinely inſpired ſcriptures, which contain the goſpel revelation which is *the truth*, have been preſerved in their original integrity, by the church of the living God.

Some of the writings of the New Teſtament were inſcribed and ſent to particular churches; ſuch as Paul's epiſtles to the Theſſalonians, the Corinthians, the Romans, the Epheſians, and the Coloſſians. Others of them were written and ſent to particular perſons; ſuch as his epiſtles to Timothy, Titus, and Philemon: And John's epiſtles to Caius, and the elect Lady. Others of them, were inſcribed and ſent to perſons profeſſing the Chriſtian faith, who were ſcattered through widely extended and diſtant countries: Such as Paul's epiſtles to the churches of Galatia, and to the Hebrews: Peter's two epiſtles to the ſtrangers diſperſed through Pontus, Galatia, Cappadocia, Aſia, and Bythinia: and the epiſtle of James, to the twelve tribes ſcattered abroad. Theſe writings, though ſent to particular churches and perſons, were not intended for their uſe alone, but for the uſe of the whole community of Chriſtians, every where. It is therefore reaſonable to believe, that while the particular churches and perſons to whom the apoſtles ſent their epiſtles, preſerved the originals with the greateſt care, they would tranſcribe them, not only for the uſe of their own members, but for the uſe of their brethren in other churches, to whom no doubt they ſent theſe tranſcripts, that they might have an opportunity of taking copies of them, and of diſperſing them for general edification. Moreover, as in the firſt age the diſciples of Chriſt were very zealous in ſpreading the knowledge of their religion, we may believe that into whatever country they travelled for the purpoſe of preaching Chriſt, they carried with them ſuch of the ſacred writings as were in their poſſeſſion, that their converts might take copies of them, to be uſed in their public aſſemblies for worſhip, and by themſelves in private. Thus copies of the goſpels and epiſtles were in a ſhort time carried into all the provinces of the Roman empire, and even beyond the bounds of the empire, where the goſpel was introduced. And theſe writings being conſidered, by the diſciples

ples of Chrift, as their moft precious treafure, the copies of them were preferved with much more care, and were multiplied to a far greater degree, than the copies of any other book extant at that time: Infomuch, that there is no heathen writing exifting, of which there are fo many ancient MS. copies remaining, as of the writings which compofe the canon of the New Teftament.

Of thefe ancient MSS. of the New Teftament which ftill remain, fome are found in the libraries of Princes, Univerfities and Monafteries; and fome have been brought into Europe from different and diftant parts of the world. Thefe added to the former, have confiderably increafed the number of the ancient copies of the fcriptures: So that the learned of this and the preceding ages, have had an opportunity of examining and comparing many very ancient copies, both of the whole New Teftament, and of particular parts thereof. Accordingly thefe learned men have, with incredible labour, faithfully collected all the various readings of the copies which they collated, and have found, that although in number thefe readings amount to many thoufands, the greateft part of them make no material alteration in the fenfe of the paffages where they are found. And with refpect to thofe which alter the fenfe of particular paffages, the fame learned men, by that critical fkill for which they were famed, have been able in moft inftances, with a good degree of certainty, to fix upon the genuine readings of all the doubtful paffages.

Every one, however, muft be fenfible, that if the fcriptures had come down to us, only in the copies preferved in any one church of the living God, and we had been reftrained from confulting the copies preferved elfewhere, as we muft have been if the fcriptures had been entrufted to a particular church, the errors unavoidably occafioned by the careleffnefs of tranfcribers, and by other caufes, could not in many inftances have been corrected, unlefs by the uncertain conjectures of critics, which, in writings divinely infpired, would have been of no authority. Whereas, by confulting copies of the fcriptures found in different and diftant parts of the world, the faulty readings of one copy have been happily corrected by the concurring better readings of other copies, confirmed by the readings preferved in the ancient tranflations of the fcriptures ftill remaining: So that we have the text of the gofpels and epiftles, as it was originally written by their infpired authors, or nearly fo.—The world, therefore, being indebted for the prefervation of the fcriptures, not to any one church of the living God, but to the whole community of the churches of Chrift, each having contributed its fhare, by the copies which it hath preferved, *The univerfal church*, and not any particular church, is *the church of the living God*, which, by preferving the fcriptures, hath become

become in very deed *the pillar and support of the truth.* See 1 Tim. vi. 20. note 1.

The same reasoning will apply to the ancient oracles of God, which were delivered to the Jews to be kept. For by carefully preserving the Hebrew scriptures, in which the former revelations are recorded, and by handing them down from age to age uncorrupted, notwithstanding in their disputes with us Christians, they had many temptations to corrupt them, *the church of the living God* among the Jews, was to them, as the Christian church is to us, the pillar and support of the truth.

Here, however, it is to be carefully observed, that although the church of the living God hath supported the truth, by preserving the scriptures in which it is contained, neither the truth itself, nor the writings in which it is contained, derive any part of their authority from the catholic Church. *The truth* derives its authority from the inspiration by which it was made known to the evangelists and apostles, and the copies of the scriptures in our possession which contain *the truth* or revelations of God, derive their authority, not from the church, but from their being materially the same with those written by the inspired penmen. And of this we are assured, in the same manner that we are assured of the genuineness of the writings of other ancient authors. Only the proofs in behalf of the authenticity of the scriptures, arising from the ancient copies of these writings in our possession, are more in number and of greater weight, than the proofs which can be produced in behalf of the authenticity of any other ancient writing whatever.

CHAP. I.

View and Illuſtration of the Matters contained in this Chapter.

ST Paul began this epiſtle with aſſerting his apoſtolical dignity, not becauſe Timothy was in any doubt concerning it; but to make the Epheſians ſenſible of the danger they incurred, if they rejected the charges and admonitions, which by the commandment of God and of Chriſt, the apoſtle ordered Timothy to deliver to them, ver. 1, 2.—Next to eſtabliſh Timothy's authority with the Epheſians as an evangeliſt, he renewed the commiſſion he had given him at parting; namely, to charge ſome who had aſſumed the office of teachers, not to teach differently from the apoſtles, ver. 3.—and in particular, not to draw the attention of the people to thoſe fables, which the Jewiſh Doctors had invented to make men rely on the ritual ſervices of the law for procuring the favour of God, notwithſtanding they were utterly negligent of the duties of morality; neither to lay any ſtreſs on thoſe endleſs genealogies whereby individuals traced their pedigree from Abraham, in the perſuaſion, that to ſecure their ſalvation nothing was neceſſary, but to be rightly deſcended from him; an error which the Bapiſt, long before, had expreſsly condemned, Luke iii. 8. *Begin not to ſay within yourſelves, we have Abraham to our father*, ver. 4.—This kind of doctrine the apoſtle termed *Vain babbling*, becauſe it had no foundation in truth, and made men negligent both of piety and charity, ver. 5, 6.—Farther, becauſe in recommending theſe fables and genealogies, the Judaizers pretended they were teaching the law of Moſes, the apoſtle aſſured Timothy they were utterly ignorant of that law, ver. 7.—which he acknowledged to be a good inſtitution, provided it was uſed *lawfully;* that is, agreeably to its true nature, ver. 8.—whereas the Jews perverted the law, when they taught that it made a real atonement for ſin by its ſacrifices. For the law was not given to juſtify the Jews, but by temporal puniſhments to reſtrain them from thoſe crimes which are inconſiſtent with the well-being of ſociety; ſo that the law of Moſes being a mere political inſtitution, was no rule of juſtification to any perſon, ver. 9, 10.—This account of the law, Paul told Timothy, was agreeable to the repreſentation given of it in the goſpel, with the preaching of which he was entruſted, ver. 11.—an honour he was exceedingly thankful for, becauſe formerly he had been a perſecutor of the diſciples of Chriſt, ver. 12, 13.—But he had received mercy for this cauſe, that in him Jeſus Chriſt might ſhew to

future ages, ſuch an example of pardon as ſhould encourage the greateſt ſinners to hope for mercy on repentance, ver. 16.—Then in a ſolemn doxology, he celebrated the praiſe of God in a ſublime ſtrain, ver. 17.—And that Timothy might be animated to ſurmount the danger and difficulty of the work aſſigned to him, the apoſtle informed him, that he had committed it to him by *prophecy;* that is, by a ſpecial impulſe of the Spirit of God: And from that conſideration urged him to carry on ſtrenuouſly, the good warfare againſt the falſe teachers, ver. 18.—by always holding the truth with a good conſcience; which ſome teachers having put away, had made ſhipwreck of themſelves and of the goſpel, ver. 19.—Of this ſort were Hymeneus and Alexander, two noted Judaizing teachers, whom the apoſtle, after his departure from Epheſus, had delivered to Satan, that they might learn no more to blaſpheme, ver. 20.

COMMENTARY.

CHAP. I. 1 I *Paul an apoſtle of Jeſus Chriſt,* write this epiſtle *by the commandment of God, the contriver of our ſalvation, and of the Lord Jeſus Chriſt,* on whoſe death, and not on the ſacrifices of the law, *our hope* of eternal life is founded,

2 *To Timothy* who is *my genuine ſon in the faith,* being like minded with myſelf: May *gracious aſſiſtances, merciful deliverances,* ſuch as I have often ob-

NEW TRANSLATION.

CHAP. I. 1 Paul an apoſtle of Jeſus Chriſt, by the commandment [1] of God our Saviour, [2] and *of the* Lord Jeſus Chriſt *our* hope, [3]

2 *To* Timothy MY *genuine* ſon [1] in the faith: (χαρις) grace, (ελεος) mercy, *and* (ειρηνη)

Ver. 1.—1. *By the commandment of God.* This clauſe, if joined with what goes before, ſignifies that Paul was made an apoſtle by the commandment of God and of Chriſt. See Tit. i. 3. note 1. But joined with what follows, the meaning is, that he wrote this epiſtle to Timothy by the commandment of God and of Chriſt. This conſtruction I have adopted as moſt ſuitable to the apoſtle's deſign. 1. Becauſe when Timothy charged the teachers, and exhorted the people, and ordered the whole affairs of the church of Epheſus, it was of great importance that the Epheſians ſhould know, that in all theſe matters he followed the commandment of God and Chriſt delivered to him by the apoſtle. 2. Becauſe Paul was made an apoſtle, not by the commandment of Chriſt, but by Chriſt himſelf, Acts xxvi. 16.—18.

2. *Our Saviour.* This title is given to God in other paſſages, 1 Tim. ii. 3. iv. 10. Tit. iii. 4. Jude ver. 25. becauſe he contrived the method of our ſalvation, and ſent his Son into the world to accompliſh it, John iii. 16.

3. *Our hope.* The apoſtle hoped for ſalvation, not through the ſacrifices of the law, as the Judaizers did, but through the atonement for ſin made by the death of Chriſt.

Ver. 2.—1. *Timothy my genuine ſon.* See Tit. chap. i. 4. Illuſtration. Some think the apoſtle called Timothy his *ſon* for the ſame reaſon that the diſciples of the prophets were called, *the ſons* of the prophets. But I rather ſuppoſe, he called Timothy his *ſon,* becauſe he had converted him, and thereby conveyed to him a new nature. We have the ſame phraſeology, Philem. ver. 10. *my ſon Oneſimus whom I begat in my bonds.* 1 Cor. iv. 15. *To Chriſt Jeſus, by the goſpel, I have begotten you.*—Perhaps alſo the apoſtle called Timothy his *genuine ſon,* on account of his age, and becauſe he reſembled him in the diſpoſitions of his mind, his faith, his love, and his zeal in ſpreading the goſpel.

peace [2] from God our father and Christ Jesus our Lord.

tained, *and* inward *peace from God our Father, and* from *Christ Jesus our Lord* be multiplied to thee.

3 As I *entreated* [1] thee to *continue in* Ephesus, when *going* into Macedonia, *so do*,[2] that thou *mayest* charge some [3] *not to teach differently*.

3 *As I entreated thee to continue in Ephesus, when* I was *going into Macedonia*, I now, by the commandment of God, require thee *so* to *do; that thou mayest charge the Judaizers, not to teach differently* from the inspired apostles of Christ.

4 *Nor to* give heed to fables [1] and endless genealogies,[2] which *occasion* (ζητησεις) *disputes*, rather than *great edification*, [3] which IS (εν, 167.) *through* faith.

4 *Nor to inculcate fabulous traditions*, invented to prove that men cannot be saved unless they obey the law of Moses; *and uncertain genealogies*, by which every Jew endeavours to trace his descent from Abraham, and *which* by their uncertainty *occasion disputes, rather than the great edification which is through* a right *faith* only.

5 Now, (το τελος της παραγγελιας, ver. 3.) the end of the *charge* [1] is *love from* a pure heart, and *a* good con-

5 *Now the scope of the charge*, to be given by thee to these teachers, *is*, that instead of inculcating fables and genealogies, they inculcate *love* to God and man, proceeding *from a pure heart, and* directed by *a good*

2. *Grace, mercy, and peace.* To the churches, and to Philemon, the benediction is, *Grace and peace.* But to Timothy and Titus, who were exposed to great dangers in discharging their office, the apostle wished *mercy* likewise; which therefore may mean, merciful deliverances from dangers and enemies.

Ver. 3.—1. *As I intreated thee.* Beza observes, that by using the soft expression, παρεκαλεσα σε, *I intreated thee*, the apostle hath left a singular example of modesty, to be imitated by superiors, in their behaviour towards their inferiors in the church.

2. *So do.* At the time the apostle wrote this letter, the absolute necessity of Timothy's presence in Ephesus, having been made known to him perhaps by revelation, he turned his former request into a command.

3. *That thou mayest charge some, not to teach differently.* These teachers seem to have been Judaizers, and members of the church at Ephesus. For with other teachers, Timothy could have little influence.—In not mentioning the names of these corrupt teachers, the apostle shewed great delicacy, hoping that they might still be reclaimed. The same delicacy he had observed in his treatment of the false teacher at Corinth, and of the incestuous person there.

Ver. 4.—1. *Nor to give heed to fables.* These are called, Tit. i. 14. *Jewish fables*, because they were invented by the Jewish Doctors to recommend the institutions of Moses.

2. *And endless genealogies.* Though the Jews were all, excepting the proselytes, descended from Abraham, the genealogies by which many of them pretended to derive their pedigree from him, could not with certainty be shewed to end in him; for which reason the apostle termed them, απεραντοις, *endless*. See Tit. iii. 9. note 1.

3. *Great edification*: So the phrase οικοδομιαν θεου, properly signifies, being the Hebrew superlative.—Mill affirms, that all the ancient MSS. without exception, read here, η οικονομιαν θεου την εν πιστει, *rather than the dispensation of God which is by faith*; the Christian dispensation. But I have followed the reading of the common edition adopted by the English translators, as it gives a good sense of the passage.

Ver. 5.—1. *Now the scope of the charge.* The word παραγγελια, denotes *a message* or *order* brought to one from another, and delivered by word of mouth. *The charge* here meant, is that which the apostle ordered Timothy to deliver to the teachers in Ephesus. For he had said, ver. 3. *I intreated thee to remain, &c. So do,* ινα παραγγειλης, *that then mayest charge some.* Here he told him what the scope of his charge was to be. See ver. 18.—Others, think παραγγελια, here signifies *the gospel.* But I do not remember that this word has that sense any where in scripture.

 2. *Unfeigned*

conscience, and nourished by *unfeigned faith* in the gospel doctrine.

6 *From which things some* teachers *having swerved, have* in their discourses *turned aside to foolish talking;* talking which serves no purpose but to discover their own folly, and to nourish folly in their disciples.

7 As thou mayest know by this, that *They set themselves up as teachers of the law* of Moses, *though they understand neither what they themselves say* concerning it, *nor the nature of the law which they establish.*

8 *I acknowledge indeed that the law* of Moses *is an excellent institution, if one use it agreeably to the end for which it was given.*

9 Now *we know this, that the law is not made for* justifying *a righteous man, but for* condemning and punishing *the lawless* (see 1 John iii. 4. note 2.) *and disorderly,* namely, *atheists and idolaters; persons polluted with vice, and who are excluded from things sacred, murderers of fathers and murderers of mothers, those who slay others unjustly.*

10 *Fornicators and sodomites, manstealers, liars, those who perjure themselves; and if any other practice*

science, and *unfeigned* faith;[2]

6 From which *things* some having swerved,[1] have turned aside *to foolish talking.* (See 1 Tim. vi. 20. 2 Tim. ii. 14.)

7 Desiring to be teachers of the law,[1] *though they neither understand* what they say, nor (περι τινων) *concerning what things* they *strongly* affirm.

8 *We* know *indeed* that the law IS good, if *one* use it lawfully,

9 Knowing this that the law is not made for a righteous[1] man, but for the lawless and *disorderly, the* ungodly and *sinners, the* unholy and profane, *murderers* of fathers and murderers of mothers, *manslayers,*

10 *Fornicators, sodomites, man stealers,*[1] *liars, false*

2. *Unfeigned faith.* According to Benson, the apostle in this expression had those Judaizing teachers in his eye, who, to gain the unbelieving Jews, taught doctrines which they knew to be false: so that their faith in these doctrines was feigned.

Ver. 6. *From which things some having swerved.* The verb αστοχησαντες, as Theophylact observes, signifies to err from the mark at which one shoots; and is elegantly used in this place, as τελος was introduced in the preceding verse.

Ver. 7. *Teachers of the law.* Νομοδιδασκαλος, properly signifies *a doctor of the law,* and is of the same import with the Hebrew word *Rabbi.*

Ver. 9. *Is not made for a righteous man,* &c. The law of Moses being given as a rule of life to the good as well as the bad, the apostle's meaning doubtless is, that it was given, not for the purpose of justifying the most righteous man that ever lived, but for restraining the wicked by its threatenings and punishments. This will appear still more clearly, if the doctrine of the Judaizers is considered. They affirmed, that obedience to the law of Moses was the only way in which men could be saved; understanding by *obedience,* one's doing the things which that law enjoined; or in case of failure, his having recourse to the atonement which it prescribed for the offence. But to overturn this corrupt doctrine, the apostle here declared, that the law of Moses was not given for the purpose of justifying any man, not even the righteous, but merely for restraining the lawless and disorderly by its threatenings and punishments; so that it was not a religious institution, but a mere municipal law, whereby God, as king of the Jews, governed them in Canaan as his people or subjects.—It is thought by some that in the catalogue of sinners given in this and in the following verse, the apostle had the ten commandments in his eye.

Ver. 10.—1. *Manstealers.* They who make war for the inhuman purpose of selling the vanquished as slaves, as is the practice of the African princes, are really *manstealers.* And they, who like the African traders, encourage that unchristian traffic by purchasing the slaves which they know to be thus unjustly acquired, are partakers in their crime.

ſwearers, and if *any* other thing *be oppoſite to wholeſome* doctrine; [2]

11 According to the glorious [1] goſpel of the bleſſed God [2] *with which I am entruſted.*

12 (Και, 204.) *Now* I thank Chriſt Jeſus our Lord, who hath *ſtrengthened* [1] me, *becauſe he reckoned me faithful when he appointed me to* the miniſtry;

13 Who was *formerly* a *defamer*, and a perſecutor, and *an* injurious *perſon*. But I *received* mercy, becauſe I *acted* ignorantly in unbelief.

14 (Δε) And the grace [1] of our Lord *hath ſuperabounded* with *the* faith and love [2] which is REQUIRED (εν) *by* Chriſt Jeſus.

be oppoſite to the doctrine which preſerves the ſoul in health, the law was made to reſtrain and puniſh it.

11 This view of the law I give *According to the glorious goſpel of the* infinitely and independently *bleſſed God, with* the preaching of *which I am entruſted.*

12 *Now I thank Chriſt Jeſus our Lord, who hath ſtrengthened me* for preaching it, by beſtowing on me the gifts of inſpiration and miracles, *becauſe he knew that I would be faithful* to my truſt, *when he appointed me to the apoſtleſhip,*

13 *Who was formerly a defamer* of him and of his doctrine, *and a perſecutor* of his diſciples, *and an injurious perſon* in my behaviour towards them. *But I received pardon* (ver. 16.) *becauſe I acted from ignorance*, being *in a ſtate of unbelief*, and fancying that I was doing God ſervice.

14 *And* in thus pardoning me, and making me his apoſtle, *the goodneſs of our Lord hath ſuperabounded* towards me, accompanied *with the faith and love which is required by Chriſt Jeſus*, but in which I was greatly deficient formerly.

2. *Wholeſome doctrine.* According to the apoſtle, *wholeſome doctrine* is that which condemns wicked practices. On the other hand, the doctrine which encourages men to ſin, or which makes them eaſy under ſin, is in the apoſtle's eſtimation, *unwholeſome.*

Ver. 11.—1. *Glorious goſpel.* The goſpel is called *glorious*, becauſe in it the light of true doctrine ſhines brightly.

2. *Of the bleſſed God.* The epithet of *bleſſed*, is given to God, becauſe being infinitely and independently happy in himſelf, he ſtands in no need of any of his creatures to make him happy.

Ver. 12. *Who hath ſtrengthened me.* Before his aſcenſion, Chriſt promiſed the ſpiritual gifts to his apoſtles under the name of δυναμις, *power* or *ſtrength from on high*, Acts i. 8. Hence the ſpiritual gifts are termed, 2 Cor. xii. 9. ἡ δυναμις τȣ χριςȣ *the power*, or *ſtrength of Chriſt.* Wherefore the phraſe in this verſe, ενδυναμωσαντι με, *who hath ſtrengthened*, or, *empowered me*, means, who hath beſtowed on me inſpiration and miraculous powers, to fit me for being an apoſtle.

Ver. 13. *I acted ignorantly in unbelief.* In the inſtance of Paul, we ſee how much guilt, a man who is not at pains to inform himſelf, may through ignorance contract, without going contrary to his conſcience. At the time Paul was doing things which, after he became an apoſtle, made him call himſelf the chief of ſinners, he was *touching the law blameleſs*, and thought that in perſecuting the Chriſtians, he was doing God ſervice.

Ver. 14.—1. *And the grace of our Lord.* Some are of opinion, that χαρις, here, as 1 Cor. xv. 10. is uſed in the ſenſe of χαρισμα, ſo that the tranſlation might run, *And the ſpiritual gift of our Lord hath ſuperabounded*, &c. But this makes no difference in the ſenſe of the paſſage, ſince the miraculous gifts with which he was endowed, were the effects of Chriſt's goodneſs to him.

2. *Hath ſuperabounded in me with faith and love.* By *faith*, the apoſtle means ſuch a juſt notion of the power and wiſdom of God, as led him to ſee that God neither needs, nor requires his ſervants to promote his cauſe by perſecution, or any cruelty whatever.—By *love*, he means, ſuch benevolence, as diſpoſed him to allow all men the exerciſe of the right, which he

 himſelf

15 *This ſaying is true, and worthy of cordial and univerſal reception, that Chriſt Jeſus came into the world to ſave ſinners, of whom,* on account of my rage againſt Chriſt and his diſciples, *I reckon myſelf the chief,* I mean of thoſe who have ſinned through ignorance.

15 (Ὁ, 71.) This ſaying is *true,* [1] and worthy of all *reception,* that Chriſt Jeſus came into the world to ſave ſinners, of whom I am (πρωτος) chief. [2]

16 *However,* though my ſin was great, *for this cauſe I received pardon, that in me the chief of thoſe who ſin through ignorance, Jeſus Chriſt might ſhew forth the greateſt clemency* in forgiving offenders, *for an example* of mercy, *to* encourage *them who ſhould in future ages* repent and *believe on him, in order to* obtain *everlaſting life.*

16 (Αλλα) *However* for this cauſe *I received* mercy, that in me *the chief* [1] OF SINNERS Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern to them *who* ſhould hereafter believe [3] on him *in order to* everlaſting life.

17 *Now,* raviſhed with the goodneſs of God, in making me an example of pardon for the encourage-

17 Now, *to* the King eternal, [1] immortal, [1] inviſi-

himſelf claimed, of judging for himſelf in matters of religion. In theſe virtues, the apoſtle was very deficient before his converſion: But after it, they ſuperabounded in him.

Ver. 15.—1. *This ſaying is true.* Πιϛος ὁ λογος. The word πιϛος, ſignifies *believing* as well as *faithful,* Gal. iii. 9. note. But theſe being the attributes of a perſon, cannot be applied to a *ſaying* or *doctrine.* Wherefore the proper tranſlation of the word in this verſe is, *credible, true.*

2. *Sinners, of whom I am chief.* The apoſtle did not mean, that he was abſolutely the greateſt of all ſinners, but, the greateſt of thoſe who ſin through ignorance: as is plain from ver. 13. And he ſpake in this manner concerning himſelf, to ſhew the deep ſenſe he had of his ſin in reviling Chriſt, and perſecuting his diſciples: and that he judged charitably of the ſins of other men, and of their extenuations.—Farther, he does not ſay, of whom *I was,* but of whom *I am* the chief, even after he had altered his conduct. By this manner of ſpeaking the apoſtle hath taught us, that a ſinner after reformation, is ſtill guilty of the ſins he hath committed; that in pardoning him God conſiders him as guilty; and that till he is actually pardoned at the judgment, he ought to conſider himſelf in the ſame light. Wherefore, like the apoſtle, notwithſtanding we have repented, we ought often to recollect our ſins to keep ourſelves humble, and to increaſe our thankfulneſs to God for having delivered us from their power, as well as for giving us the hope of pardon.

Ver. 16.—1. *That in me the chief of ſinners.* Here, εν εμοι πρωτω, anſwers to ὡν πρωτος ειμι, in ver. 15. And therefore, the words, *of ſinners,* are fitly ſupplied in this place. Some, however, think πρωτος. in both places, ſhould be tranſlated *the firſt,* ſuppoſing the apoſtle's meaning to be, That he was the firſt blaſphemer and perſecutor of the Chriſtians, ſince the effuſion of the Spirit, who had obtained mercy. But this opinion is contrary to Acts ii. 33.—41. vi. 7.

2. *For a pattern.* The word ὑποτυπωσιν, denotes a pattern made by impreſſion; being derived from τυπος, which ſignifies a mark made by impreſſion, or ſtriking, John xx. 25.—For more concerning ὑποτυπωσις, ſee 2 Tim. i. 13. note 1. and concerning τυπος, ſee 1 Pet. iii. 21. note 2.

3. *To them who ſhould hereafter believe.* The original of this paſſage, may be ſupplied and tranſlated as follows, *for a pattern* of the pardon *of them who ſhould hereafter believe.* And it muſt be acknowledged that no example could be more proper, to encourage the greateſt ſinners in every age to repent, than the pardon which Chriſt granted to one, who had ſo furiouſly perſecuted his church.

Ver. 17.—1. *Now to the King eternal.* Perhaps, Τῳ δε βασιλει των αιωνων, may be better tranſlated, *to the king of the ages,* namely the age before the law, the age under the law, and the age under the Meſſiah. According to this tranſlation, which is perfectly literal, the apoſtle's meaning is, To him who hath governed the three diſpenſations under which mankind have lived, ſo as to make them co-operate to the ſame great end, the pardoning of ſinners, and who is immortal, &c. be honour, and glory for ever, aſcribed by angels and men.

2. *Immortal.* Αφθαρτῳ, ſignifies *incorruptible:* But it is rightly tranſlated, *immortal,* becauſe what

ble, [3] *to the wise God alone,* [4] BE honour, and glory, for ever and ever. Amen.

ment of future penitents, I say, *to the ruler of the ages, who is immortal and invisible, to the wise God alone, be honour and glory for ever and ever. Amen.*

18 This charge I commit *to* thee, son Timothy, according to the prophecies which went before (επι, 186.) *concerning* thee, (chap. iv. 14.) that *thou mayest carry on* (εν, 167.) *through* them *the* good warfare; [1]

18 *This charge* to the Judaizers, not to teach differently, *I commit to thee son Timothy*, to deliver to them: and I do it *agreeably to the revelations which were before* made to me *concerning thee*, and which I now mention, *that through the recollection of these revelations*, and of the honour which was done thee by them, *thou mayest* strenuously *carry on the good warfare* against the enemies of truth in Ephesus.

19 (Εχων) Holding *fast* faith and a good conscience; (chap. iii. 9.) which some having put away, (περι) *with respect to the* faith have made shipwreck. [1]

19 In carrying on this warfare, *Hold fast* the true *faith, and* at the same time *a good conscience*, using no improper methods in spreading the gospel; *which* faith and good conscience *some* teachers *having put away*, from worldly motives, *with respect to the faith have made shipwreck;* they have corrupted the gospel, and destroyed their own souls.

20 Of whom *are* Hymeneus (see 2 Tim. ii. 17, 18.) and Alexander, (see 2 Tim. iv. 14.) whom I have delivered to Satan, [1] that they

20 *Of whom are* the two Judaizing teachers *Hymeneus and Alexander*, *whom* for their obstinately persisting wilfully to corrupt the gospel, *I have delivered to Satan*, to be by him tormented with bodily

what is incorruptible, is likewise *immortal.*

3. *Invisible.* By this epithet the true God is distinguished from the heathen deities, who being all of them corporeal, were visible. Bengelius supposes this epithet was given to God, to shew the folly of those who will not acknowledge God, because he is not the object of their senses.

4. *To the wise God alone.* See this translation supported, Rom. xvi. 27. note 1.—The Alexandrian and Clermont MSS. the Syriac, Vulgate, and other ancient versions, with some of the fathers and Greek commentators, omit the word Σοφῳ; on which account, Estius and Mill are of opinion, that it was inserted from Rom. xvi. 27.—In this doxology, the apostle contrasted the perfections of the true God, with the properties of the false gods of the heathens.

Ver. 18.—1. *According to the prophecies which went before concerning thee.* In the apostolical age, some were pointed out by revelation, as persons fit to be invested with particular offices in the church. In that manner Paul and Barnabas were separated to the work of preaching to the gentiles, Acts xiii. 2. So also, the elders of Ephesus were made *bishops* by the Holy Ghost, Acts xx. 28. Timothy likewise was appointed an evangelist by revelation. But where persons had professed the gospel for a considerable time, and had given proof of their constancy, good disposition, and ability, an immediate designation of the Holy Ghost was not necessary to their being made bishops and deacons, because their fitness for these offices might be known, by the ordinary rules of prudence. Accordingly, when the apostle ordered Titus and Timothy, to ordain persons to these offices, he directed them to ordain those only, who were possessed of the qualifications which he described.—Others, by τας προφητειας, *prophecies*, understand the prophetic gifts bestowed on Timothy to fit him for the ministry.

2. *Mayest carry on through them the good warfare.* Ruling the church of Ephesus, is called *a warfare*, because Timothy had many enemies to fight against; and in the contest was to endure continual labour, watching, and danger. Hence Timothy is called *a good soldier of Jesus Christ*, 2 Tim. ii. 3.

Ver. 19. *Made shipwreck.* In this metaphorical passage the apostle insinuates, that *a good conscience* is the pilot, who must guide us in our voyage through the stormy sea of this life, into the harbour of heaven.

Ver. 20. *Whom I have delivered to Satan.* This is the punishment which the apostle ordered

pains, *that they might be taught by* a *chaſtiſement* miraculouſly inflicted on them, *not to revile* either Chriſt, or his doctrine concerning the ſalvation of the gentiles. Let the faithful in Epheſus avoid theſe wicked teachers.

might be taught by chaſtiſement, not to blaſpheme.

ed the Corinthians to inflict on the inceſtuous perſon, 1 Cor. v. 5. See the notes on that paſſage. The apoſtles delivered obſtinate offenders to Satan, not only for their own reformation, but for ſtriking terror in others. If the offender, in conſequence of this puniſhment, was afflicted with ſome bodily diſeaſe, it probably wore off on his repentance, or through length of time. And even though it continued, ſome of the offenders may have been ſo obſtinate in their wicked courſes, that they did not amend This ſeems to have been the caſe with Hymeneus and Alexander, two of the corrupt teachers at Epheſus, whom Timothy was left to oppoſe. For notwithſtanding the apoſtle, after his departure, puniſhed them by delivering them to Satan, they perſevered in ſpreading their erroneous doctrines, 2 Tim. ii. 17, 18. iv. 14. —The apoſtle's treatment of Hymeneus and Alexander, is a proof that he was guilty of no impoſture in the things which he preached; nor of any bad practices among his diſciples; otherwiſe he would have behaved towards theſe opponents with more caution, for fear of their making diſcoveries to the diſadvantage of his character.—At what time the apoſtle delivered Hymeneus and Alexander to Satan, does not appear. But from his informing Timothy of it, as a thing he did not know, it may be conjectured, that the apoſtle did it after he left Epheſus, and was come into Macedonia; probably immediately before he wrote this epiſtle. And as it was done without the knowledge or concurrence of the church at Epheſus. it was not the cenſure called *excommunication,* but an exerciſe of miraculous power which was peculiar to him as an apoſtle.

CHAP. II.

View and Illuſtration of the Directions contained in this Chapter.

IN this chapter, the apoſtle, firſt of all, gave Timothy a rule, according to which the public worſhip of God was to be performed in the church of Epheſus. And in delivering that rule, he ſhewed an example of the faithfulneſs, on account of which Chriſt had made him an apoſtle. For without fearing the rage of the Jewiſh zealots, who contended that no perſon could be ſaved who did not embrace the inſtitutions of Moſes, he ordered public prayers to be made for men of all nations and religions, ver. 1.—For kings, and for all in authority, notwithſtanding they were heathens, that the diſciples of Chriſt, ſhewing themſelves good ſubjects by praying for the Roman magiſtrates, might be allowed in peace, to worſhip the only true God according to their conſcience, ver. 2.—Thus to pray for all men, the apoſtle aſſured Timothy is acceptable to God, ver. 3.—Who hath provided the means of ſalvation for all men, ver. 4.—and is equally related to all men, as their creator and governor, and as the object of their

their worſhip; even as Jeſus Chriſt is equally related to all men, as their Mediator and Saviour, ver. 5.—Having offered himſelf a ranſom for all: a doctrine, the proof of which, the apoſtle told Timothy, was now ſet before the world in its proper ſeaſon, ver. 6.—by many preachers, and eſpecially by Paul himſelf, who was appointed a herald, to proclaim, and to prove, that joyful doctrine, ver. 7.

But becauſe the Jews fancied that prayers offered up in the Jewiſh ſynagogues and prayer houſes, but eſpecially in the temple at Jeruſalem, were more acceptable to God than prayers offered up any where elſe; alſo becauſe the heathens were tinctured with the ſame ſuperſtition concerning prayers offered in their temples, The apoſtle ordered prayers to be made by men in every place, from a pure heart, without wrath, and without diſputings about the ſeaſons and places of prayer, ver. 8. From which it is plain, that not the time when, nor the place where, prayers are made, but the diſpoſitions of mind with which they are made, render them acceptable to God.—Next he ordered women, when joining in the public worſhip of God, to appear in decent apparel, adorned with the ornaments of modeſty and purity of manners, rather than with gold and ſilver and coſtly raiment, ver. 9.—It ſeems there were in Epheſus, ſome ladies who had embraced the goſpel, to whom this injunction was neceſſary. Theſe were to adorn themſelves with good works, ver. 10.—And becauſe ſome of the Epheſian women, preached and prayed in the public aſſemblies in preſence of the men, on pretence of their being inſpired, the apoſtle ſtrictly forbade that practice, as inconſiſtent with the ſubordinate ſtate of women, who are not to uſurp authority over men, ver. 11, 12.—For the inferiority of the woman to the man, God ſhewed, by creating the man before the woman, ver. 13.—Beſides, that women ſhould not teach men, but be taught by them, is ſuitable to that weakneſs of underſtanding, of which their general mother Eve gave a melancholy proof, when ſhe was deceived by the devil into tranſgreſſion, ver. 14. —Nevertheleſs, for the comfort of pious women, the apoſtle obſerved, that as a woman brought ruin upon mankind by yielding to the temptation of the Devil, ſo a woman by bringing forth the Saviour, hath been the occaſion of the ſalvation of mankind, ver. 15.

NEW TRANSLATION.

CHAP. II. 1 *Now* I exhort firſt of all, that (δεησεις, from δεος timor,) *deprecations*, [1] ſupplications, (ſee

COMMENTARY.

CHAP. II. 1 *Now I exhort firſt of all, that* in the public aſſemblies, *deprecations* of evils, and *ſupplications* for ſuch good things as are neceſſary, and *interceſſions* for their converſion, *and thankſgivings* for mer-

Ver. 1. *Now I exhort firſt of all that deprecations*, &c. By this exhortation we are taught, while

cies, *be offered in behalf of all men*, for heathens as well as for Chriſtians, and for enemies as well for friends;

Heb. v. 7. note 4.) interceſſions, AND *thankſgivings* be made for all men;

2 But eſpecially *For Kings, and all who have authority* in the ſtate, by whatever name they may be called, *that* finding us good ſubjects, *we may* be ſuffered to *lead an undiſturbed and peaceable life, while we worſhip the only true God, and honeſtly perform every civil and ſocial duty.*

2 For kings, and all *who* are in authority, [1] that we may lead a quiet and peaceable life, [2] in all godlineſs and honeſty.

3 *For this*, that we pray for all men, and eſpecially for rulers, although they be heathens, *is good* for ourſelves, *and acceptable in the ſight of God our Saviour*,

3 For this IS good [1] and acceptable in the ſight of God our Saviour,

4 *Who commandeth all men to be ſaved* from heatheniſh ignorance and Jewiſh prejudices, *and to come to the knowledge of the truth*, that is, of the goſpel, through the preaching of the word.

4 Who *commandeth* all men to be ſaved, [1] and to come *to* the knowledge of the truth. (See Tit. i. 1. note 4.)

while men live not to deſpair of their converſion, however wicked they may be; but to uſe the means neceſſary thereto, and to beg of God to accompany theſe means with his bleſſing.

Ver. 2.—1. *And all who are in authority*; That is, for the miniſters and counſellors of kings, and for the inferior magiſtrates, by whatever names they may be called.—In the early times, the Jews prayed for the heathen princes who held them in captivity, Ezra vi. 10. Baruch. i. 10, 11. being directed by God to do ſo, Jerem. xxix. 7. But afterwards becoming more bigotted, they would not pray for any heathen ruler whatever. Nay the zealots among them, held that no obedience was due from the people of God to idolatrous princes; and often raiſed ſeditions in the heathen countries, as well as in Judea, againſt the heathen magiſtrates. See Pref. to 1 Pet. ſect. iv. This malevolent diſpoſition ſome of the Jewiſh converts brought with them into the Chriſtian church. The apoſtle, therefore, agreeably to the true ſpirit of the goſpel, commanded the brethren at Epheſus, to pray, both in public and private, for all men, whatever their nation, their religion, or their character might be, and eſpecially for kings.

2. *That we may live a quiet and peaceable life.* Beſides what is mentioned in the commentary, this may imply, our praying that all in authority may exerciſe their power in ſuch a wiſe and equitable manner, that, under the protection of their government, we may live in peace with our neighbours, and undiſturbed by foreign enemies.—In the firſt age, when the diſciples of Chriſt were liable to be perſecuted for their religion by their heathen neighbours, it was highly neceſſary, by praying for kings and all in authority, to make the heathen rulers ſenſible that they were good ſubjects. For thus they might expect to be leſs the object of their hatred.

Ver. 3. *For this is good.* For the diſciples of Chriſt, thus to pray for all men, eſpecially for their heathen enemies and perſecutors, was of excellent uſe to make the latter ſenſible, how good, how patient, and how benevolent, the diſciples of Jeſus were; and that their religion led them to no ſeditious practices. In the firſt ages, this diſplay of the Chriſtian character was the more neceſſary, that the heathens were apt to confound the Chriſtians with the Jews, and to impute to them the odious ſpirit and wicked practices of the Jews, who confining their benevolence to thoſe of their own religion, cheriſhed a moſt rancorous hatred of all the reſt of mankind.

Ver. 4. *Who commandeth all men to be ſaved.* So Ὃς θελει παντας ανθρωπȣς σωθηναι, ſhould be tranſlated. For *the will* of a ſuperior declared, is the ſame as a command. In this ſenſe the word θελειν is uſed, Luke v. 12. *Lord* εαν θελεις, *if thou command, thou canſt cleanſe me*, 13. θελω, *I command, Be thou cleanſed.*—John xxi. 22. Εαν αυτον θελω μενειν, *If I command him to remain till I come.*—Gal. vi. 13. Θελȣσι, *They command you to be circumciſed.*—Heb. x. 5. *He ſaith ſacrifice and offering*, ȣκ εθελησας, *thou doſt not command.*—Ver. 8. *whole burnt offerings*

5 For THERE IS one God,[1] and one Mediator [2] between God and men, the man [3] Christ Jesus.

5 *For there is one God*, the maker, benefactor, and governor of all, *and one Mediator between God and men*: consequently all are equally the objects of God's care: This Mediator is *the man Christ Jesus*;

6 Who gave himself a ransom [1] for all: [2] OF WHICH

6 *Who* voluntarily (John x. 18.) *gave himself a ransom* not for the Jews only, *but for all. Of which*

and sin offerings—*ουκ εθελησας, thou dost not command.*—If, ὁς θελει παντας ανθρωπους σωθηναι, is rightly translated, *who commandeth all men to be saved*, the apostle's meaning will be, as in the commentary, that God commanded the apostles to save all men from ignorance and vice by preaching the gospel to them.—Pelagius, supposing the apostle to speak of the eternal salvation of all men, thought his meaning was, that *God willeth all men to be saved*, who will it themselves.—Others, that *God willeth all men to be saved*, who are capable of salvation.—Damascen, that *God* originally *willed all men to be saved*, and would have saved all men, if sin had not entered.—Others, that *God willeth all* sorts of *men to be saved*.—Others, supposing that Christ is called *God our Saviour* in this passage, translate ὁς θελει, *who desireth all men to be saved*.—Estius understood this of *God's willing all men to be saved* by us, so far as our prayers and endeavours can contribute to their salvation.—But, in support of the translation and interpretation which I have given of this passage, let it be observed that *to be saved*, sometimes in scripture signifies, *to be delivered from ignorance and unbelief*. This sense the word evidently hath, Rom. xi. 26. *And so all Israel shall be saved*. That it hath the same sense in the passage under consideration, appears from the apostle's explication; *saved, and come to the knowledge of the truth*.—When St Paul ordered prayers to be offered for all men, because God commandeth all men to be saved, he had in his eye Christ's command to his apostles to preach the gospel to every creature, that all might have the knowledge and means of salvation offered to them. See 2 Pet. iii. 9.

Ver. 5.—1. *For there is one God*. After God elected Abraham and his posterity to be his visible church and people, he called himself *the God of Israel*, because no other nation knew and worshipped him. From God's taking to himself this title, the Israelites inferred, that they were the only objects of his favour, and that he took no care of the rest of mankind. But to shew the Jewish Christians the impiety of entertaining such thoughts of God, the apostle put them in mind, that the one God is equally related to all mankind, as their Creator and Governor; and that the one Mediator gave himself a ransom for all.—In this passage there is an allusion to Zech. xiv. 9. See Rom. iii. 30. note 1.

2. *And one Mediator between God and men*. *Mediator*, here denotes one who is appointed by God, to make atonement for the sins of men by his death; and who in consequence of that atonement, is authorized to intercede with God in behalf of sinners, and impowered to convey all his blessings to them. In this sense there is but *one Mediator between God and men*, and he is equally related to all.

3. *The man Christ Jesus*. By declaring that the one Mediator, is *the man Jesus Christ*, St Paul insinuates, that his mediation is founded in the atonement which he made for our sins in the human nature. Wherefore, Christ's intercession for us, is quite different from our intercession for one another. He intercedes, as having merited what he asks for us. Whereas we intercede for our brethren, merely as expressing our good will towards them. And because exercises of this kind, have a great influence in cherishing benevolent dispositions in us, they are so acceptable to God, that to encourage us to pray for one another, he hath promised to hear our prayers for others, when it is for his glory and their good.—Perhaps the apostle called *Jesus a man*, here, for this other reason, that some of the false teachers had begun to deny his humanity. See Preface to 1 John, sect 3. If so, it proves the late date of the apostle's first epistle to Timothy.

Ver. 6.—1. *Who gave himself a ransom*. Αντιλυτρον. This is an allusion to Christ's words, Matt. xx. 28. *To give his life*, λυτρον αντι, *a ransom for many*.—Any price given for the redemption of a captive, was called by the Greeks, λυτρον, *a ransom*. But when life was given for life, Estius says they used the word αντιλυτρον. Thus Rom. iii. 24. The justified are said to have απολυτρωσιν, *redemption through Jesus Christ*. But Rom. viii. 23. απολυτρωσις, signifies *deliverance* simply. Also, Deut. vii. 8. *to redeem* signifies *to deliver* simply. See Ephes. i. 7. note 1.

2. *For all*. This, according to some, means *for all sorts of men*; agreeably to Rev. v. 9.

doctrine *the publication and proof is* now made, *in its proper season;* so that since Christ gave himself for all, it is certainly the will of God that we should pray for all.

the testimony is in its proper season. [3]

7 *For* the bearing of *which* testimony concerning the benevolence of God towards all men, and concerning Christ's giving himself a ransom for all, *I was appointed an herald*, or messenger of peace, *and an apostle* divinely inspired, (*I call Christ to witness, that I speak the truth and lie not,*) *a teacher of the gentiles in faith and truth;* that is, in the true faith of the gospel. Ess. iv. 19.

7 (Εις ὁ, 142. 2.) *For which I was appointed a herald* and an apostle, (I speak the truth in Christ, *I* lie not, [1]) a teacher of the gentiles in faith and *truth.*

8 *I command, therefore, that the men pray* for all, (ver 1.) *in every place* appointed for public worship, *lifting up holy hands;* hands purified from sinful actions; and that they pray *without wrath, and disputings* about the seasons and places of prayer.

8 (Βυλομαι, see ver. 4. note,) *I command*, therefore, that *the* men [1] pray every where, [2] lifting up holy [3] hands without wrath, [4] and (διαλογισμυς) *disputings.*

Thou hast redeemed us to God by thy blood out of every kindred and tongue and blood and people and nation. But the expression will bear a more general meaning, as was shewed, 2 Cor. v. 15. note 1.

3. *Of which the testimony is in its proper season.* In this translation I have followed the Vulgate. *Cujus testimonium temporibus suis confirmatum est.* The proper season, for publishing and proving that Christ gave himself a ransom for all, was doubtless after he had actually died for that purpose.

Ver. 7. *I speak the truth in Christ, I lie not.* This solemn asseveration, the apostle used, Rom. ix. 1. He introduces it here, in confirmation of his being a herald and an apostle, and a teacher of the gentiles in the true faith of the gospel, because some in Ephesus denied his apostleship, and because he was going to give commands quite contrary to their sentiments. On this passage Benson's remark is, " what writer ever kept closer to his subject than this " apostle? The more we understand him, the more we admire how much every sentence, and " every word tendeth to the main purpose of his writing."

Ver. 8.—1. *I command, therefore, that the men pray.* As the apostle is speaking of public prayer, his meaning, I suppose, is that the men, and not the women, were to lead the devotion of the assembly; especially as in ver. 12. he expresly forbids women to speak in the church.

2. *Every where.* By this precept, the apostle condemned the superstitious notion both of the Jews and gentiles, who fancied that prayers offered in temples, were more acceptable to God, than prayers offered any where else.—This worshipping of God in all places, was foretold as the peculiar glory of the gospel dispensation, Mal. i. 11.

3. *Lifting up οσιυς holy hands*, that is, hands not cleansed with water, but hands undefiled with murder, rapine, and other wicked actions. This the Psalmist anciently inculcated, Psal. xxiv. 4. xxvi. 6. as did the prophet Isaiah likewise, chap. i. 16, 17.—There is here an allusion to the custom of the Jews, who, before they prayed, washed their hands, in token of that purity of heart and life, which is necessary to render prayers acceptable to God. *The lifting up of hands*, is put for *praying*, the thing signified by that action.

4. *Without wrath.* By *wrath*, the apostle means, an inward resentment of injuries, accompanied with a resolution of doing evil to those who have injured us. Perhaps also he meant to condemn the Judaizers for the anger which they often expressed against the gentile converts, on account of their not obeying the law of Moses.

5. *And disputings.* Διαλογισμοι, sometimes signifies *reasonings in* one's own mind: sometimes reasonings and disputings with others. See Luke ix. 46, 47.—The disputings, of which the apostle speaks in this passage, are not those only about the times and places of prayer, but those about other points of religion, whereby bigots inflame themselves into rage against those who

9 In like manner alſo, that *the* women adorn themſelves in *decent* apparel, [1] *with modeſty* and ſobriety, not *with plaited* hair *ONLY*, or gold, or pearls, or coſtly *raiment*.

9 *In like manner alſo,* I command *that the women* before appearing in the aſſemblies for worſhip, *adorn themſelves in decent apparel, with modeſty and ſobriety,* which are their chief ornaments, *not with plaited hair only, or gold, or jewels, or embroidered raiment*: in order to create evil deſires in the men, or a vain admiration of their beauty.

10 But (which becometh women profeſſing godlineſs [1]) (δια, 119.) with good works. (See 1 Pet. iii. 6. notes.)

10 *But*, inſtead of theſe vain ornaments, let them (*as becometh women profeſſing the Chriſtian religion,*) adorn themſelves *with works of charity*, which are the greateſt ornaments of the female character, and to which the tender heartedneſs of the ſex ſtrongly diſpoſeth them.

11 Let *a* woman learn in ſilence with all *ſubmiſſion*.

11 *Let every woman receive inſtruction* in religious matters from the men, *in ſilence, with entire ſubmiſſion,* on account of their imperfect education, and inferior underſtanding.

12 (Δε, 105.) *For I do not allow* a woman to teach, nor to uſurp authority over *a* man, [1] but to *be ſilent*.

12 *For I do not allow a woman to teach* in the public aſſemblies, *nor* in any manner *to uſurp authority over a man: but* I enjoin them, in all public meetings, *to be ſilent*.

who differ from them.—This precept of the word of God, ought to be well attended to, by all who lead the devotion of others in the public aſſemblies, that they may beware of introducing their private reſentments, and angry paſſions, into their addreſſes to the deity.

Ver. 9. *That the women adorn themſelves*, καταϛολῃ κοσμιῳ, *in decent apparel.* The ϛολη, of the Greeks, was a kind of garment uſed by the women, which reached down to their ancles. The καταϛολη, according to Theophylact and Occumenius, was a long upper garment which covered the body every way.—Κοσμιος, ſignifies not only what is beautiful, but what is neat, and clean, and ſuitable to one's ſtation. For, in this paſſage, the apoſtle doth not forbid, either the richneſs, or expenſiveneſs of the dreſs of women in general, as is plain from the commendation given to the virtuous woman, Prov. xxxi. 21, 22. who, through her induſtry, clothed all her houſehold with ſcarlet, and herſelf with ſilk and purple; not to mention, that the good of ſociety requires perſons to dreſs themſelves according to their rank and fortune. What the apoſtle forbids is, that immodeſt manner of dreſſing which is calculated to excite impure deſires in the ſpectators: alſo, that gawdineſs of dreſs which proceeds from vanity, and nouriſhes vanity: In ſhort, that attention to dreſs which conſumes much time, leads women to neglect the more important adorning of their mind, makes them careleſs of their families, and runs them into expences greater than their huſbands can afford. See 1 Pet. iii. 3. note.—How apt the eaſtern women were to indulge themſelves in finery of dreſs, we learn from the prophet Iſaiah's deſcription of the dreſs of the Jewiſh ladies in his time, Iſa. iii. 16.—24.

Ver. 10. *Becometh women profeſſing godlineſs* As in ſcripture, *Ungodlineſs*, often denotes *Idolatry* and falſe religion in general, *godlineſs* in this verſe, may ſignify *true religion*, and particularly *the Chriſtian religion*; a meaning which it has likewiſe, chap. iii. 16.—By introducing this precept concerning the womens dreſs, immediately after his precepts concerning public prayers, the apoſtle, I think, cautioned women againſt appearing in gawdy dreſſes, when they joined in the public worſhip. This is evident from the ſubſequent verſe, which forbids them to ſpeak in the church.—See 1 Pet. iii. 3. where the ſame direction is given to women concerning their dreſs.

Ver. 12. *Nor to uſurp authority over a man.* The Greek word αυθεντειν, ſignifies both *to have* and *to exerciſe authority over another*. In this paſſage it is properly tranſlated, *uſurp authority:* Becauſe when a woman pretends to exerciſe authority over a man, ſhe arrogates a power which does not belong to her. See 1 Cor. xi. 5. note 1. xiv. 34. note.

13 The natural inferiority of the woman, God ſhewed at the creation: *For Adam was firſt formed, then Eve,* to be a help meet for him.

13 For Adam was firſt formed, then Eve. (1 Cor. xi. 9.)

14 *Beſides,* that women are naturally inferior to men in underſtanding, is plain from this; *Adam was not deceived* by the devil: *But the woman being deceived* by him, *fell into tranſgreſſion.*

14 (Και, 224.) *Beſides,* Adam was not deceived.[1] But the woman being deceived, *became in tranſgreſſion.*[2]

15 *However,* though Eve was firſt in tranſgreſſion, and brought death on herſelf, her huſband, and her poſterity, *the female ſex ſhall be ſaved* equally with

15 (Δε, 100) *However* ſhe ſhall be ſaved (δια τεκνογονιας) *through* child bearing,[1] if

Ver. 14.—1. *Beſides, Adam was not deceived.* The ſerpent did not attempt to deceive Adam. But he attacked the woman, knowing her to be the weaker of the two. Hence Eve, in extenuation of her fault, pleaded, Gen. iii. 13. *The ſerpent beguiled me, and I did eat.* Whereas Adam ſaid, ver. 12. *The woman whom thou gaveſt me to be with me, ſhe gave me of the tree, and I did eat*; inſinuating, that as the woman had been given him for a companion and help, he had eaten of the tree from affection to her.—In this view of the matter, the fall of the firſt man ſtands as a warning to his poſterity, to beware of the pernicious influence, which the love of women carried to exceſs, may have upon them to lead them into ſin.—What is mentioned, Gen. iii. 22. *Behold the man is become as one of us, to know good and evil,* does not imply that Adam, was either tempted or deceived by the ſerpent, from an immoderate deſire of knowledge. It relates to the woman alone, according to the known uſe of the word *Man,* which in the Greek and Latin languages, as well as in the Hebrew, ſignifies *man* and *woman* indiſcriminatly. Hence it is ſaid, ver. 24. *So he drove out the man*; that is, both the man and the woman. See Spect. vol. vii. No. 510.—The apoſtle's doctrine, concerning the inferiority of the woman to the man in point of underſtanding, is to be interpreted of the ſex in general, and not of every individual; it being well known, that ſome women, in underſtanding are ſuperior to moſt men. Nevertheleſs being generally inferior, it is a fit reaſon for their being reſtrained from pretending to direct men in affairs of importance; which is all the apoſtle meant to prove.

2. *But the woman being deceived, became in tranſgreſſion.* The behaviour of Eve, who may be ſuppoſed to have been created by God, with as high a degree of underſtanding, as any of her daughters ever poſſeſſed, ought to be remembered by them all, as a proof of their natural weakneſs, and as a warning to them to be on their guard againſt temptation.—Perhaps alſo the apoſtle mentioned Eve's tranſgreſſion on this occaſion, becauſe the ſubjection of women to their huſbands was increaſed at the fall, on account of Eve's tranſgreſſion, Gen. iii. 16.

Ver. 15.—1. *She ſhall be ſaved through child bearing.* The word σωθησεται, *ſaved,* in this verſe, refers to ἡ γυνη, *the woman* in the foregoing verſe, who is certainly *Eve.* But the apoſtle did not mean to ſay, that ſhe alone was to be ſaved through child bearing; but that all her poſterity, whether male or female, are to be ſaved through the child-bearing of a woman; as is evident from his adding, *If they live in faith, and love, and holineſs, with ſobriety.* For, ſafety in child-bearing doth not depend on that condition at all; ſince many pious women die in child-bearing, while others of a contrary character are preſerved.—The ſalvation of the human race through child bearing was intimated in the ſentence paſſed on the ſerpent, Gen. iii. 15. *I will put enmity between thee and the woman, and between thy ſeed and her ſeed; it ſhall bruiſe thy head.* Accordingly, the Saviour being conceived in the womb of his mother by the power of the Holy Ghoſt, he is truly *the ſeed of the woman* who was to bruiſe the head of the ſerpent. And a woman by bringing him forth, hath been the occaſion of our ſalvation.—Vulg. *Per filiorum generationem.*

2. *If*

they *live*[2] in faith and *love* and holiness, with sobriety,

the male, *through child-bearing*; through bringing forth the Saviour; *if they live in faith and love, and chastity, with* that *sobriety* which I have been recommending.

2. *If they live in faith.* The original word μεινωσι, is rightly translated, *live*; for so it signifies in other passages, particularly Philip. i. 25.—The change in the number of the verb from the singular to the plural, which is introduced here, was designed by the apostle to shew, that he does not speak of Eve, nor of any particular woman, but of the whole sex. See Ess. iv. 14.

CHAP. III.

View and Illustration of the Directions given in this Chapter.

BECAUSE many false teachers were now spreading their erroneous doctrines with great assiduity among the Ephesians, St Paul judged it necessary that Timothy, to whom he had committed the care of the church at Ephesus, should be assisted by a number of bishops and deacons, well qualified to teach the people. Wherefore, after observing what an honourable office that of a Christian bishop is, ver. 1.—he described the qualities and virtues necessary in one who aspires to attain it; whereby it appears, that an able and faithful Christian bishop, is a person most venerable on account of his character, as well as on account of his office, ver. 2.—7.—In like manner, the apostle described the qualifications and virtues necessary in a Christian deacon, ver. 8, 9.—and that none might be appointed to these offices, who were not of a good character, he ordered them to be *proved*, that is, ordered their names to be published to the people, that if any person had aught to say against them, he might have an opportunity to speak it. And if no accuser appeared, they were to be considered as of an unblemished reputation, and were to be invested with the proposed office, ver. 10.—The apostle likewise described the character of those women who were to be employed as female presbyters, in teaching the young of their own sex the principles of the Christian faith; and as female deacons, in taking care of the sick and the poor, ver. 11.—Farther, by observing that the deacons, who performed their office well, purchased to themselves a good degree, the apostle, I think, insinuated, that the most faithful of the deacons might be chosen bishops, ver. 13.—These things he wrote to Timothy concerning the doctrine he was to teach, the errors

rors he was to confute, the manner of performing the public worſhip, the behaviour and dreſs of the women in their aſſemblies for worſhip, and the character and qualifications of the perſons Timothy was to ordain biſhops and deacons, notwithſtanding he hoped to come to him ſoon, ver. 14.—Or, if any accident prevented his coming, having written theſe things in this letter, Timothy might know in what manner to behave himſelf in *the houſe*, or temple of God, now committed to his care: which therefore was neither the temple at Jeruſalem, far leſs that at Epheſus, but the church of Chriſt at Epheſus, conſiſting of all in that city who believed. And to excite Timothy to be diligent in teaching true doctrine, zealous in oppoſing error, and cautious in ordaining perſons to ſacred offices, he told him, that in regard the Catholic Chriſtian church is the temple in which the living God is worſhipped, and the knowledge of true religion is preſerved, and the practice of virtue is maintained, it is actually the pillar and ſupport of the truth, ver. 15.—By giving that honourable appellation to the Chriſtian church, the apoſtle hath inſinuated, that therein are kept, not the myſteries of any of the heathen gods, but the far greater *myſtery of godlineſs*, or true religion, to be made known, not to a few initiated perſons, as the heathen myſteries were, but to all mankind.—Laſtly, to ſhew the greatneſs of the myſtery of godlineſs which is kept in the Catholic Chriſtian church, the apoſtle explained the particulars of which it conſiſts, ver. 16.—Thus, by tacitly contraſting the Chriſtian church with the temples of Epheſus and Jeruſalem, and by diſplaying the far more noble purpoſes for which it was erected, the apoſtle hath ſhewed how vaſtly ſuperior it is to all the moſt magnificent material fabrics, which have ever been reared, for the worſhip of God, by the hands of men.

COMMENTARY.

CHAP. III. 1 When about to elect biſhops, thou ſhouldeſt remember that *this ſaying is true, If one earneſtly ſeeketh the office of a biſhop, he deſireth a work, which*, though very laborious, *is both honourable and beneficial*, as it promotes the glory of God, and the good of mankind.

NEW TRANSLATION.

CHAP. III. 1 *This ſaying* IS *true*, if *one earneſtly ſeeketh* [1] the office of a biſhop, [2] he deſireth *an excellent* [3] work.

Ver. 1.—1. *If one earneſtly ſeeketh.* The word ορεγεται properly ſignifiès the eager deſire and endeavour of a hungry perſon to obtain food. But it is uſed alſo to expreſs any ſtrong deſire whatever. It is a more forcible word than επιθυμει, *deſires*, in the ſubſequent clauſe, which likewiſe ſignifies *ſtrong deſire*, and might be tranſlated *coveteth*.

2. *The office of a biſhop.* This, in the Syriac verſion, is, *concupiſcit Preſbyterium, covets the Elderſhip.* See 1 Tim. v. 17. note 1. Tit. i. 5. note 3.

3. *He deſireth an excellent work.* A biſhop's office is termed εργον, *a work*, to intimate that

2 (Δει ϐν) *Therefore* a bishop must be *unblamed*, the husband of one wife, [1] vigi-

2 *Therefore a bishop ought to be free from blame*; *the husband of one wife*, at a time; *attentive* to his duty and to his people; *prudent* in his conduct; *of*

he must not spend his life in ease and idleness, but in a continued application to the duties of his office. It is also termed *καλον εργον*, *a good* or *excellent work*, because of its honourableness and usefulness. See 2 Tim. ii. 2. note 2.—The words *καλος* and *αγαθος* are often used promiscuously, to denote what is *morally good*. But when they are distinguished, *καλος* includes also the idea of *honour*, and *αγαθος* the idea of *profit*.

Ver. 2.—1. *The husband of one wife.* That the gospel allows women to marry a second time, is evident from 1 Cor. vii. 9. 39. By parity of reason, it allows men to marry a second time likewise. Wherefore, when it is said here, that *a bishop must be—the husband of one wife*: and 1 Tim. v. 9. That the widow who is employed by the church in teaching the young of her own sex the principles of the Christian religion, must have been *the wife of one husband*, the apostle could not mean, that persons who have married a second time are thereby disqualified for sacred offices. For in that case, a bishop whose wife dies while he is young, must lay down his office, unless he can live continently unmarried. The apostle's meaning, therefore, in these canons, is, that such persons only are to be intrusted with sacred offices, who in their married state, have contented themselves with one wife, and with one husband, at a time; because thereby they have shewed themselves temperate in the use of sensual pleasures. —As the Asiatic nations universally practised polygamy, from an immoderate love of the pleasures of the flesh, the apostle, to bring mankind back to use marriage according to the primitive institution, which enjoined one man to be united to one woman only, at a time, ordered by inspiration, that none should be made bishops but those who, by avoiding polygamy, had shewed themselves temperate in the use of sensual pleasures.—In like manner, because according to our Lord's determination, Mark x. 2.—12. persons who divorced each other unjustly, were guilty of adultery when they married themselves to others; also because such really had more wives and husbands than one at a time; as was the case with the woman of Samaria, mentioned John iv. 18. the apostle, to restrain these licentious practices, which were common among the Greeks and Romans as well as among the Jews, ordered that no widow should be chosen to instruct the younger women, but such as had been the wife of one husband only, at a time, 1 Tim. v. 9.

It may be objected perhaps, that the gospel ought to have prohibited the people, as well as the ministers of religion, from polygamy and divorce, if these things were morally evil.—As to divorce, the answer is, by the precept of Christ, all, both clergy and people, were restrained from unjust divorces. And with respect to polygamy, being an offence against political prudence rather than against morality, it had been permitted to the Jews by Moses, Deut. xxi. 15. on account of the hardness of their heart, and was generally practised by the eastern nations as a matter of indifference. It was therefore to be corrected mildly and gradually, by example rather than by express precept. And, seeing reformation must begin somewhere, it was certainly fit to begin with the ministers of religion, that, through the influence of their example, the evil might be remedied by disuse, without occasioning those domestic troubles and causeless divorces, which must necessarily have ensued, if by an express injunction of the apostles, husbands immediately on their becoming Christians, had been obliged to put away all their wives except one. Accordingly, the example of the clergy and of such of the brethren as were not married at their conversion, or who were married only to one woman, supported by the precepts of the gospel which enjoined temperance in the use of sensual pleasure, had so effectually rooted out polygamy from the church, that the emperor Valentinian, to give countenance to his marrying Justina, during the life of his wife Severa whom he would not divorce, published a law permitting his subjects to have two wives at a time, Socrat. Ecc. Hist. Lib. iv. c. 31.

The direction I have been considering, does not make it necessary to one's being a bishop, that he be a married person, as Vigilantius, a presbyter of the church at Barcelona, in the end of the fourth century, contended: But the apostle's meaning is, that if such a person be married, he must, as was observed above, have only one wife at a time. This appears from ver. 4. where it is required of a bishop, that he have his children in subjection. For surely

comely behaviour; *hospitable* to strangers; *fit to teach*, by having good knowledge of the things he is to teach, a clear manner of expressing his thoughts, and an earnest desire to instruct the ignorant.

lant, [2] *prudent*, [3] *of comely* behaviour, [4] *hospitable*, [5] *fit* to teach. (2 Tim. ii. 24.)

3 He must *not* be *addicted to wine*, *nor* of such a hasty temper as to be *a striker* of those who provoke him, *nor one who gains money by* sinful, or even by

3 Not given to wine, [1] no striker, *not one who earns money by base methods*, [2] but

surely that requisition doth not make it necessary to one's being a bishop, that he have children; but that if he have children, they be obedient to him.—Now although it be not necessary to one's being a bishop, that he be married, yet if a young unmarried man be made a bishop, it may be proper, for avoiding temptation, that he marry, if he have not the gift of continency. See chap. v. 16. note.

2. *Vigilant*. Because the word νηφαλιον, comes from νηφειν, *to be sober*, in opposition to one's being *drunk*, Estius thinks it should, in this passage, be translated *sober*. But as *sobriety* is mentioned, ver. 3. and as νηφειν, signifies also *to watch*, its derivative, νηφαλιον, may very properly be translated *vigilant*, or *attentive*. For, certainly it is a chief quality in a bishop, to be attentive to all the duties of his office, and to his flock.

3. *Prudent*. Σωφρονα, *Sanæ mentis*. This word signifies a person whose mind is well regulated, and free from all excesses of passion of every kind; so might be translatad, *one who governs his passions*.

4. *Of comely behaviour*. Κοσμιον, from κοσμεω, *to set in order*, *to adorn*. This may signify, that a bishop's discourse, his dress, his visage, his gait, his manners, must all be suitable to the gravity of his function.—The word σωφρονα, respects the inward man, but κοσμιον, the outward

5. *Hospitable*. Φιλοξενον, literally, *a lover of strangers*. See Rom. xii. 8. note 5. where the obligation which lay on the bishops, in the primitive times, to be hospitable to such of the brethren as were strangers, or poor, or persecuted, is explained. Yet the bishop's hospitality was not to be confined to the brethren. He was to extend it to his heathen acquaintance also, and even to such stranger heathens, as agreeably to the manners of the times, came to him, drawn by his reputation for beneficence. The reason was, by receiving such into his house, he would have an opportunity of recommending the Christian religion to them by his conversation and example. From this account, it is evident, that the hospitality anciently required in a bishop, was not what is now meant by that word; namely, the keeping a good table and an open house for one's friends, and others, who are able to make him a return in kind; but it consisted in entertaining strangers of the character just now described: the poor also and the persecuted for the sake of religion.—That the bishop might be able to exercise this general hospitality which the manners of the times (See 1 Cor. ix. 5. note 1.) made necessary, their churches supplied them with a liberal maintenance. But now that the ancient customs are changed, and inns are every where open, in which travellers, for their money, can be as well accommodated as in private houses, there is little occasion for what the apostle calls *hospitality*.—The benevolent disposition of a bishop, in the present state of things, will be more properly exercised in relieving the poor, who are much more numerous now among Christians, than in the first ages. For then, the profession of the gospel exposing men to persecution, few embraced our religion, who had not some degree of probity. The brethren therefore in those days, being generally men of principle, would not, without cause, be burdensome to the community to which they belonged. But at present, in the countries where Christianity is professed, and where the church comprehends many, who, though they call themselves Christians, have no principle of religion at all, the number of the poor who must be relieved, is exceedingly great.

Ver. 3.—1. *Not given to wine*. The apostle condemns in a bishop frequent and much drinking, although it should not be carried the length of intoxication; because by much drinking, much time is wasted, the faculties of the mind are enervated, and a sensual disposition is cherished.

2. *Who earns money by base methods*. So the word αισχροκερδης, (*Sordidum quæstum faciens*, Scapula,) properly signifies.—As many of the brethren in the first age maintained themselves

by

equitable, (see Philip. iv. 5. note 1.) not a brawler, *nor* covetous.

dishonourable occupations; But *equitable* in judging of the offences which any of his flock may commit; *not a noisy abusive quarrelsome talker, nor covetous* in his dealings.

4 One *who* ruleth well his own house, [1] having his children in subjection *TO HIM with* all gravity. (See Tit. i. 6. notes.)

4 He must be *one who* possesseth such wisdom and firmness, as to *govern properly his own family.* In particular, *he must have his children in subjection to him; as becometh the gravity* of his character, and his reputation for prudence,

5 For if *one* know not how to rule his own house, how shall he take care of the church of God?

5 *For if one be not capable of governing* so small a society as *his own family*, but suffers his children to be disobedient and vicious, *How shall he govern* in a proper manner that greater and more important society, *the church of God?*

6 Not a *new convert*, [1] lest being *puffed* up with pride, [2] he fall into the condemnation of the devil. [3]

6 A bishop must be *not one newly converted, lest being puffed up with pride* on account of his promotion, *he fall into the punishment inflicted on the devil.*

7 (Δε, 104.) Moreover he must *even* have a good *testimony from those* without, that he may not fall into re-

7 *Moreover*, before his conversion, *he must* have behaved in such a manner, as *even* to *have a good testimony from the heathens*; *that he may not be liable to reproach*, for the sins he committed before his conver-

by their own labour, it might happen that the occupations which they followed in their heathen state, and which they continued to follow, after they became Christians, were not very reputable. Wherefore to discourage trades of that sort, and especially to prevent the ministers of religion from gaining money by sinful and even by base methods, the apostle ordered that no one should be elected a bishop, who was engaged in such occupations.

Ver. 4. *One who ruleth well his own house.* A bishop must not only rule his own family, but he must rule it well; rule it so as to promote religion and virtue in all its members; rule it calmly, but firmly, never using harshness where gentleness and love will produce the desired effect; also he must afford to his family, according to his circumstances, what is necessary to their comfortable subsistence.

Ver. 6.—1. *Not a new convert.* Νεοφυτον, literally, *one newly ingrafted*; namely, into the body of Christ by baptism; one newly converted. Such were not to be made bishops, because being imperfectly instructed in the Christian doctrine, they were not fit to teach it to others.—Besides, as their constancy and other virtues had not been sufficiently tried, they could have had little authority, especially with the brethren of longer standing and greater experience.

2. *Lest* τυφωθεις, *being puffed up.* Bengelius says τυφω, is of the same signification with καιω, that τυφος is *a smoky heat void of flame*, and that they are said τυφουσθαι, whom wine, or pride, or an high opinion of their own knowledge, intoxicates and makes giddy. See 2 Cor. x. 5. note 1.

3. *Fall into the condemnation of the devil.* According to Erasmus, this clause should be translated, *Fall into the condemnation of the accuser*; a sense which the word διαβολος, hath ver. 11. For he supposes that by *the accuser* is meant, the unbelieving Jews and gentiles, who were ready to condemn the Christians for every misdemeanor. But others understand the apostle as speaking of that evil spirit, who in scripture is called *the Devil*; and who was cast out of heaven for his sin, 2 Pet. ii. 4. Jude, ver. 6. which in this passage is insinuated to have been *pride*; but in what instance, or, how shewed, is no where told. There are who think he refused some ministration appointed him by God. Others that he would not acknowledge the Son of God as his superior.

sion, *and fall into the snare of the devil*, who by these reproaches may tempt him to renounce the gospel.

proach,[1] and the snare of the devil.

8 *The deacons, in like manner, must be of a grave* character, *not double tongued*, speaking one thing to this person, and another to that, on the same subject: *Not giving themselves to much wine*; *not persons who earn money, by base methods*. See ver. 3. note 2.

8 The deacons *in like manner* MUST BE *grave*[1] not double-tongued, not *giving* THEMSELVES to much wine, *not persons who earn money by base methods*.

9 He must *hold fast the doctrines of the gospel with a pure conscience*. He must not from fear or self interest either conceal, or disguise these doctrines.

9 Holding *fast* the mystery[1] of the faith *with* a pure conscience. (chap. i. 19.)

10 *However let these also be tried first*, by publishing their names to the church, that if any one hath ought to lay to their charge, he may shew it: *and after such a publication of their names, let them exercise the deacons office, if no person accuses them*.

10 (Και ουτοι δε) *But* let these also be proved *first*[1] then let them *exercise the deacon's office, being unaccused*.

Ver. 7. *May not fall into reproach, and the snare of the devil.* Here it is intimated, that the sins which one hath formerly committed, when cast in his teeth, after he becomes a minister, may be the means of tempting him to repeat these sins, by the devil's suggesting to him, that he has little reputation to lose. Nor is this the only evil. The people knowing his former miscarriages, will be the less affected with what he says to them.—All who are candidates for the ministry ought to consider these things seriously.

Ver. 8. *The deacons.* (See Rom. xvi. 1. note 3.) *in like manner must be grave.* The word σεμνους, translated *grave*, includes also the ideas of *dignity* and *stayedness*. These qualities were required in deacons, because they seem to have been employed in teaching. See ver. 9. note.

Ver. 9. *Holding fast the mystery of the faith.* In the opinion of many, this is the *doctrine of the salvation of the gentiles by faith*, without the works of the law of Moses, called *the mystery of God's will*, Ephes. i. 9. And *the mystery which hath been hid from ages and generations*, Col. i. 26. But I rather think it denotes the doctrine of the gospel in general, called 1 Cor. ii. 7. *A mystery*; and ver. 16. of this chapter, *the mystery of godliness*.—The apostle's direction implies, that a deacon should be both sound in the faith, and conscientious in maintaining it. And although the apostle hath not mentioned it, Timothy, from this direction concerning deacons, must have been sensible that it was equally necessary in bishops, as in deacons, to hold the mystery of the faith with a pure conscience.—*Soundness in the faith* being required in deacons, it is a presumption that they were sometimes employed in teaching; but whether by preaching, or by catechising, is hard to say. They likewise performed the office of readers in the church. See Beza here.

Ver. 10. *But let these also be proved first.* The word *also*, implies, that the rule for trying the character of the deacons, was to be observed with relation to bishops. The rule was this. They published in their assemblies for worship, the names of the persons designed for ecclesiastical functions, that if any one had aught to accuse them of, they might shew it. So we are told by Lampridius, in his life of Alexander Severus, Tom. ii. c. 46. quoted at large, Truth of the Gospel Hist. p. 331. who, it seems, wished to have the same method followed in appointing the governors of provinces; and alleged the example of the Jews and Christians, who published the names of their ministers, before they established them in their offices. Now although Lampridius speaks of a rule observed by the Christians in the time of Alexander Severus, previous to their admitting persons to be bishops and deacons, it was a rule so natural and reasonable, that we may suppose it was prescribed by the apostle, and that it is referred to in this passage, where he ordered persons to be *proved* before they exercised the deacon's office. But Estius thinks the apostle, in this direction, required that no one should be made either a bishop or a deacon, till he had given proof both of his steadfastness in the faith, and of his other virtues, during a reasonable space of time after his conversion. The other interpretation, however, agrees better with the subsequent clause, *being* ανεγκλητοι, *unaccused*.

11 (Γυναικας ὡσαυτως) *The women in like manner* [1] MUST BE grave, not ſlanderers, [2] BUT *vigilant*, [3] faithful in all things.

12 Let the deacons be the huſbands of one wife, (ſee ch. iii. 2. note 1.) *ruling well* THEIR children and their own houſes. [1]

11 *The women, in like manner,* who are employed in teaching the young, *muſt be ſtaid* in their deportment; *not ſlanderers* and tale-bearers, *but vigilant* and *faithful in all the duties belonging to their office.*

12 *Let the deacons be the huſbands of one wife only* at a time, having ſhewed their temperance, by avoiding polygamy and cauteleſs divorce. They muſt likewiſe *rule with prudence and firmneſs their children and every one in their families.*

Ver. 11.—1. *The women, in like manner, muſt be grave.* In tranſlating Γυναικας, by the word *women*, I have followed the Vulgate, which hath here, *Mulieres ſimiliter pudicas*, the women in like manner muſt be modeſt; becauſe I ſee no reaſon for its being made a qualification of deacons to have wives *vigilant and faithful in all things;* eſpecially as it is not made a qualification of biſhops to have wives of that character. Beſides, Chryſoſtom and the Greek commentators with the moſt ancient Latin fathers were of opinion, that the apoſtle, in this paſſage, is ſpeaking both of thoſe women who in the firſt age were employed in miniſtring to the afflicted, and of thoſe who were appointed to teach the young of their own ſex the principles of religion.—As the manners of the Greeks did not permit men to have much intercourſe with women of character, unleſs they were their relations, and as the Aſiatics were under ſtill greater reſtraints, (ſee Rom. xvi. 1. note 3.) it was proper that an order of female teachers ſhould be inſtituted in the church, for inſtructing the young of their own ſex. Of theſe I think the apoſtle writes in his epiſtle to Titus, chap. ii. 3, 4. where he gives an account of their office, and calls them, Πρεσβυτιδες, *Female elders*, becauſe of their age. And it is believed that they are the perſons called *widows*, of whoſe maintenance by the church the apoſtle ſpeaks, 1 Tim. v. 2. and whoſe character and ſtate he there deſcribes, ver. 9, 10. See the note on ver. 15. of that chapter.—Farther, Clement of Alexandria reckons *widows* among eccleſiaſtical perſons, Pædag. Lib. iii. c. 12. *There are many precepts in ſcripture concerning thoſe who are choſen, ſome for prieſts, others for biſhops, others for deacons, others for widows.*—Grotius tells us, theſe *female preſbyters* or *elders*, were ordained by the impoſition of hands, till the council of Laodicea; and for this he quotes the xith canon of that council.—From what is ſaid of *Euodia* and *Syntyche*, Philip. iv. 3. it is probable they were female preſbyters. Perhaps alſo *Priſcilla*, *Tryphæna* and *Tryphoſa* were of the ſame order, with ſome others, whom in his epiſtle to the Romans the apoſtle ſalutes, Rom. xvi. 3. 12. as *labouring in the Lord.*

For theſe reaſons, and on account of the particulars mentioned, Rom. xvi. 1. note 3. I think the apoſtle in 1 Tim. iii. 11. deſcribes the qualifications not of the *deacons wives*, but of the *women* who in the firſt age, were employed by the church, to miniſter to the ſick and afflicted, and to inſtruct the young of their own ſex in the principles of the Chriſtian faith.

2. *Not ſlanderers.* Μη διαβολους. This Greek word comes from διαβαλλειν, *transfigere verbis aut calumniis*, and is very properly tranſlated *ſlanderers*. It was neceſſary that the women who were employed in miniſtring to the afflicted, and in teaching the younger women, ſhould be free from detraction, becauſe their ſlanders might provoke the biſhops and deacons to adminiſter rebukes raſhly.

3. *But* (νηφαλιους,) *vigilant.* As it was required of the biſhop that he ſhould be νηφαλιον, *vigilant* or *attentive* to all the duties of his function and to his flock, ſo the women who were employed in miniſtring to the ſick, and in teaching the young of their own ſex, were to be *vigilant and faithful in all things;* in all the duties of their office.—Eſtius, who underſtands this verſe of the wives of the biſhops and deacons, is of opinion, that the word νηφαλιους, tranſlated *vigilant*, ſignifies *ſober*, or free from drunkenneſs. If this is the apoſtle's meaning, the requiſition in this verſe will be an implied direction to the miniſters of the goſpel, who ought to rule well all the members of their own families, to attend chiefly to the good qualities of the women they propoſe to marry. See, however, ver. 2. note 2.

Ver. 12. *Ruling well their children and their own houſes.* This qualification, which was required in biſhops likewiſe, ſhews how anxious the apoſtle was that all who bare ſacred offi-

13 *For they who have performed the office of a deacon with ability and assiduity, secure to themselves an honourable rank in the church, and great courage in* teaching *the Christian faith.* For even the wicked must respect persons who shew so much benevolence and activity, in relieving the poor, the afflicted, and the persecuted.

14 *These things* (See the illustration.) *I write to thee, although I hope to come to thee soon* to give thee more complete instruction concerning thy behaviour.

15 *Or, if* by any accident *I* am obliged to *tarry long*, I have written these things, *that thou mayest know how thou oughtest to behave thyself in the house of God, which is* neither the temple at Jerusalem, nor the temple of Diana at Ephesus, but *the church of the living God*, consisting of all believers, and which is *the pillar and support of the truth.*

13 For they *who* have *performed the office of a deacon well, procure* to themselves *an excellent* degree, [1] and great boldness in the faith which IS in Christ Jesus.

14 These things *I write* to thee (ελπιζων, 16.) *altho' I hope* to come *to* thee *soon.*

15 (Δε, 108.) *Or*, if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house [1] of God, which is the church of the living God, [2] the pillar and *support* [3] of the truth.

ces, should be unblameable in every respect; knowing that the disorderly behaviour of the members of their family, might give occasion to suspect that they had been careless of their morals.

Ver. 13. *They who have performed the office of a deacon well* περιποιουνται *procure to themselves* βαθμον καλον, *an excellent step*, or *degree.* In the early ages, the bishops or pastors were sometimes taken from among the deacons. Thus *Eleutherus*, bishop of Rome, before his promotion, was a deacon of that church in the time of Anicetus, as Eusebius informs us, Eccles. Hist. v. 6. Edit. Vales But whether this was the practice in the apostle's time; or, if it was the practice, whether St Paul had it in view here, is hard to say.—Because βαθμος signifies *a step* or *seat*, some imagine the apostle alludes to the custom of the synagogue, where persons of the greatest dignity were set on the most elevated seats.

Ver. 15.—1. *In the house of God. The tabernacle* first, and afterwards *the temple*, obtained the name of *the house*, or *habitation* of God, because there the symbol of the divine presence resided, 1 Sam. i. 7.—Matth. xxi. 13. *My house shall be called the house of prayer.*—Matth. xxiii. 38. *Behold your house is left to you desolate.*—2 Kings v. 18. *The house of Rimmon:* or his temple.

2. *Which is the church of the living God.* Under the gospel dispensation, no material building or temple is called *the house of God.* That appellation is given only to *the church of God*; or to those societies of men who profess to believe in Christ, and join together in worshipping God according to the gospel form. See 2 Thess. ii. 4. note 3.

3. *The pillar*, και ἑδραιωμα, *and support of the truth.* The word ἑδραιωμα, coming from ἑδραιοω, *to establish*, is fitly translated *firmamentum, a support.*—Some commentators think Timothy is called in this passage, *The pillar and support of the truth*, for the same reason that Peter, James, and John are called *pillars*, Gal. ii. 9. and that the particle ὡς, *as*, should be supplied before στυλος και ἑδραιωμα; and that the clause should be construed and translated thus: *That thou mayest know how thou oughtest to behave thyself, as the pillar and support of the truth, in the church of the living God.* But not to insist on the harshness and singularity of this construction, I observe, that in regard the interpretation of the passage hath been much contested, a word, which entirely changes the apostle's meaning, should by no means be inserted in the text on mere conjecture; because in that manner, the scriptures may be made to speak any thing which bold critics please.—The two clauses of the sentence, ἡτις εστι εκκλησια του Θεου ζωντος, στυλος και ἑδραιωμα της αληθειας, wanting something to couple them, the substantive verb with the relative pronoun, either in the masculine or in the feminine gender, must be supplied. If the relative masculine, ὁς εστι, is supplied, God will be *the pillar and support of the truth*; or of that scheme of true religion which hath been discovered to mankind by revelation, and which is called in the next verse, *the mystery of godliness.* Of this scheme of truth, God

 may

16 (Καὶ, 207.) *For confessedly* great is the mystery[1] of godliness; God was *manifested*[2] in the flesh, *was* justified (ἐν, 167.) *through* the

16 Thou oughtest to behave properly in the church of God; *For confessedly most important is the doctrine of the gospel* which is kept therein; namely, that to save sinners by his death, the Son of *God was manifested in the flesh; was justified through the Spirit*, who

may justly be denominated *the pillar and support*, because he hath supported it from the beginning, and will support it to the end.—But if the relative feminine, ἥτις ἐστι, is adopted, *the church of the living God*, will be *the pillar and support of the truth*; which I take to be the apostle's meaning; because, as the Logicians speak, the subject of his proposition, is, not *God*, but *the church of the living God*. This I gather from the omission of the verb and the relative. For on supposition that the apostle meant to tell Timothy, that the church of the living God is the pillar and support of the truth, he could not write ὅς ἐστι, as that would have made *God the pillar and support of the truth*, contrary to his intention. Neither could he write ἥτις ἐστι, because being a repetition of the verb and the relative expressed in the clause immediately preceding, it would have been grating to the readers ear; and besides it is unnecessary, as ἥτις ἐστι, relates, both to εκκλησια τȣ Θεȣ ζωντος, and to στυλος και ἑδραιωμα της αληθειας.—I have no doubt myself concerning the meaning of the passage: Yet because it is appealed to in proof of a controverted doctrine (See Pref. Sect. 5.) I have in the translation left it as ambiguous as it is in the original, by not supplying the relative, either in the one gender or in the other.

The *church* of the living God, as *the pillar and support of the truth*, is here contrasted with *the house* or *temple* of the lifeless image of Diana, at Ephesus, which was the pillar and support of *falsehood, idolatry, and vice*.—In the opinion of some, *the church of the living God* is termed, *the pillar and support of the truth*, in allusion to the two pillars which Solomon placed in the porch of the temple, and to which, it is said, the prophets affixed their prophecies in writing, that they might be read by the people who came into the temple to worship.—Others think the allusion is to the pillars in the heathen temples, on which tables were hung up, containing laws, and other matters of importance, which were designed to be published. But to settle this is of no importance; because to whichever of the customs the apostle alluded, his meaning is the same.—That *the church of the living God which is the pillar and support of the truth*, is not the church of Rome, nor any particular church, but the Catholic Christian church, consisting of all the churches of Christ throughout the world, see proved Pref. sect. 5.

Ver. 16.—1. *Great is the mystery of godliness*. See ver. 9. where the incorrupt doctrine of the gospel is called, *The mystery of the faith*, for the reasons mentioned, 1 Cor. ii. 7. note 1. —Here *the mystery of godliness* is called Μεγα, *Great*, in allusion to the Eleusinian mysteries which were distinguished into Μικρα and Μεγαλα, *the lesser and the greater*. Wherefore, by calling the articles mentioned in this verse, Μεγα μυστηριον, *A great mystery*, the apostle hath intimated, that they are the most important doctrines of our religion.

2. *God was manifested in the flesh*. The Clermont MS. with the Vulgate and some other ancient versions, read here, 'Ο, *which*, instead of Θεὸς *God*.—The Syriac version, as translated by Tremellius, hath, *Quod Deus revelatus est in carne; That God was revealed in the flesh*.—The Colbertine MS. hath ὅς, *who*. But Mill saith, it is the only Greek MS. which hath that reading. All the others, with one consent, have Θεος; which is followed by Chrysostom, Theodoret, and Theophylact, as appears by their commentaries. Mill saith ὅς and ὅ were substituted in place of the true reading: not however by the Arians, nor by the other heretics, as neither they, nor the orthodox fathers, have cited this text.—See Mill in loc. where he treats as fabulous what Liberatus and Hinemarus tell us concerning Macedonius being expelled by Anastasius for changing ΟΣ in this text into ΘΣ: Where also he delivers his opinion concerning the alteration made on this word in the Alexandrian MS.—See also Pearson on the Creed, p. 128. who has very well defended the common reading.—The thing asserted in this verse, according to the common reading, is precisely the same with what John hath told us in his gospel, chap. i. 14. *The word* (who is called *God*, ver. 1.) *was made flesh, and dwelt among us*.—The other reading, not very intelligibly, represents the gospel as manifested in the flesh, and taken up in glory. See note 7.

3. *Was*

raiſed him from the dead; *was* after his reſurrection, *ſeen of the* apoſtles his *meſſengers*; *was preached to the gentiles* as their Saviour; *was believed on* in many

Spirit, [3] *was* ſeen of angels,[4] *was* preached to the gentiles, [5] *was* believed on in the world, [6] was *taken* up [7] *in*

3. *Was juſtified through the Spirit.* Jeſus having been publicly put to death as a blaſphemer for calling himſelf *the Son of God*, he was juſtified, or acquitted from the crime of blaſphemy, which was imputed to him by the chief prieſts and elders, and demonſtrated to be the Son of God through the operation of the Spirit, who raiſed him from the dead, (See 1 Pet. iii. 18. note 2) and who, agreeably to Chriſt's promiſe, by deſcending on his apoſtles, enabled them to ſpeak foreign languages and to work miracles. Likewiſe at his baptiſm the Spirit, by deſcending on him, pointed him out as the perſon whom the voice from heaven declared to be *God's beloved Son.*

4. *Was ſeen of angels*, that is, *of the* apoſtles, and of the other witneſſes, who were appointed to publiſh and teſtify his reſurrection to the world; and who are here called (αγγελοι *angels*) *meſſengers*, for the ſame reaſon that John Baptiſt is ſo called, Luke vii. 27. *This is he of whom it is written, Behold I ſend* (αγγελον μȣ, *my angel*) *my meſſenger before thy face.* See alſo Luke ix. 52. where the meſſengers, whom Jeſus ſent before him into a village of the Samaritans, are called αγγελȣς, *angels*, without the article, as in this paſſage. Yet I have not ventured to alter the common tranſlation, becauſe I cannot tell whether the apoſtle may not have had in his eye, thoſe angels, who, during his miniſtry, ſaw the Son of God manifeſted in the fleſh; thoſe alſo who, after his reſurrection, ſaw him manifeſted in the ſame manner.

5. *Was preached to the gentiles.* It is with great propriety mentioned by the apoſtle as a part of the myſtery of godlineſs, formerly kept ſecret, that the Son of God manifeſted in the fleſh, was preached to the gentiles as *their Saviour*, as well as the Saviour of the Jews. For, on the one hand, this was a thing which the Jews were perſuaded would never happen; and on the other, it was a favour which the gentiles had no reaſon to expect.

6. *Was believed on in the world.* This undeniable fact, of which the evidence remains at this day, is mentioned as a part of the myſtery of godlineſs, becauſe it is a ſtrong proof of the truth of Chriſt's reſurrection, and of the ſpiritual gifts and miraculous powers, by which the apoſtles and their aſſiſtants, are ſaid, in the Chriſtian records, to have ſpread the goſpel through the world. For, to believe that the multitudes, not only among the barbarous nations, but among the learned Greeks and Romans, who forſook their native religion and embraced the goſpel, were perſuaded to do ſo, merely by the force of words without the aid of miracles and ſpiritual gifts, is to believe a greater miracle than any recorded in the goſpel hiſtory. See this argument illuſtrated, 2 Cor iv. 7. notes 2, 3.

7. *Was taken up in glory.* Ανεληφθη. This is the word uſed to ſignify our Lord's aſcenſion, Mark xvi. 19. Acts i. 2. 11. 22. See alſo Luke ix. 51.—But, becauſe in the order of time, Chriſt's aſcenſion preceded his being preached to the gentiles and his being believed on in the world, a critic, mentioned by Benſon, interprets this clauſe of the glorious reception which the myſtery of godlineſs, or goſpel, met with from mankind. To this interpretation, however, there are two objections. 1. It ſuppoſeth ('Ο) to be the true reading in the beginning of the verſe, whereby *the myſtery of godlineſs*, or *the goſpel* will, as before obſerved, be ſaid, not very intelligibly, to have been manifeſted in the fleſh.—2. The glorious reception of the goſpel, is the ſame with its being believed in the world, a tautology by no means to be imputed to ſo accurate a writer as St Paul.—The ſuppoſed difficulty, ariſing from the order in which the events mentioned in this verſe are placed, is in reality no difficulty at all; as, in other paſſages of ſcripture, things are related, neither in the order of time in which they happened, nor according to their dignity. Thus, Heb. xi. 27. Moſes's leaving Egypt with the Iſraelites, is mentioned before the inſtitution of the paſſover, ver. 28. Thus alſo, Heb. xii. 23. The ſpirits of juſt men made perfect, are mentioned next to *God*, and before *Jeſus the Mediator of the new covenant*, becauſe ſomething was to be added concerning him. For the ſame reaſon, *the ſeven ſpirits* are put before *Jeſus Chriſt*, Rev. i. 4, 5.—As the *taking of Chriſt up in glory*, implies that *he ſat down on the right hand of God* in the human nature, and is to continue there till all his enemies are ſubdued, it is a principal part of the myſtery of godlineſs, and affords the greateſt conſolation to believers. It was therefore with much propriety

glory. parts of *the world*; *was taken up into heaven in a glorious manner.*

propriety placed laſt in this enumeration, that it might make the ſtronger impreſſion on the reader's mind. It was placed laſt for this reaſon alſo, that it was appealed to by Chriſt himſelf, John vi. 62. as a proof of his having *come down from heaven*; that is, of his being the Son of God manifeſted in the fleſh.

CHAP. IV.

View and Illuſtration of the Predictions contained in this Chapter.

BY calling the Chriſtian church, in the end of the preceding chapter, *the pillar and ſupport of the truth*, the Apoſtle teaches us, that one of the important purpoſes for which that great ſpiritual building was reared, was to preſerve the knowledge and practice of true religion in the world. Neverthele ſs, knowing that, iu after times, great corruptions, both in doctrine and practice, would at length take place in the church itſelf; and that the general reception of theſe corruptions by profeſſed Chriſtians, would be urged as a proof of their being the truths and precepts of God, on pretence that the church is *the pillar and ſupport of the truth*, the Apoſtle, to ſtrip theſe corruptions of any credit which they might derive from their being received by the multitude, and maintained by perſons of the greateſt note in the church, judged it neceſſary, in this fourth chapter, to foretel the introduction of theſe corruptions, under the idea of *an apoſtaſy from the faith*, and to ſtigmatize the authors thereof, as lying hypocrites, whoſe conſcience was ſeared. And to give his prediction the greater authority, he informed Timothy, that the Spirit ſpake it to him with an audible voice; and mentioned in particular, that theſe lying teachers would corrupt the goſpel, by enjoining the worſhip of angels and of departed ſaints, ver. 1. 2.—And by forbidding certain claſſes of men to marry, on pretence that thereby they made themſelves more holy; and by commanding *ſome* at all times, and *all* at ſome times, to abſtain from meats which God hath created to be uſed with thankſgiving, by them who know and believe the truth; ver. 3.—namely, that every kind of meat is good, and that nothing is to be caſt away as unclean, which God hath made for food, provided it be received with thankſgiving, ver. 4.—For it is *ſanctified*, that is made fit for every man's uſe, by *the word*, or permiſſion *of God, and by prayer*, ver. 5.—Theſe things

things the Apoftle ordered Timothy to lay before the brethren in Ephefus, becaufe the foreknowledge of them was given to him, and by him difcovered to Timothy, for this very purpofe, that he might warn the faithful, to oppofe every appearance and beginning of error ver. 6.—And becaufe the Jewifh fables, termed by the apoftle, *old wives fables*, and the fuperftitious practices built thereon, had a natural tendency to produce the errors and corruptions which he foretold were to arife in the church, he ordered Timothy to reject them with abhorrence, ver. 7.—Efpecially, as rites pertaining to the body are of no avail in the fight of God, and of very little ufe in promoting, either piety or love; whereas a pious and holy life is the only thing which renders men acceptable to God, ver. 8.—Withal, that thefe things might make the deeper impreffion on Timothy's mind, the Apoftle folemnly protefted to him, that in affirming them, he fpake the truth, ver. 9.—As indeed he had fhewed by the heavy reproaches, and other evils, he had fuffered for preaching, that he trufted for falvation, neither to the rites of the law of Mofes, nor to the mortifications prefcribed by the Pythagorean philofophy, nor to the favour of any idol, but to the favour of the living God alone, who is the preferver of all men, but efpecially of believers, ver. 10.—The fame doctrine he ordered Timothy to inculcate on the Ephefian brethren, ver. 11.—And to behave in fuch a manner, that it fhould not be in the power of any perfon, whether he were a teacher, or one of the people, to defpife him on account of his youth, ver. 12.—Then, becaufe the Jews and judaizing teachers, founded their errors on mifinterpretations of the Jewifh fcriptures, he ordered Timothy to read thefe infpired writings frequently to the people in their public affemblies, and likewife in private for his own inftruction: and on the true meaning of thefe fcriptures, to found all his doctrines and exhortations, ver. 13.—In the mean time, that he might attain the true knowledge of thefe ancient oracles, he ordered him to exercife the fpiritual gift which he poffeffed; probably the infpiration called *the word of knowledge*, which had been imparted to him by the impofition of the Apoftle's hands, when, in conjunction with the eldefhip of Lyftra, he ordained him an evangelift, ver. 14.—Farther, he defired Timothy to meditate much on the fcriptures of the Old Teftament, and to be wholly employed in ftudying them, and in explaining them to the people, ver. 15. —Finally, he commanded him to take heed to his own behaviour, and to his doctrine, from this moft powerful of all confiderations, that by fo doing, he would both fave himfelf, and them who heard him, ver. 16.

NEW TRANSLATION.

CHAP. IV. 1 (Δε) *But* the Spirit (ρητως λεγει) expresly *faith*, [1] that in *after* times [2] (τινες, MANY, 54.) fome *will apoftatize* from the faith, [3] giving heed to *deceiving* fpirits, [4] and to doctrines *concerning demons*, [5]

COMMENTARY.

CHAP. IV. 1 *But*, although the church, by preferving the myftery of godlinefs in the world, be the fupport of the truth, *the Spirit exprefsly faith* to me, *that in after times*, *many* in the Chriftian church *will apoftatize from the faith* of the fundamental doctrines of the gofpel, *giving heed to teachers who falfely pretend to be infpired*; *and to doctrines concerning* the power of *angels and departed faints*, and the worfhip due to them, whereby the worfhip due to Chrift, as Governor and Mediator, will be wholly neglected.

Ver. 1.—1. *The Spirit*, (ρητως λεγει) *exprefsly faith*; or, *in fo many words faith*. Mede fuppofes this to be an allufion to Dan. xi. 36.—39.—But, the things here mentioned are not in Daniel, nor any where elfe in fcripture; not even in the prophecy which the apoftle himfelf formerly delivered concerning *the man of fin*. I therefore think thefe words were, for the greater folemnity and certainty, pronounced by the Spirit in the apoftle's hearing, after he had finifhed the preceding paffage, concerning the church's being *the pillar and fupport of the truth*. —Of the Spirit's fpeaking in an audible manner, we have other inftances in fcripture. Thus, the Spirit fpake in Peter's hearing, the words recorded, Acts x. 19, 20. And in the hearing of the prophets of Antioch, the words mentioned, Acts xiii. 2. See alfo Acts xvi. 6. xxi. 11.

2. *That in after times*. So the phrafe, εν ὑςεροις χρονοις, may be tranflated, becaufe it denotes *future times*, without marking whether they are near or remote.—Mede thinks a particular time is determined in this paffage. For he fuppofes that all the times mentioned in the New Teftament, have a reference to Daniel's four monarchies, which he confiders as the grand facred kalendar; namely, the Babylonian, the Medo-Perfian, the Grecian, and the Roman monarchies. Now, as the Roman was the laft monarchy, and as under it the God of heaven fet up the kingdom of his fon, Mede thinks, *the latter*, or *laft times*, are the laft part of the duration of the Roman empire, when the man of fin was to be revealed. Others, becaufe the times in which the gofpel was promulgated, are called, Heb. i. 1, 2. *The laft days*; and 1 Pet. i. 20. *The laft times*, underftand by *the latter times*, the times of the gofpel indefinitely. See 2 Pet. iii. 3. note 2.

3. *Some will apoftatize from the faith*. Though the verb Αποςησονται, was ufed by the Greeks to fignify, fubjects withdrawing their obedience from the civil powers, 2 Theff. ii. 3. note 1. the apoftle did not ufe it here to denote rebellion, but mens relinquifhing the true faith and practice of the gofpel, as the phrafe, *apoftatize from the faith* imports. Whitby, therefore, and thofe whom he hath followed, are miftaken, who interpret *the apoftafy* foretold, 2 Theff. ii. 3. of the rebellion of the Jews againft the Romans, which ended in the overthrow of their ftate.—In the epiftle to the Theffalonians, the character of the teachers who were to introduce the apoftafy, is defcribed; but in this epiftle, the erroneous opinions and corrupt practices, which conftituted the apoftafy, are foretold. And as the apoftle hath introduced this prophecy immediately after his account of the *myftery of godlinefs*, may we not conjecture that his defign in fo doing, was, to give the faithful an opportunity of comparing the apoftafy, called in the epiftle to the Theffalonians, *The myftery of iniquity*, with *the myftery of godlinefs*, that they might be the more fenfible of the pernicious nature of the apoftafy, and be excited to oppofe it in all its ftages?

4. *Giving heed*, πνευμασι πλανοις, *to deceiving fpirits*; that is, to falfe pretenfions to infpiration, which caufe men to err from the true faith of the gofpel. The apoftle means, thofe grofs frauds by which the corrupt teachers, in the dark ages, were to enforce their erroneous doctrines and fuperftitious practices on the ignorant multitude, under the notion of revelations, from God, or from angels, or from departed faints. In this fenfe, the word, *fpirits*, is ufed, 1 John iv. 1. *Believe not every fpirit*; every pretender to infpiration; *but try the fpirits whether they are of God*.

5. *And to doctrines concerning demons*. For this tranflation, fee Effay iv. 24. The word

2 This belief of the doctrine concerning demons, and the other errors I am about to mention, will be propagated *under the hypocritical pretence of humility, and superior holiness, by lying teachers, who are feared in their conscience,* and who will invent innumerable falsehoods, to recommend their erroneous doctrines and corrupt practices, to the ignorant multitude.

2 (Εν, 167.) *through the hypocrisy of liars,* [1] *who are feared* (supp κατα) IN *their own conscience;* [2]

3 *These* lying teachers will *forbid* the clergy, and

3 *Who forbid* to marry, [1]

translated *demons,* was used by the Greeks, to denote a kind of beings of a middle nature between God and man. See 1 Cor. x. 20. note 1. Col. ii. 8. notes. They gave the same name also, to the souls of some departed men, who they thought were exalted to the state and honour of demons for their virtue. See Newton on prophecy, vol. ii. p. 418. The former sort they called, *superior demons,* and supposed them to have the nature and office which we ascribe to angels. The latter they termed *inferior demons.* These were of the same character with the Romish saints. And both sorts were worshipped as mediators. When therefore the Spirit of God foretold in an audible manner, that in after times, *Many would give heed to deceiving spirits, and to doctrines concerning demons,* he foretold, that on the authority of feigned revelations, many in the church would receive the doctrine concerning the worship of angels and saints, and the praying of souls out of purgatory; and called it the doctrine of demons, because it was in reality the same with the ancient heathenish worship of demons, as mediators between the gods and men.—Farther, the sin for which many were punished with the plague of the Euphratean horsemen, is said, Rev. ix. 20. to be *their worshipping,* τα δαιμονια, *demons;* that is, *angels and saints;* not *devils,* as our translators have rendered the word. For in no period of the church were devils worshipped by Christians.—Epiphanius quoting this text, adds to it the following clause; *For they will be worshippers of the dead, as in Israel also they were worshipped;* alluding to the Israelites worshipping Baalim and Ashtaroth. Beza and Mann contend, that this addition is a part of the inspired original. But Mede and Mill think it a marginal explication because it is found only in one ancient MS. On supposition, however, that it is a marginal explication, it shews what the ancients took to be the meaning of this text.

Ver. 2.—1. *Through the hypocrisy of liars.* This is a more literal, and, at the same time, a more just translation of the words, Εν υποκρισει ψευδολογων, than that given in our Bible, which, by construing ψευδολογων, with δαιμονιων, represents the demons speaking lies in hypocrisy, as every person skilled in the Greek language must acknowledge.—*The hypocrisy* here mentioned, is that feigned shew of extraordinary piety and sanctity, which the lying teachers were to put on, with an intention to gain the confidence of the multitude. Hence they are described, as *having the form of godliness, but denying the power,* 2 Tim. iii. 5.—These hypocritical teachers are called *liars,* because of the gross fictions and frauds, which they were to contrive for the purpose of establishing the worship of demons. How well the appellation agrees to the Romish clergy in the dark ages, any one may understand who is acquainted with the lies then propagated, concerning the apparitions of angels, and of the ghosts of departed saints, and concerning the miracles done by them, and by their relicts, and by the sign of the cross, &c. all preached by monks, and priests, and even bishops; and committed to writing, in the fabulous legends of their saints, to render them objects of adoration.

2. *Who are seared in their own conscience.* Estius thinks this clause should be translated, *who are burnt in their conscience;* meaning that these impostors would bear in their consciences, indelible marks of their atrocious crimes, as malefactors bear in their bodies marks impressed with red hot irons, in token of their crimes. This opinion Bengelius espouses; and supports it by a passage from Plato's Gorgias. But the translation I have adopted, gives a meaning equally emphatical and proper.

Ver. 3.—1. *Who forbid to marry.* This false morality was very early introduced into the church, being taught first by the Encratites and Marcionites, and afterwards by the Manicheans, who said marriage was the invention of the evil god, and who considered it as sinful, to bring creatures into the world to be unhappy, and to be food for death. In process of time, the

AND *COMMAND* [2] to abſtain [3] from meats which God hath created to be received with thankſgiving *by the faithful* [4] (και, 219.) *who thoroughly* know the truth ; [5]

ſuch of both ſexes as wiſh to live piouſly, *to marry, and command* the people *to abſtain from* certain *meats, which God hath created to be uſed with thankſgiving, by the faithful who thoroughly know the truth* concerning that matter,

4 (Ὅτι) *That* every creature of God IS good, *being* received with thankſgiving, and nothing *is* to be *caſt away.*

4 *That every creature of God,* fit for man's food, *is good*, and may be uſed, *being received with thankſgiving* to God the giver ; *and no kind is to be caſt away,* either from peeviſhneſs, or from the fancy that it is unlawful.

5 For it is ſanctified (δια λογȣ, 60.) by the *command* of God and (εντευξεως) BY prayer.

5 *For*, under the goſpel, *all meats are made lawful* to us *by the command of God,* allowing us to eat of every kind in moderation : *alſo by prayer* to God, that he would bleſs us in the uſe of it.

6 *Laying* theſe things *before* the brethren, [1] thou *wilt*

6 *By laying theſe things*, concerning the lawfulneſs of all ſorts of meats, and concerning the corrupt doc-

the monks embraced celibacy, and repreſented it as the higheſt pitch of ſanctity. At length celibacy was recommended by the prieſts, and by the orthodox themſelves, and more eſpecially by the biſhops of Rome, the great patrons of the worſhip of angels and ſaints. For they ſtrictly enjoined their clergy, both regular and ſecular, to abſtain from marriage. Thus the worſhip of demons and the prohibition of marriage, though naturally unconnected, have gone hand in hand in the church, as the Spirit here foretold.

2. *And command.* In the original of this paſſage, there is the boldeſt ellipſis which is any where found in the New Teſtament. For, as the ancient commentators obſerve, it requires the word, *command*, to be ſupplied, whoſe meaning is directly oppoſite to the meaning of the word expreſſed in the clauſe immediately preceding, although it appears to ſtand in conſtruction with it.

3. *To abſtain from meats.* The lying teachers, who enjoined the worſhip of demons, were likewiſe to command the faithful to abſtain from meats. This part of the prophecy hath been exactly fulfilled. For it is as much the rule of the monks and nuns to abſtain from meats, as from marriage. Beſides theſe rules to certain claſſes of men, the lying teachers inſtituted particular times and days of faſting, to be obſerved by all Chriſtians without exception ; namely, the forty days of lent, and two days every week, whereon to taſte fleſh is a ſin. Here therefore, the apoſtle hath pointed out two inſtances of the hypocriſy of the lying teachers, who were to enjoin the worſhip of demons. Under the falſe pretence of *holineſs*, they were to recommend abſtinence from marriage to the monks, and friars, and nuns ; and under the equally falſe pretence of *devotion*, they were to enjoin abſtinence from meats to ſome men at all times, and to all men at ſome times. But there is no neceſſary connection between the worſhip of demons, and abſtinence from marriage and meats ; conſequently the Spirit of God alone could foretel, that theſe two hypocriſies, were to be employed for the purpoſe of recommending the worſhip of demons.

4. *Created to be received with thankſgiving by the faithful.* It is an obſervation of Biſhop Newton, that "Man is free to partake of all the good creatures of God : But thankſgiving "is the neceſſary condition. What then can be ſaid of thoſe who have their tables ſpread "with the moſt plentiful gifts of God, and yet conſtantly ſit down and riſe up again, without "ſuffering ſo much as one thought of the giver to intrude upon them? Can ſuch perſons be "reputed either to believe, or know the truth?" See 1 Theſſ. v. 17. note.

5. *Who thoroughly know the truth*, concerning meats, namely, *that every creature of God is good, &c.* as it is expreſſed in the next verſe. See alſo Rom. xiv. 14. This knowledge is neceſſary to render the eating of all kinds of meat lawful, and to give men ſatisfaction in the uſe of them.

Ver. 6.—1. *Laying theſe things*, &c. If any prejudices with reſpect to the diſtinction of meats, remained in Timothy's mind, through the ſtrictneſs of his education in the Jewiſh religion, the

trines and practices which are to arise in the church, *before the brethren* in Ephesus under thy care, *thou wilt be a faithful minister of Jesus Christ, nourished by the precepts of the* true *faith, and of the sound doctrine, to the knowledge of which thou hast attained,* by my instructions.

7 *But the foolish stories and old wives fables*, which the judaizers tell to establish their false doctrines, *reject*, as tending to impiety: *and employ thyself in those exercises* of the understanding and of the affections, *in which godliness consists.*

7 *For* the *bodily mortifications* which the Jewish fables are framed to recommend, *is attended with little advantage*, *but* the exercise of *godliness;* that is, the practice of piety and morality; *is profitable for* advancing *all our interests*, temporal and eternal, *having the blessings of the present life and of that to come promised to it.*

be a good minister of Jesus Christ, nourished *by* the words of *the* faith, and of *the* good doctrine, *to the knowledge of which* [2] thou hast attained.

7 But prophane and old wives fables [1] *reject*: (δε) and exercise [2] thyself (προς) *to* godliness.

8 For bodily exercise *is profitable for* little; [1] but godliness is profitable *for* all things, having *the* promise of the *present life*, and of *that to* come. [2] See chap. vi. 19.

the clear and express manner in which the apostle here asserted the lawfulness of eating all kinds of meats, must have entirely freed him from these prepossessions.

2. *To the knowledge of which thou hast attained.* That the expression in the original, (ἡ παρηκολουθηκας,) is rightly translated, *to the knowledge of which thou hast attained*, will appear from the bible translation of Luke i. 3. Παρηκολουθηκοτι ανωθεν πασιν ακριβως, *Having had perfect understanding*, (that is, *knowledge*,) *of all things from the very first.*

Ver. 7.—1. *Prophane and old wives fables.* Estius saith the context directs us to understand this, not of the Jewish traditions, which indeed were most incredible and senseless tales, but of the Simonian fables. For these heretics, as Irenæus, Epiphanius and Augustine, inform us, framed long tales concerning a good and an evil God, the creation of the world, the wars of the angels, &c. which were both impious and absurd. But in Bishop Newton's opinion, the apostle here insinuates, that all the things which the lying teachers were to preach, concerning the worship of angels and saints, abstinence from marriage and meats, and the miracles said to be performed by the saints and their relicts, in confirmation of the superstitions which they inculcated, are no better than prophane and old wives fables, told to amuse children.

2. *And exercise thyself to godliness.* Γυμναζε. This is an allusion to the exercises by which the Athletes, prepared themselves for the combats. The apostle's meaning is, That by the exercise of godliness, men prepare themselves for the employments of the life to come, see ver. 8. note 1.

Ver. 8.—1 *Bodily exercise is profitable for little.* In this verse, the apostle condemns, not only the austerities of the Essenes and Pythagoreans, but if we may believe Estius, Whitby, Doddridge and others, the exercises also by which the Greeks prepared themselves for the combats. Estius was of this opinion, because the word γυμνασια is used; which, though it signifies *exercise* in general, was the technical word for that kind of exercise which the Athletes performed naked, as a preparation for the combats.

2. *Having the promise of the present life, and of that to come.* According to Warburton, the apostle's meaning is, That godliness is profitable for all things, as having in the Law the promise of happiness in the present life, and in the Gospel the promise of happiness in the life to come. But there are promises in the gospel likewise, of the good things of this life to the godly, Matth. vi. 30. *If God so clothe the grass of the field*, &c.—ver. 33. *Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.* —Mark x. 29. *There is no man that hath left house, &c. for my sake and the gospels*, 30. *But he shall receive an hundred fold now in this time*, &c. These promises, however, do not ascertain to every individual who lives in a godly manner, health, and wealth, and reputation,

but

9 *This ſaying* is *true*, (ſee 1 Tim. i. 15. note 1.) and worthy of all *reception*.

9 *What I have ſaid* concerning the unprofitableneſs of bodily exerciſe, and the profitableneſs of godlineſs *is true, and worthy of the moſt hearty reception.*

10 (Εις τετο γαρ, 91.) *Beſides, for this* we both labour and ſuffer reproach, (ὁτι) *that* we truſt [1] in the living God, who is (σωτηρ) the Saviour [2] of all men, eſpecially of *believers*.

10 *On account of this, I both endure great hardſhips and ſuffer reproach* from Jews and gentiles, *that I truſt* to be made happy both here and hereafter, neither through bodily exerciſe, nor through the ſacrifice of beaſts, nor through the power of any idol, but *by the living God, who is the Preſerver of all men, but eſpecially of believers.*

11 Theſe things *give in charge* and teach.

11 *Theſe things ſolemnly enjoin* as God's expreſs commands, *and teach* the believers to act ſuitably to them.

12 Let no *one* deſpiſe thy youth: But be thou *a pattern to* the believers in *ſpeech*, in *behaviour*, [1] in *love*, in ſpirit, [2] in faith, in *chaſtity*. [3] (See Tit. ii. 5.)

12 *Let no one have* reaſon to *deſpiſe* thy admonitions on account of *thy youth: But be thou a pattern to the faithful in* gravity of *ſpeech, in* propriety of *behaviour, in* fervency of *love* to God and man, *in* meekneſs but firmneſs of *ſpirit, in* ſoundneſs of *faith, in chaſtity.*

13 Till I come, *apply thyſelf* to reading, [1] to exhorta-

13 *Till I return, apply thyſelf to reading* the ſcriptures to the people, in the public aſſemblies. Read

but they aſſure us that piety and virtue have a natural tendency to promote our temporal welfare, and commonly do promote it. Or, if in particular inſtances, through croſs accidents, it happens otherwiſe, the conſciouſneſs of a well ſpent life, affords unſpeakably more delight, than the enjoyment of temporal proſperity affords to thoſe, who being deſtitute of godlineſs, have no hope of happineſs in the life to come.

Ver. 10.—1. *That we truſt.* The word ηλπικαμεν being in the perfect tenſe, denotes here, as in many other paſſages, continuation of action: *We have truſted, and at preſent do truſt, in the living God.*

2. *Who is the Saviour.* Some underſtanding the word (σωτηρ) *Saviour* in a ſpiritual ſenſe, contend that the apoſtle in this paſſage teaches, that all who are ſincere in the belief and practice of the religion which they profeſs, ſhall be ſaved eternally. But the context, which ſpeaks of *the promiſe of the preſent life,* as belonging to godlineſs, directs us to underſtand this word as I have done, agreeable to its uſe in other paſſages, Pſal. xxxvi. 6. (Ανθρωπȣς και κτηνη σωσεις κυριε,) *Lord thou preſerveſt man and beaſt.*—Job vii. 20. *I have ſinned—O thou preſerver of men.* God preſerves both man and beaſt by the care of his providence: but ſaves believers from eternal death.

Ver. 12.—1. *In behaviour.* The word αναϛροφη, is often uſed in ſcripture to denote a man's moral and religious conduct. Stephen, in his Theſaur. ſaith, the Greek authors do not uſe it in that ſenſe. But it is certainly a very proper ſenſe of the word, according to its etymology. For it literally ſignifies a turning backwards and forwards, as perſons do who follow their buſineſs.—The metaphorical ſenſe of this word is better expreſſed, in Engliſh, by *behaviour*, than *converſation*.

2. *In ſpirit.* This is wanting in the Alexandrian, Clermont, and ſome other ancient MSS. Alſo in the Syriac and Vulgate verſions.—Some are of opinion that *ſpirit*, here, means *the ſpiritual gifts* with which Timothy was endowed, and in the exerciſe of which he was to be a pattern to the believers. But as all the other directions relate to moral qualities, the interpretation given of *ſpirit* in the commentary, appears more natural; eſpecially as ver. 14. contains a direction to Timothy, concerning the proper uſe of his ſpiritual gift.

3. *In chaſtity.* The Romiſh commentators contend, that by (αγνεια) *chaſtity*, the apoſtle in this paſſage enjoins celibacy to the clergy. But the word is uſed to denote *chaſtity* of ſpeech and behaviour in general. And Titus ii. 4, 5. it ſignifies, chaſtity in thoſe who are married.

Ver. 13. *Apply thyſelf to reading.* Beſides reading the Jewiſh ſcriptures to the brethren in

them likewife in private for thine own improvement: alfo apply thyfelf to *exhorting* thofe who err, and *to teaching* the young and ignorant.

tion, to *teaching*, (διδασκαλια. See 2 Tim. iii. 16. note 3.

14 That thou mayeft underftand the fcriptures, *Neglect not to exercife the fpiritual gift which is in thee, which was given thee* by the impofition of my hands, *according to a prophetic impulfe, together with the impofition of the hands of the elderfhip* at Lyftra, who thereby teftified their approbation of thy ordination as an evangelift.

14 Neglect not *the fpiritual gift* [1] *which* is in thee, which was given thee (δια) *according to* prophecy (μετα) *together with the impofition* of the hands [3] of the *elderfhip.* [4]

in their affemblies for worfhip after the example of the Synagogue, Timothy was here directed to read thefe fcriptures in private likewife for his own improvement, ver. 15. that he might be able to confute the Jews and Judaizers who founded their errors on mifinterpretations of the fcriptures. Thus underftood, the direction, as the ancient commentators obferve, is an ufeful leffon to the minifters of the gofpel in all ages. For if a teacher, who poffeffed the fpiritual gifts, was commanded to read the fcriptures for improving himfelf in the knowledge of the doctrines of religion, how much more neceffary is that help to thofe teachers, who muft derive all their knowledge of the gofpel from the fcriptures, and who cannot, without much ftudy, be fuppofed to know the cuftoms, manners, and opinions, alluded to in thefe writings.

Ver. 14.—1. *Neglect not the fpiritual gift which is in thee.* The word χαρισμα, commonly denotes *the fpiritual gifts* conferred on believers in the firft age, whether by an immediate illapfe of the Holy Ghoft, or by the impofition of the apoftle's hands. (Rom. i. 10.) For the meaning of this exhortation, fee 1 Theff. v. 19. note.

2. *Given thee according to prophecy.* The fpiritual gift was given to Timothy by the laying on of the apoftle's hands. So the apoftle himfelf affirms, 2 Tim. i. 6. Here he tells him he gave it to him *by* or *according to prophecy*; that is, by a particular infpiration moving him fo to do. For, in conferring the fpiritual gifts, as well as in working miracles, the apoftles were not left to their own prudence, but were directed by a particular infpiration, called in this paffage προφητεια, *prophecy*. See 1 Cor. xii. 10. note 2. at the clofe. By the fame kind of infpiration, particular perfons were pointed out by the prophets, as fit to be invefted with facred functions. Thus, Timothy had the infpection of the church at Ephefus committed to him by St Paul, 1 Tim i. 18. Κατα τας προαγουσας προφητειας, *According to the prophecies which went before concerning him.*

3. *Together with the impofition of the hands of the elderfhip.* Since it appears from 2 Tim. i. 6. that the apoftle by the impofition of his own hands alone, conferred on Timothy the fpiritual gift here mentioned, we muft fuppofe that the elderfhip at Lyftra laid their hands on him, only to fhew their concurrence with the apoftle, in fetting Timothy apart to the miniftry by prayer; in the fame manner as the prophets at Antioch, by the command of the Holy Ghoft, feparated Paul and Barnabas by prayer, to the work to which they were appointed. The order in which the apoftle mentions thefe tranfactions, leads us to think, that he firft conferred on Timothy the gift of the Spirit by the laying on of his own hands, then fet him apart to the work of an evangelift by prayer accompanied with the laying on of the hands of the elderfhip.

4. *Hands of the elderfhip.* For an account of the *elderfhip*, fee 1 Tim. v. 17. note 1.— This is generally underftood of the *elderfhip of Lyftra,* who it is fuppofed were the brethren who recommended Timothy to the apoftle, Acts xvi. 3. But Eftius thinks the elderfhip of Ephefus is here meant: and conjectures that Timothy was made bifhop of Ephefus, by the laying on of their hands. But if that had been the cafe, the apoftle, when leaving Ephefus, needed not have entreated Timothy to abide in Ephefus, to oppofe the falfe teachers. His ordination as bifhop of Ephefus, and his acceptance of that office, fixed him there.—Bengelius fome where fays, *Timothy* and *Titus* were not bifhops, the one of Ephefus, the other of Crete, but the apoftle's *vicars* in thefe churches. What it is, to be the vicar of an apoftle, I confefs I do not underftand.

Ver. 15.

15 *Make these things thy care.* [1] *Be wholly employed in them,* that thy *proficiency* may *be evident* to all.

16 Take heed *to* thyself, and *to THY* doctrine; continue in them: for, in doing this, thou *wilt* both save thyself, and them *who* hear thee. [1]

15 *Make these things;* the things mentioned, ver. 13; the objects of *thy* constant *care*: *Be wholly employed in* the practice of *them, that thy proficiency* in knowledge and goodness, *may be evident to all.*

16 *Take heed to behave suitably to thy character* as an evangelist, *and to teach true doctrine; and continue to take heed to thyself and to thy doctrine: for, in doing this, thou wilt both save thyself, and be the instrument of saving them who hear and obey thy instructions.*

Ver. 15.—1. *Make these things thy care.* So ταυτα μελετα, signifies. Thus Herodotus (Gale's edit. p. 15.) says of one lately married, Ταυτα οι νυν μελει; *These things are now his care.*

2. *Be wholly employed in them.* On this passage Bengelius writes as follows: "In his qui "est, minus erit in sodalitatibus mundanis, in studiis alienis, in colligendis libris, conchis, num-"mis, quibus multi pastores, notabilem ætatis partem insistentes, conterunt."

Ver. 16. *Thou wilt both save thyself, and them who hear thee.* What a powerful argument is here suggested, to engage ministers to preach the doctrines of the gospel truly and diligently, and to set a good example before their flock. By thus faithfully discharging their duty, they will save themselves eternally. And by their good doctrine and example, impressing their hearers with a just sense of the obligations of religion, and persuading them to become religious, they will be the instruments of saving them likewise. Other power to *save* is not competent to man.

CHAP. V.

View and Illustration of the Directions contained in this Chapter.

BECAUSE it is the duty of ministers to reprove such of their people as err, and because the success of reproof, in a great measure, depends on the manner in which it is given, the Apostle, in this chapter, directed Timothy how to admonish the old and the young of both sexes, ver. 1, 2.—Next, he ordered him to appoint a proper maintenance for those *widows*, who being poor, and having no relations able to maintain them, were employed by the church in the honourable and useful office of teaching the younger women the principles of religion, and in forming their manners, ver. 3.—And to prevent the church from being burdened with too great a number of poor widows, the Apostle ordered all, to maintain their own poor relations, who were able to do it; because so God hath commanded, ver. 4.—And, that Timothy might have a clear rule to walk by in this business, the Apostle described the circumstances, character, age, qualifications, and virtues of those widows, who might fitly be maintained by

by the church, and employed in teaching the younger women, ver. 5.—10. As alſo the character and age of thoſe who were to be rejected, if they offered themſelves to be employed and maintained in that manner, ver. 11.—15. And that the church might be under no neceſſity of employing any widows as teachers, but ſuch as were really deſolate, the Apoſtle, a ſecond time, ordered the rich to take care of their own aged female relations who were poor, ver. 16.

With reſpect to thoſe elders, who were employed as preſidents in the church, and in determining controverſies about worldly matters between man and man, the Apoſtle ordered Timothy to allot to them an honourable maintenance out of the church's funds; eſpecially if, to the office of preſiding, they joined that of preaching and teaching, ver. 17, 18.—And for guarding the character of thoſe who bare ſacred offices againſt malicious attacks, he forbade Timothy to receive any accuſation againſt an elder, unleſs it was of ſuch a nature that it could be proved, and was actually offered to be proved, by two or three credible witneſſes, ver. 19.—But being ſo proved, he required him to rebuke the guilty perſon publicly, that others might fear, ver. 20,—without ſhewing in that affair, either prejudice againſt, or partiality for any perſon, ver. 21.—On the other hand, that thoſe who held ſacred offices, might give as little occaſion as poſſible for accuſations, the apoſtle ordered Timothy to ordain no perſon a biſhop or a deacon, raſhly: But previous to that ſtep, to enquire into the character and conduct of the candidate, with the greateſt ſtrictneſs. And to excite him to the more care in this important part of his duty, he told him, that, by ordaining unfit perſons to ſacred functions, he would make himſelf a partaker of all the ſins they might commit in executing ſuch holy offices, inconſiderately beſtowed on them, ver. 22.—Next, he directed him to take care of his health, which conſidering the office he was appointed to, was of great conſequence to the church, ver. 23.—Then gave him a rule, by which he was to guide himſelf, in judging of the characters and qualifications of the perſons he propoſed to ordain as biſhops and deacons, ver. 24, 25.

COMMENTARY.

CHAP. V. 1 When reproof is neceſſary, *Do not ſeverely rebuke an old man, but beſeech him, as* thou wouldeſt beſeech *thy father* in the like caſe; *and the young men* who ſin, *as* if they were thy own *brothers.*

NEW TRANSLATION.

CHAP. V. 1. *Do not ſeverely* rebuke [1] an *old man*, [2] but *beſeech* HIM as a father, AND the *young* men as *brothers.*

Ver 1.—1. *Do not ſeverely rebuke.* This is the proper tranſlation of the phraſe, Μη επιπληξης, which literally ſignifies, *Do not ſtrike:* and metaphorically, *Do not ſharply reprove*

2. *An old man.* In ſcripture Πρεσβυτερῳ commonly ſignifies *an Elder.* But as it is here oppoſed

2 The *old* women as mothers, and the *young* as sisters with all *chastity*.

2 *The old women* beseech, *as* if they were *mothers* to thee, *and the young*, *as* if they were thy *sisters*, *observing the strictest chastity* in speech and behaviour towards them.

3 Honour widows [1] *who* ARE *really* widows.

3 With respect to widows who are to be maintained by the church as teachers, my command is, *Employ and maintain those* only *who are really widows*, or desolate.

4 But if any widow have children, or *grand-children*, let *these* learn first *piously to take care of their own family*, [1] (και, 213.) *and then* to requite their parents. For *this* is good and acceptable *in the sight of* God.

4 *But if any widow have children or grand-children* able to maintain her, Let not the church employ her as a teacher. But *let these relations learn first piously to take care of their own family*, *and* then *to make a just return of maintenance to their aged parents* for their care in bringing them up. *For this* attention to parents in poverty, *is good* for society, *and acceptable in the sight of God*. See ver. 8. 16.

5 (Δε, 103.) Now she *who is really* a widow and desolate, [1] (ηλπικεν, 10.) trusteth

5 *Now*, to shew thee who the widows are of whom I speak, *she who is really a widow and desolate*, be-

posed to, Νεωτερας, *the young*, in the following clause, it is not the name of an office, as it is ver. 17. 19. but it denotes simply advanced age.—In ver. 20. the apostle ordered Timothy to rebuke before all, them who sinned in an atrocious or open manner, even though they were Elders. I therefore suppose he is, in this passage, speaking of offences which were to be reproved in private. And in that case, when the party in fault was either an old man, or an old woman, the respect due to age, especially from a young teacher, such as Timothy was, makes the apostle's rule in admonishing them, highly proper.

Ver. 3.—1. *Honour widows*. For the meaning of the word, *Honour*, See ver. 17. note 3.—The Greek commentators inform us, that the *widows*, of whom the apostle speaks in this passage, were aged women appointed by the church to instruct the young of their own sex in the principles of the Christian faith, and who for that service were maintained out of the funds of the church. See 1 Tim. iii. 11. note 1. This opinion of the Greek commentators, is rendered probable by the apostle's order to Timothy, ver. 9. to admit none into the number of widows, without inquiring into their age, circumstances, character, and qualifications, even as in ordaining bishops, and deacons. See ver. 16. note 2.

2. *Who are really widows*. By a *real widow* is to be understood one who is *desolate*, ver. 5. One who is not able to maintain herself, and who has no near relations in a condition to maintain her.—Because in the first age the poor were maintained by the church, ver. 16. The apostle to lessen the number of the poor, ordered Timothy in this passage to *honour* ; that is, to employ and maintain as teachers, only such poor widows as had no relations able to maintain them. This was a prudent regulation, because by employing as teachers, widows really desolate, an honourable office with a decent maintenance, was allotted to worthy persons, who at any rate must have been supported by the church. See ver. 16.

Ver. 4. *Let these learn first piously to take care of their own family*. Πρωτον, *first*, may signify that we are to maintain our own family before we maintain our parents : Because our wives and children depending on us for their support, if we were to neglect them for the sake of maintaining our parents, they would become a burden on the public, which, in that case, would not be benefited by our piety towards our parents. But after maintaining our family, if we have to spare, we are to requite our parents for the care they have taken of us in our nonage, by maintaining them when reduced to povery. This is a duty so sacred, that a family of real Christians will chearfully submit to some hardships, rather than suffer their parents to live on the charity of others.

Ver. 5.—1. *Really a widow and desolate*. . The word μεμονωμενη, signifies, reduced to solitude.

fides being poor and friendlefs, is of a pious difpofition; *fhe trufteth in God* for her fupport, *and continueth in deprecations and prayers night and day.* Such a widow will take pleafure in inftructing the young.

in God,[2] and continueth in (ταις δεησεσι, chap. ii. 1.) *deprecations* and prayers, night and day. (See 1 Theff. v. 17. note.)

6 *But the widow who liveth in gaiety and luxury, is dead while fhe liveth* in that manner, and fhould not be employed as a teacher of the young.

6 But fhe *who* liveth in pleafure [1] is dead [2] while fhe liveth.

7 *Now thefe things* concerning the obligation lying on children to maintain their parents, *charge* the Ephefians to perform, *that they may be blamelefs in that matter.*

7 (Και, 204.) *Now* thefe things give in charge, that they may be blamelefs. [1]

8 *For if any one*, profeffing Chriftianity, *maintaineth not his own* poor relations, *and efpecially thofe with whom he hath lived in family, he hath renounced the faith* of the gofpel, *and is worfe than an infidel;* many of whom would be afhamed of thus violating the obligations of nature and humanity.

8 (Ει δε) *For* if any *one* provide not for his own, and efpecially *thofe* of *his family*, [1] he hath denied the faith [2] and is worfe than an infidel. [3]

9 *Let not any widow be taken into the number* of teachers of the young, *under fixty years old, having* neither *been* an harlot, nor a concubine, but *the wife of one hufband at a time*; confequently hath governed her paffions properly in her youth.

9 Let not a widow be taken into the number under [1] *fixty* years old, having been the wife of one *hufband:* [2]

The apoftle, I fuppofe, alludes to the fignification of χηρα, which comes from χηρ℗ *orbus, defertus, aut aliqua re indigens.* Scapula.

2. *Trufteth in God.* Ηλπικεν, *hath trufted, and continueth to truft.* Eff. iv. 10.

Ver. 6.—1. *She who liveth in pleafure.* The word σπαταλωσα, fignifies *who fareth delicioufly.* See concerning this word James v. 5. note 2.

2. *Is dead while fhe liveth.* She is fpiritually dead; dead to virtue and religion. This may be faid of every wicked perfon, but efpecially of the widows defcribed in this verfe. Our Lord likewife ufed the word *dead* to exprefs extreme wickednefs. *Let the dead bury their dead.* The philofophers reprefented thofe as dead, who abandoned their fect, and gave themfelves up to fenfual pleafures.

Ver. 7. *Thefe things give in charge, that they may be blamelefs.* The gender of the word ανεπιληπτοι, fhews that the Ephefian brethren, not the widows, were the perfons to whom Timothy was to give thefe things in charge.

Ver. 8.—1. *Efpecially thofe of his family.* Some tranflate, των οικειων, *of the houfehold* namely, *of faith*: and fupport their tranflation by Gal. vi. 10. See the note on that verfe. But I rather think the apoftle means, one's parents, and brothers, and fifters, and other near relations.

2. *He hath denied the faith.* To difobey the precepts of the gofpel, is to *deny*, or renounce *the faith* of the gofpel. So the apoftle thought. Wherefore, *the faith of the gofpel* includes obedience to its precepts.

3. *Is worfe than an Infidel.* Many of the heathens being fenfible of the obligations they were under, to take care of their relations efpecially their parents, affectionately maintained them, when they became unable, through age or poverty, to fupport themfelves.

Ver. 9.—1. *Under fixty.* Ελαττον, fupp. Κατα, *ad minimum.* The Latines likewife ufed the word *minimum*, for *ad minimum.*—Bengelius faith ελαττον, is put here adverbially.

2. *Having been the wife of one hufband;* namely, at a time. For although it was not the cuftom among civilized nations for women to be married to more than one hufband at a time, if a woman divorced her hufband unjuftly, and after that married herfelf to another man, fhe really had two hufbands. See the note on ver. 14 of this chapter, and 1 Tim. iii. 2. note

10 *Borne witness to* for good works; (ει, 127.) *That* she *hath* brought up children, *that* she *hath* lodged strangers, [1] *that* she *hath* washed the saints feet, *that* she *hath* relieved the afflicted, *that* she *hath* diligently followed every good work.

10 Farther, she must be one who is *borne witness to for good works: That she hath brought up children* religiously and virtuously, *That she hath* formerly *lodged strangers*, even though heathens, *That she hath washed the disciples feet* in their journeys, when they went about preaching the gospel, *That she hath relieved the afflicted*, In short, *That she hath diligently performed every charitable work.*

11 But the younger widows *reject*: For when they *cannot endure Christ's rein*, [1] they will marry.

11 *But the younger widows reject* as teachers; *because when they cannot endure that restraint, to which they have subjected themselves for Christ's sake, they will marry*, and by encumbering themselves with a family, they will render themselves unfit for teaching.

12 *Incurring condemnation*, because they have *put away* their first *fidelity*. [1]

12 *Subjecting themselves to condemnation*, both from God and men, *because*, by marrying, *they have renounced their first engagement* to serve Christ.

note 1.—Because the Latins used the word, *univira*, to denote a woman who from her virginity had been married only to one man; and because that kind of monogamy was reckoned honourable in some of the heathen priests and priestesses, Whitby supposes the apostle ordered bishops to be the husbands of one wife, and widows to have been the wives of one husband in the sense above described, that they might be nothing inferior to the heathen ministers of religion. But in my opinion he would have spoken more conformably to truth, if he had said that the corrupters of Christianity enjoined these things to Christian bishops, and deacons, and widows, that they might, in the eyes of the people, be nothing inferior to the heathen priests and priestesses.

Ver. 10. *That she hath lodged strangers*, &c. This, and the other good works mentioned by the apostle, being attended with great expence, the poor widows who desired to be taken into the number, cannot be supposed to have performed them at their own charges. I therefore suppose the apostle is speaking of *female deacons*, who had been employed in the offices here mentioned, at the common expence; consequently the meaning of the direction will be, that in choosing *widows*, Timothy was to prefer those who formerly had been employed by the church as deaconnesses, and had discharged that office with faithfulness and propriety. For since these women had spent the prime of their life, in the laborious offices of love mentioned by the apostle, without receiving any recompence but maintenance, it was highly reasonable, when grown old in that good service, to promote them to an honourable function, which required knowledge and experience, rather than bodily strength, and which was rewarded with a liberal maintenance.

Ver. 11. *When they cannot endure Christ's rein.* Καταστρηνιασωσι. On this word Erasmus remarks that it comes from στερειν, *to pull away*, and ηνια *reins*: and that the metaphor is taken from high fed brute animals, who having pulled away the reins, run about at their pleasure. Glassius and Le Clerc translate the clause, *who do not obey the rein.* Estius, following the Greek commentators, supposes that τε χριςε, is governed by κατα in the compound word καταστρηνιασωσι; and that the meaning is, They pull the rein contrary to Christ, whilst he restrains them from marriage. But whatever the etymology of this word may be, the apostle plainly means, that the younger widows who had undertaken the office of teaching the novices of their own sex, not being able to continue under that restraint from marriage, which they had laid on themselves by devoting themselves to the service of Christ, and which the nature of their office required, would marry and desert his service. See ver. 15.—The simple word στρηνιαω, is used Rev. xviii. 2. 9. to denote one's living voluptuously.

Ver. 12. *They have put away their first fidelity.* Among other things, Πιςις, *Faith*, signifies *fidelity* in performing promises and engagements. Rom. iii. 3. *Will not their unbelief destroy* πιςιν *the faithfulness* (or *fidelity*) *of God?*—Tit. ii. 10. *shewing all good* (πιςιν) *fidelity.* See also Gal. v. 22. 1 Tim. i. 12.—The *faithfulness*, which the widows who married, are

ffff 2 here

13 *And at the same time also, they learn to be idle, wandering about from house to house,* on pretence of following the duties of their office. *And not only idle, but tale-bearers also, and meddlers* in other people's affairs, *publishing the secrets of families, which they ought not* to divulge.

13 And *at the same time also* they learn TO BE idle, wandering about from house to house; and not only idle, but tattlers also [1] and *meddlers*, speaking things which they ought not.

14 *I command therefore young widows to marry,* if a fit opportunity offers, *to bear children, to govern the house* with prudence, and by behaving in all respects properly, *to give no occasion to the adversaries* of our religion *to reproach* the gospel, on account of the bad behaviour of those who profess it.

14 I *command*, therefore, *young* WIDOWS [1] *to* marry, *to* bear children, *to govern* the house, *to* give *no* occasion to the adversary *for reproach.*

15 I am anxious to have these rules observed, *because already some* widows, whom the church hath employed as teachers, by marrying, *are turned aside* from that work, *to follow after Satan.*

15 For already some are turned aside (οπισω) after Satan. [1]

16 *If any Christian man, or Christian woman, have* poor *widows* nearly related to them, *let them relieve them,* if they are able, *and let not the church be bur-*

16 If any *believing man, or believing woman* have widows, [1] let them relieve

here said to *have put away,* was their faithfulness to Christ, which they had virtually plighted, when they took on them the office of teaching the younger women. For by marrying, they put it out of their power to perform that office with the attention and assiduity which it required.

Ver. 13. *Tattlers also.* The word φλυαροι, *(garrulæ et inepte loquaces,)* signifies *persons given to idle talk*: a vice, to which women who go about from house to house, are commonly much addicted.

Ver. 14. *I command therefore young widows to marry.* As the discourse is concerning *widows,* that word is rightly supplied here.—From this command it is evident that under the gospel, second marriages are lawful both to men and to women; and that abstaining from them is no mark of superior piety. Hence a presumption arises, that *the wife of one husband,* ver. 9. doth not mean a woman who had been married only once, but a woman who had been married to one husband only at a time. See 1 Tim. iii. 2. note 1.—It is true, the apostle, in his first epistle to the Corinthians, advised all who had the gift of continency to remain unmarried: not however because celebacy is a more holy state than marriage, but because, in the then persecuted state of the church, a single life was more free from trouble and temptation. So he told them, 1 Cor. vii. 9. 26. 32. 39. Wherefore the papists, who at all times recommend a single life to those who aim at superior sanctity, misunderstand the apostle, when they affirm that he considered celebacy as a more holy state than wedlock. For, if that were true, why did he order, that aged widows who had been married to one husband, should be employed to teach the young of their own sex, and not rather, aged women who never had been married at all? Also why did he make it a qualification of the bishop, that he should be the husband of one wife; and not rather, that he should be an unmarried person, and continue unmarried all his life?—As the requisition, that a bishop should be the husband of one wife, did not make it necessary that every bishop should be a married man, (1 Tim. iii. 2. note 1. at the end) so the apostle's command to the younger widows to marry, did not oblige them to marry, if they could live chastely unmarried, and found it convenient, in other respects, so to do. Besides, every young widow might not have it in her power to marry.

Ver. 15. *Some are turned aside after Satan.* Some of the widows employed by the church as teachers, had by marrying incapacitated themselves for that excellent office. This the apostle termed, *a turning aside after Satan,* not because marriage is an unlawful state in itself, but because through the temptation of Satan they had deserted their station in the church.

Ver. 16.—1. *Have widows*; that is, grandmothers, mothers, daughters, or sisters, who are poor

them,[2] and let not the church be *burdened*, that it may relieve *thofe* who are *really* widows.

dened with maintaining fuch as teachers, *that it may relieve thofe who are really defolate*, by employing and maintaining them as teachers of the younger women.

poor widows.—In the opinion of Eftius, this precept extended to the proprietors of flaves, and bound them to maintain their flaves, when they became incapable of labour.

2. *Let them relieve them.* Επαρκειτω, *Suppeditent, Let them fupply them*, namely, with neceffaries.

At the conclufion of this difcourfe concerning *widows*, it may be proper to unite in one view, the arguments which fhew that the apoftle fpeaks therein, not of poor widows in general, but of thofe only who were to be employed and maintained as teachers.—1. It is ordered ver. 9. that none fhould be admitted into the number, under *fixty years old;* neither any who had had *more than one hufband.* And, ver. 10. they were to be *borne witnefs to for good works.* But many widows under fixty; many who had been married to two hufbands fucceffively; and many who were not born witnefs to for good works, might, by difeafe and misfortune, be reduced to extreme want. All thefe certainly were not to be excluded from the alms of the church; as they muft have been by the apoftle's rules, if thefe rules related to poor widows in general.—2. The widow to be relieved by the church, was one, ver. 10. *who had brought up children*, &c. But thefe qualifications are not in every woman's power. Every woman is not capable of bearing and bringing up children, of lodging ftrangers, and of relieving the afflicted; becaufe every woman's health and fortune do not enable her to do fuch good works. How then could the apoftle make thefe the conditions on which a poor widow was to receive the alms of the church?—3. If, by *widows*, the apoftle meant *poor* widows in general, who were to be relieved by the church, why fhould fuch, becaufe they married a fecond time, have been condemned by him, ver. 11. as *not enduring Chrift's rein?* And ver. 12. as *putting away their firft faith?* And ver. 15. as *turning afide after Satan?* A poor widow's fecond marriage, inftead of being an offence was a commendable action, as thereby the burden of her maintenance was removed from the church, and laid on her new hufband.—4. We are told, ver. 13. that if young widows were received into the number, they would wander about from houfe to houfe, and become meddlers, &c. But if fuch were ordinary poor widows whom the church maintained, what occafion had they to wander about as beggars? Or if they did, what family would fuffer them to meddle in their affairs?

On the other hand, If the widows, of whom the apoftle fpeaks, were perfons maintained and employed by the church to teach the younger women, every thing faid concerning them will have the greateft propriety.—1. It was fit that fuch fhould be *fixty years* old, before they were employed; becaufe being of a grave deportment, and well informed, their inftruction would have the greater weight.—2. As it was required in a bifhop, that he fhould be *an hufband*, that he might have fome experience in the affairs of life, fo the female teacher was to be *a widow*, that having been a wife, fhe might be capable of teaching the younger women the duties of the married ftate. And as it was required that a bifhop fhould be *the hufband but of one wife* at a time, fo it was ordered that a widow fhould have been *the wife but of one hufband at a time;* becaufe in both, it was a proof of that temperance, with refpect to fenfual pleafure, which the teachers of religion ought to obferve.—3. As the efficacy of inftruction very much depends on the reputation of the teacher, it was required in a widow, that fhe fhould *be well reported of for good works*, efpecially thofe which belong to the female fex. She was to have been *a mother*, that fhe might have a tender affection to the young women under her care; and fhe was to have *brought up children*, that fhe might be fit to manage the tempers of her pupils. She was in the former part of her life, at the church's expence, I fuppofe, to have *lodged ftrangers, wafhed the faints feet, and relieved the afflicted*; becaufe thefe good works proved her to be a perfon of a benevolent heart; and who, as a teacher of religion, would take delight in promoting the eternal intereft of thofe committed to her care.—4. That widows employed by the church in teaching, fhould *not marry*, was abfolutely neceffary, not becaufe a fingle ftate is more holy than wedlock, but becaufe the cares of a family would occupy them fo fully, that they would have little leifure to teach; and becaufe their hufbands might require their attendance at home.—Wherefore, fince, by marrying, they relinquifhed an office acceptable to Chrift and profitable to his church, which they had folemnly

undertaken,

17 *Let the elders who preside prudently* in your

17 Let the elders [1] (καλως

undertaken, they might be said *not to endure Christ's rein*, *but to have put away their first fidelity*, and *to have turned aside after Satan*.

Ver. 17.—1. *Let the elders.* In the first age, the name Πρεσβυτερος, *Elder*, was given to all who exercised any sacred office in the church, as is plain from Acts xx. 28. where the persons are called *bishops*, who ver. 17. were called *elders*. The same thing appears from Titus i. 5. where those are called *elders*, who ver. 7. are named *bishops*: and from 1 Tim. iv. 14. where collectively all who held sacred offices in Lystra, are called *the presbytery* or *eldership*, and are said to have concurred with the apostle in setting Timothy apart to the ministry.—The persons who held sacred offices in the church, were named *elders*, because they were commonly chosen from among the first or earliest converts. And in bestowing sacred offices on them, the apostles shewed great prudence: for by their early conversion, and their constancy in professing the gospel, notwithstanding the persecution they were exposed to, the first converts discovered such a soundness of understanding, such a love of truth and goodness, and such fortitude, as rendered them very fit for sacred functions.

As soon as a number of persons in any city were converted, the apostle formed them into churches, by appointing the first converts to perform sacred offices statedly among them. This appears from Acts xiv. 21. where we are told, that Paul and Barnabas having taught many in Antioch, Iconium, Lystra, and Derbe, returned; and in passing through these cities, ver. 23. *ordained them elders in every church*.—In like manner there were elders at Ephesus, Acts. xx. 17.—And at Philippi there were several *bishops and deacons*, Philip. i. 1.—And at Thessalonica, some *who laboured among them*, and others *who presided over them*, and others *who admonished them*, are mentioned, 1 Thess. v. 12.—Farther in the great cities where the apostle Paul resided for years, it is reasonable to think the disciples became at length so numerous, that they could not all meet together for worship in one place, but must have assembled either in different places, or at different hours, in the same place. In either case, these separate assemblies must have had different preachers, presidents, catechists and deacons. Nay, if any of these separate assemblies was very numerous, it is probable that more persons than one were appointed to perform each distinct function. Yet, however great the multitude of the disciples, or however numerous the places where they assembled, might be in any city, the brethren there were always considered as one church. This appears from the inscriptions of the apostle's epistles, where it is not said, *to the churches at Corinth*, or *to the churches at Ephesus*, but *to the church in these cities*.—Farther from what is said concerning Timothy's ordination to the ministry, 1 Tim. iv. 14. it would seem that in ordaining persons to the ministry, the collective body of those who held sacred offices in any church, called *the presbytery* or *eldership*, signified their consent to the election of the candidate, by laying their hands on him accompanied with prayer.

Before this subject is dismissed, I will make three remarks. The first is, That although in the primitive church the offices of the ministry were various, and in large churches more persons than one were appointed to each office, yet in smaller churches, whose members could not afford maintenance to a numerous ministry, all the different sacred offices seem to have been performed by the bishops and deacons. Their office, therefore, including all the sacred functions, nothingis said in scripture concerning the qualifications necessary to any of these offices, except concerning the qualifications necessary in those who were to be made bishops and deacons.—My second remark is, That in the catologues of the spiritual men, whom Christ placed in the church, (Rom. xii. 6.—8. 1 Cor. xii. 28. Ephes. iv. 11.) bishops and deacons are not mentioned. The reason is, though many of the first bishops and deacons were endowed with spiritual gifts, it was not necessary that they should be spiritual men. All the duties of their office, might be performed with the help of natural talents and acquired endowments.—My third remark is, That although the offices of the spiritual men were of great importance in the church, there is no account given in scripture of the qualifications necessary to the spiritual men, as of the qualifications necessary to bishops and deacons; because their office was to continue only for a time; and because they were placed in the church, not by the designation of men, but by the immediate designation of Christ himself, who placed them by the supernatural gifts with which he endowed them. The case was different with the bishops and deacons.

προεϛωτες) *who preside* well [2] be counted worthy of double honour, [3] especially *those* who

religious meetings, *be counted worthy of double honour*; let them have a liberal maintenance from the funds

deacons. Their offices were to continue in the church to the end of the world; and the persons who were to discharge these offices were to be chosen in every age, by men who, not having the gift of discerning spirits, needed to be directed in their choice. Particular rules therefore are given in scripture, for the election of fit persons to discharge these offices; and in making the choice, the church is left to apply these rules, according to the dictates of common prudence.

2. *The elders who preside well.* This order of elders are called, Heb. xiii. 7. 17. 24. Ἡγεμενοι, *Guides, Rulers*: And, Rom. xii. 8. Προιϛαμενοι, *Presidents.* And 1 Thess. v. 12. they are distinguished from those *who laboured among them and admonished them.*

In the early ages, the duties of the *president* or *ruler* were very important. For first, as the Christians denied, not only the power, but the existence of the heathen gods, and had no visible objects of worship of their own, they were considered as atheists; and their assemblies being supposed to be held for impious and seditious purposes, were liable to be disturbed by the rabble. It was, therefore, the business of the president to appoint places and times for the meetings of the brethren, which would be least offensive to the heathens, and where, if they were disturbed, they might most easily make their escape. The prudent carriage likewise of the presidents, and their discreet manner of speaking to their adversaries, who, from curiosity or other motives, came into their assemblies, might be of great use in conciliating their good will.

Secondly, The *rulers* presided in all the religious assemblies of the Christians for the purpose of directing the public worship. And while the spiritual gifts existed in the church, they pointed out, which of the spiritual men were to pray, which to sing psalms, and which to prophesy or preach; and determined the order wherein these offices were to be performed. Thus to regulate the order in which the spiritual men were to exercise their gifts, in the public assemblies, was the more necessary that individuals, from a vain desire of displaying their particular gifts, were apt to create confusion in the Christian assemblies, unless when restrained by the authority and prudence of the president.

Thirdly, The presidents heard and decided all the controversies about worldly matters which arose among the brethren; and to their decision, the faithful, after the apostle Paul ordered it, 1 Cor. vi. 1.—6. readily submitted. This branch of the president's duty was very necessary. For the Christians being generally hated on account of their opposition to the established idolatry, were not likely to obtain a patient and equitable hearing from such inimical judges. Besides, the laws of the empire allowing them, as Jews, to determine their own controversies by judges of their own appointment, they shewed a litigious disposition unbecoming their Christian profession, when they brought their suits into the heathen courts, and dishonoured all their brethren, by declaring that they thought there was not a wise and equitable person among them, to whose determination they could submit their disputes, 1 Cor. vi. 1.—6.

Fourthly, The presidents managed the temporal affairs of the church as a society. The money collected by the brethren, for defraying the common expences, supporting the poor, and maintaining those who were employed in sacred offices, was very early put into the presidents hands, and from them the deacons received the share that was allotted for the poor; as did the teachers what belonged to them. And as the president was supposed to be a person of good understanding, prudent, and experienced in business, the brethren would naturally apply to him for advice respecting their worldly affairs, at least in all difficult cases.

3. *Are worthy of double honour.* The word, τιμης, signifies the *honour* done to a person, by bestowing on him such things as are necessary to his comfortable support. Acts xxviii. 10. *Who also honoured us with many honours:* They gave us all things useful for our present support; *and when we departed, they laded us with such things as were necessary.* Hence, *honour*, signifies the maintenance given to parents who are poor. Matth. xv. 6. *And honour not his father or his mother.* It signifies likewise the maintenance given by the church to widows, ver. 3. *Honour widows, who are really widows.*—The *double honour* of which the elders

of the church; *especially those who*, besides presiding, *labour in preaching and catechizing*.

18 The duty of the faithful to maintain widows and elders, is enjoined both in the law and in the gospel. *For the law saith* to the Jews, *Thou shalt not muzzle the ox* while *treading out the corn*, but allow him to eat of that which he treadeth, as a recompence for his labour; and, in the gospel, Christ enjoins the same duty, for this reason, that *the labourer is worthy of his hire*.

19 *Against an elder*, whether he be a bishop, a president, or a deacon, *receive not an accusation, unless* it is offered to be proved *by two or three* credible *witnesses*.

labour *in* (λογῳ, 60.) *preaching and teaching*. [4]

18 For the scripture (Deut. xxv. 4.) saith, The ox *treading out* the corn thou shalt not muzzle. And, The labourer IS worthy of his *hire*. [1] (See Luke x. 7. and Matth. x. 10. where the expression is HIS MEAT.)

19 Against an elder receive not an accusation *unless* (επι, 189.) *by* two or three witnesses. [1]

elders who preside well are said to be worthy, is *a liberal maintenance*: For the Hebrews used the word *double*, to express plenty of any thing. Thus Elisha, at parting with Elijah, prayed that *a double portion of his spirit might be upon him*, 2 Kings ii. 9. See also Rev. xviii. 6.—The office of ruling being allotted to persons of the most distinguished characters among the disciples, and the duties of their office leaving them little time to mind their own affairs, it was proper that they should receive a liberal maintenance from the church, to whose service they devoted the greatest part of their time and pains.

4. *Especially those who labour in preaching and teaching.* That διδασκαλια signifies *teaching*, See 2 Tim. iii. 16. note 3. It seems in the apostle's days some of the elders who presided, employed themselves also in preaching and catechizing. This appears likewise from Heb. xiii. 7. *Remember them who have the rule over you, who have spoken unto you the word of God.*—Among the presidents who laboured in teaching, the bishops were the chief. For of them it was required, not only that they should be *apt to teach*, but 1 Tim. iii. 4. that they should *rule their own house well*. 5. *For if a man know not how to rule his own house, how shall he take care of the church of God.* The ability to rule was the more necessary in a bishop, because in small churches, as was formerly observed, chap. v. 17. note 1. it might happen that there was no ruler but the bishop. In churches where there were other rulers, the bishop we may suppose consulted them, and ruled in conjunction with them. In process of time, however, the bishops arrogated to themselves the whole power of ruling their own churches, both in spiritual and temporal affairs; as we learn from Pseudambrosius in his commentary on 1 Tim. v. 1. "The custom of having elders, in imitation of the synagogue, "whose only business it was to rule, and without whose advice nothing was to be done in "the church, has, I know not for what reason, grown out of use, through the pride of the "bishops, who wished to be themselves the only persons of consideration in the church." On the antient practice mentioned in the foregoing passage, as Estius observes, the reformed founded their little councils, which they call *Consistories*. See a passage from Jerome's letter to Evagrius, quoted Tit. i. 5. note 3. where he shews in what manner bishops came to be raised above presbyters.

Ver. 18. *The labourer is worthy of his hire.* This, as well as what goeth before, is affirmed by the apostle to be said in the scripture, yet it is no where written in the Jewish scriptures. It is found only Matth. x. 10. Luke x. 7. The apostle therefore must have read, either Matthew's or Luke's gospel, before he wrote this epistle. And seeing he quotes this saying as *scripture*, and represents it as of equal authority with the writings of Moses, it is a proof, not only of the early publication of these gospels, but of their authenticity as divinely inspired writings.—See what is written concerning the maintenance of the ministers of the gospel, 1 Cor. ix. 12. Gal. vi. 6.

Ver. 19. *Unless by two or three witnesses.* This I think is the proper translation of the clause. For I see no reason why an accusation against an elder should not be received, unless in the presence of witnesses. But I see a good reason for not receiving such an accusation, unless it

20 *Those who* sin, rebuke before all, [1] that others also may *be afraid*.

20 *Those who*, by the testimony of credible witnesses, are found in *sin*, *rebuke before the whole church, that other elders also may be affraid* to commit the like offences.

21 I charge THEE (ενωπιον) *in the presence of* God, and *of* the Lord Jesus Christ, and *of* the elect [1] angels, (see 2 Tim. iv. 1.) that thou observe these things without *prejudice*, [2] doing nothing by partiality. [3]

21 *I charge thee in the presence of God, and of the Lord Jesus Christ, and of the chief angels, that thou observe these rules* concerning the admonition of the old and the young, and the maintaining of widows and elders, and the censuring of sinners, *without being prejudiced* against any person; and *doing nothing from favour*.

22 Lay hands *hastily* on no *one*, [1] neither *partake* of other mens sins. Keep thyself pure.

22 *Appoint no one to any sacred office hastily*, without enquiring into his character and qualifications: *Neither*, by conferring these offices on unworthy persons, *partake of other mens sins*. In the whole of thy conduct, *Keep thyself blameless*.

23 No longer drink water, but use a little wine for thy stomach's sake, [1] and *thy frequent* infirmities.

23 Thy health being of great importance to the church, *no longer drink* pure *water, but mix a little wine with it, on account of the disorder of thy stomach, and thy many other bodily infirmities*.

24 *Of some men the sins are very manifest*, going before to *condemnation*: (Τισι δε) *But IN some* (και, 220.) *especially*, they follow after.

24 In judging of those who desire sacred offices, consider, that *of some men the sins are very manifest, leading before* enquiry *to condemnation*. Such reject. *But in others especially*, their sins are so concealed, that *the knowledge of them follows after* enquiry. For which reason no one ought to be appointed to sacred offices hastily.

it is offered to be proved by a sufficient number of credible witnesses. This method of proceeding, puts a stop to groundless accusations of the ministers of religion.

Ver. 20. *Those who sin, rebuke before all*. That this was the practice of the synagogue, Vitringa hath shewed, Vet. Synagog. p. 729.

Ver. 21.—1. *Elect angels*. The Hebrews called things excellent in their kind, *elect*. See Ess. iv. 41.—Others think, the *elect angels* are those, who minister to the heirs of salvation, and who in the execution of their office are witnesses of the conduct of the persons to whom they minister. Bengelius thinks there is here a reference to the general judgment.

2. *Without prejudice*. Προκριματος. This word signifies a judgment formed, before the matter judged hath been duly examined.

3. *By partiality*. Προσκλισιν; literally *a leaning to one side*.—*Partiality*, is a judgment guided by favour: But *prejudice*, is a judgment dictated by hatred.

Ver. 22. *Lay hands hastily on no one*. This is another proof, that, in the first age, men were ordained to ecclesiastical functions, by the imposition of the hands of those who were in the ministry before them. And the direction being addressed to Timothy alone, it is urged as a proof that the power of ordination was lodged, not with the presbytery or eldership, but with the bishop.

Ver. 23. *Use a little wine for thy stomach's sake*. Though this counsel might have been given to Timothy without inspiration, it was with propriety inserted in an inspired writing, because thereby the superstition of those, who totally abstain from wine and all fermented liquors, on pretence of superior sanctity, is condemned.—Some critics think this verse is not in its proper place; for which reason, Benson says, "it should be read in a parenthesis, as a "thought let in by the apostle, when he reflected on the state of the Christian church, "Timothy's great usefulness in it, and his present sickly constitution."—How greatly the apostle

25 *In like manner also, the good works* and good qualities *of some* men *are very manifest*: Such may be admitted to sacred offices without any particular enquiry. *And those which are not manifest, cannot be long hidden,* if an accurate enquiry be made.

25 *In like manner* also, the good works OF SOME are *very* manifest, and *those which* are otherwise cannot be LONG *hidden.*

apostle esteemed Timothy as a fellow-labourer, and what an high value he put on his services in the gospel, may be seen Philip. ii. 19.—22.

CHAP. VI.

View and Illustration of the Precepts and Doctrines contained in this Chapter.

BECAUSE the law of Moses, Exod. xxi. 2. allowed no Israelite to be made a slave for life without his own consent, the judaizing teachers, to allure slaves to their party, taught that, under the gospel likewise, involuntary slavery is unlawful. This doctrine the apostle condemned here, as in his other epistles, 1 Cor. vii. 20, 21, 22 ; Col. iii. 22. by enjoining Christian slaves to honour and obey their masters, whether they were believers or unbelievers; ver. 1, 2.—and by assuring Timothy, that if any person taught otherwise, he opposed the wholesome precepts of Jesus Christ, and the doctrine of the gospel, which in all points is conformable to godliness, or sound morality; ver. 3.—and was puffed up with pride, without possessing any true knowledge, either of the Jewish or of the Christian revelation, ver. 4.—Next, the apostle told Timothy, that the judaizers, who inculcated such a doctrine, did it to make gain of the slaves, whom they persuaded to embrace the gospel in the hope of thereby becoming freemen; and that these teachers esteemed that the best religion which brought them the greatest gain, ver. 5.—But that true religion, with a competency, is great gain, ver. 6.—Whereas money is not real gain. It will not contribute in the least to make men happy in the life to come. For as we brought nothing with us into the world, so it is certain, that we can carry nothing out of it, ver. 7.—Therefore, instead of eagerly desiring to be rich, having food and raiment we ought to be contented, ver. 8.—Especially as experience teaches, that they who are bent on becoming rich, expose themselves to innumerable temptations, not only in the pursuit, but in the enjoyment of riches, by the many foolish and hurtful lusts which they engender, ver. 9.—Hence the apostle justly calls

calls the love of money the root of all the evil affections and actions which are in the world, ver. 10.—Covetousness, therefore, being both criminal and disgraceful in all, but especially in the ministers of religion, the apostle ordered Timothy, as *a servant of God*, to flee from the inordinate love of money, and from all the vices which it occasions; and to pursue righteousness, piety, faith, charity, patience, and meekness; ver. 11.—and to combat strenuously the good combat of faith, by making and maintaining the good confession concerning Jesus Christ, that he is the Son of God, ver. 12.—Then charged him in the sight of God and of Jesus Christ, who himself witnessed under Pontius Pilate that confession, ver. 13.—to observe this commandment concerning it, in an unblameable manner, whereby he would do his part in preserving the good confession in the world, till it was rendered indubitable by the appearing of Jesus Christ himself on earth, ver. 14.—whom God, the only Potentate in the universe, will, at the proper time, shew to all as his Son, by the glory and power with which he will send him to judge the world, ver. 15, 16.

But lest Timothy, from the foregoing severe condemnation of the love of money, might have inferred, that it was a crime to be rich, the apostle, to obviate that mistake, ordered him to charge the rich, not to trust in uncertain riches for their happiness, but in God who always liveth, and who bestoweth on men all their enjoyments; ver. 17.—and to make a proper use of their riches, by relieving the necessities of the poor, and promoting every good work; ver. 18.—Because, thus they will provide for themselves a firm foundation to stand on, at the judgment, and during the wreck of the world; ver. 19.—Lastly, to make Timothy sensible how earnest the apostle was that he should preserve the doctrines of the gospel pure, he renewed his charge to him; and cautioned him to avoid the vain babbling of the Judaizers, and those misinterpretations of the scriptures by which they opposed the doctrine of the apostles, and which they falsely dignified with the name of *knowledge*, ver. 20.

New Translation.

CHAP. VI. 1 Let *whatever* servants *are* under the yoke, *esteem* their own masters worthy of all honour, [1] that the name of God, and *the* doctrine OF THE GOSPEL, be not *evil spoken of*.

COMMENTARY.

CHAP. VI. 1 *Let whatever* Christian *slaves are under the yoke* of unbelievers, *pay their own masters all respect and obedience, that the character of God* whom we worship, may not be calumniated, *and the doctrine of the gospel may not be evil spoken of*, as tending to destroy the political rights of mankind. See Eph. vi. 5.

Ver. 1. *Esteem their masters worthy of all honour.* By ordering Timothy to teach slaves to continue with and obey their masters, the apostle hath shewed, that the Christian religion

2 *And those* Christian slaves *who have believing masters, let them not despise them,* fancying that they are their equals, *because they are* their *brethren* in Christ; for though all Christians are equal as to religious privileges, slaves are inferior to their masters in station. Wherefore, *Let them serve their masters more* diligently, *because they who enjoy the benefit* of their service, *are believers and beloved* of God. *These things teach; and exhort* the brethren to practise them.

2 And they *who* have believing masters, let them not despise THEM because they are brethren: But, *let them serve* THEM *more,* [1] because they are *believers* and beloved *who receive the benefit.* [2] These things teach and exhort.

3 *If any one teach differently,* by affirming that under the gospel slaves are not bound to serve their masters, but ought to be made free, *and does not consent to the wholesome commandments which are our Lord Jesus Christ's, and to the doctrine* of the gospel, which in all points is *conformable to true morality,*

3 If any *one* teach *differently,* [1] and consent not [2] to *THE* wholesome (λογοις, 60.) *commandments which ARE* our Lord Jesus *Christ's,* [3] and to the *doctrine according* to godliness,

4 *he is puffed up with pride, and knoweth nothing,* either of the Jewish or of the Christian revelation, although he pretends to have great knowledge of both: *But is distempered* in his mind *about* idle *ques-*

4 he is *puffed up with pride,* (see 1 Tim. iii. 6. note 2.) knowing nothing: but *is distempered* [1] about

neither alters mens rank in life, nor abolishes any right to which they are intitled, by the law of nature, or by the law of the country where they live.

Ver. 2.—1. *But let them serve them more.* Instead of encouraging slaves to disobedience, the gospel makes them more faithful and conscientious. And by sweetening the temper of masters, and inspiring them with benevolence, it renders the condition of slaves more tolerable than formerly: For in proportion as masters imbibe the true spirit of the gospel, they will treat their slaves with humanity; and even give them their freedom, when their services merit such a favour.

2. *Who receive the benefit.* Elsner hath shewed that, although the word αντιλαμβανειν, literally signifies, *to take hold of a thing on the opposite side,* it signifies likewise *to partake of, to receive, to enjoy.* This sense is more suitable to the subject in hand, than to understand it, as some do, of the slave's taking hold of the benefit of the gospel on the one side, and the master on the other. Besides, ευεργεσια, *benefit,* is no where used to denote the gospel.—Mill mentions one MS. which reads εργασιας, *of the service,* as the Syriac translator seems also to have done; *Qui contenti sunt ministerio eorum.*

Ver. 3.—1. *If any one teach differently.* That the apostle had the Judaizers in his eye here, is evident from Tit. i. 10. *There are many unruly and foolish talkers and deceivers, especially they of the circumcision.* 11. *Whose mouth must be stopped, who subvert whole families, teaching things which they ought not, for the sake of sordid gain.*

2. *And consent not.* Bentley in his Phileleuth. Lips. p. 71, 72. affirms that the word προσερχεται, in no good Greek author, signifies *to consent.* Yet it is a natural sense of the word; for the Latins used *accedit,* which answers to the Greek προσερχεται, to denote one's *agreeing to an opinion.* Thus, we find in Seneca, *accedere opinioni,* and in English we say, *I accede to,* or *come into your opinion.*

3. *Which are our Lord Jesus Christ's.* All the precepts which the apostle delivered by inspiration being the precepts of Christ, there is no occasion to suppose that he here referred to some precepts concerning slaves, which Christ while on earth delivered to his apostles, and which, though not recorded by the evangelists, were made known to Paul by revelation.

Ver. 4.—1. *Is distempered.* Νοσων, literally, *being sick; brainsick.* Erasmus translates it, *being mad:* Doddridge, *he raves.*—Persons who are extremely addicted to any foolish frivolous pursuit, or who are excessively fond of any groundless opinion, are said to be *sick with these things;* because, like a bodily disease, they disorder the judgment.

2. *About*

queſtions, and *debates* of words,[2] whereof *come* envy, ſtrife, *evil-ſpeakings, unjuſt ſuſpicions,*[3]

tions and debates of words, which afford no foundation for ſuch a doctrine, *but are the ſource of envy, contention, evil ſpeakings, unjuſt ſuſpicions* that the truth is not ſincerely maintained;

5 perverſe diſputings[1] of men *wholly corrupted* IN *mind,* and deſtitute of the truth; *who reckon gain to be religion.*[2] From ſuch withdraw thyſelf.[3]

5 *keen diſputings carried on contrary to conſcience, by men wholly corrupted in* their *mind, and deſtitute of the true doctrine of the goſpel, who reckon whatever produces moſt money is the beſt religion. From* all *ſuch* impious teachers *withdraw thyſelf,* and do not diſpute with them.

6 But godlineſs wth *a competency*[1] is great gain.[2] (See 1 Tim. iv. 8. note 2.)

6 *But godlineſs, with a competency* of food and raiment, (ver. 8.) *is great gain,* as it makes us happy both in the preſent life, and in that which is to come; neither of which riches can do.

7 For we brought nothing into *the* world,[1] AND *plain* IT IS, *that neither can we carry any thing out.*[2]

7 *For we brought nothing into the world with us; and plain it is, that neither can we carry any thing out* of it. Things which we muſt leave behind us, cannot make us happy in the other world.

2. *About queſtions and debates of words.* The queſtions which ſickened the falſe teachers, were thoſe concerning ſlavery and the duration of the law of Moſes. And *the words* about which they debated, were thoſe wherein the law and its ſtatutes are declared to be *ſtatutes* to them *for ever,* and *through all generations.* For, from theſe words they argued, that the law would never be aboliſhed. The queſtions and debates of which the apoſtle ſpeaks, are called, Tit. iii. 9. *Strifes and fightings about the law.* And 2 Tim. ii. 14. *fighting about words.* And ver. 23. *fooliſh and untaught queſtions.*

3. *Whereof come envy, ſtrife, evil ſpeaking, unjuſt ſuſpicions.* On this clauſe Benſon's remark is, " How frequently Chriſtians have diſputed about words only; what fierce anger " and uncharitableneſs that has occaſioned, and what fatal effects have followed, are very ob- " vious but withal very melancholy reflections; and ought for the future to put them on " their guard."

Ver. 5.—1. *Perverſe diſputings.* Παραδιατριβαι. *A philoſophical diſputation,* ſuch as was held in the ſchools of the philoſophers, was called διατριβη, becauſe it was thought an uſeful way of ſpending time. But the addition of the prepoſition παρα, converts the word into a bad meaning, and therefore it is fitly tranſlated, *perverſe diſputings.*

2. *Who reckon gain to be religion.* It ſeems the Judaizers had no view in teaching but to draw money from their diſciples. And, the money which they got, they ſpent in the gratification of their luſts. Hence the apoſtle calls *their belly, their god,* Philip. iii. 19.

3. *From ſuch withdraw thyſelf.* This clauſe is wanting in ſome MSS. and verſions; but the Greek commentators have explained it, which, as Eſtius obſerves, is a proof that the reading is at leaſt ancient.

Ver. 6.—1. *But godlineſs with a competency.* So Diodati has tranſlated μετ' αυταρκειας; following the Vulgate which has, *cum ſufficientia.* If the common tranſlation is retained, the meaning will be, that godlineſs makes a man contented, whatever his circumſtances are; conſequently it is great gain.—Ευσεβεια, in this paſſage, means, faith in the providence of God, reſignation to his will, hope of reward in the life to come, and a conſtant endeavour to pleaſe God; for in theſe things piety or true religion conſiſteth.

2. *Is great gain.* Πορισμος μεγας, from πορος, *a paſſage*; becauſe *gain,* or riches make every thing acceſſible to him who poſſeſſes them.

Ver. 7.—1. *We brought nothing into the world.* This is an alluſion to Eccleſiaſt. v. 15. *As he came forth of his mother's womb, naked ſhall he return, &c.*—We brought nothing into the world but our exiſtence, which as our Lord tells us, Matth. vi. 25. *being more than meat,* he who hath given the greater bleſſing, will undoubtedly beſtow the leſs.

2. *Neither can we carry any thing out.* Why then perplex ourſelves with heaping up

8 *Wherefore having food, and raiment*, and lodging, *let us therewith be contented*; baniſhing, as godly perſons ought, immoderate deſires of things not neceſſary, and which can be enjoyed only in this life.

9 *But they who*, not contented with food and raiment, *are bent on being rich, fall into* great *temptations and ſnares* in the purſuit; *and* in the enjoyment of riches, *into many fooliſh and hurtful luſts, which plunge men into deſtruction* here, *and* into eternal *perdition hereafter*.

10 I have ſpoken thus ſharply againſt covetouſneſs, *Becauſe the love of money is the root of all the ſinful paſſions* and *actions of men*; as may be ſeen in the falſe teachers, *ſome of whom eagerly deſiring money, have wholly corrupted the doctrine of the goſpel, and* have *pierced themſelves all around with many ſorrows*, occaſioned by the ſtings of conſcience, and the fears of puniſhment.

8 (Δε, 106.) *Wherefore*, having food and raiment, [1] let us be therewith *contented*. [2]

9 But they *who* will be rich, [1] fall into temptation, and a ſnare, and INTO many fooliſh and hurtful luſts, [2] which *plunge men into* deſtruction and perdition. [3]

10 For the love of money is the root of all evil, [1] which *ſome* (ορεγομενοι, ſee 1 Tim. iii. 1. note 1.) *eagerly deſiring, have wholly* erred from the faith, [2] and pierced themſelves *all around* [3] with many ſorrows.

riches? We only need πορον, *a free paſſage* to our native country, and ſhould not entangle ourſelves in the ſnares mentioned ver. 9.

Ver. 8.—1. *And raiment.* The word σκεπασματα, comprehends not only *clothes* but *lodging*: for it ſignifies *coverings* of every ſort.

2. *Let us be therewith contented.* Having ſhewed that all the good things of this life are adventitious to men, that they can be enjoyed only during the few years of this life, and that they cannot be carried out of the world, the apoſtle adviſes, if we have the neceſſaries of life to be content; becauſe, though we poſſeſſed ever ſo much of this world's goods, we muſt ſoon part with them all; conſequently, to purſue them at the hazard of our ſalvation is extreme folly.

Ver. 9.—1. *But they who will be rich, fall, &c.* Though in this, the apoſtle may have had the corrupt teachers in view, ver. 10. I think it is a deſcription of the pernicious effects of an immoderate purſuit of riches on all ranks of men; and is not to be confined to the miniſters of religion.

2. *Into many fooliſh and hurtful luſts. Fooliſh luſts*, are thoſe which are below the dignity of human nature: *Hurtful luſts*, are thoſe which produce immediate evil to the perſon who indulges them.

3. *Which plunge men into deſtruction and perdition.* In this admirable picture, the apoſtle repreſents men who are actuated by the deſire of riches, and with the luſts excited by the poſſeſſion of them, as purſuing to the utmoſt verge of a precipice, thoſe ſhadowy phantoms, which, as Doddridge obſerves, owe all their ſemblance of reality, to the magic of the paſſions which riches and the deſire of them, have excited in their mind; and as falling into a gulph, where they plunge ſo deep, that they are irrecoverably loſt.

Ver. 10.—1. *The love of money is the root of all evil.* The pernicious influence of the love of money, hath been taken notice of and painted in ſtriking colours, by moraliſts and poets even among the heathens. But none of them have drawn the picture with ſuch ſkill and effect, as the apoſtle hath done in this and the preceding verſe, where he hath ſet forth in the ſtrongeſt colouring and with the feweſt words, the deformity of the paſſion, and the evils which it produceth, both in the body and in the mind of thoſe who indulge it.

2. *Have wholly erred from the faith.* The teachers, of whom the apoſtle ſpeaks, having no end in view but to make themſelves rich, taught their diſciples doctrines, by which they encouraged them in all manner of wickedneſs. Of this ſort of teachers were Hymeneus and Philetus, who by affirming that the reſurrection was already paſt, 2 Tim. ii. 17, 18. denied a future ſtate, and thereby ſet their diſciples free from every reſtraint. For, if there are neither future rewards nor puniſhments, men may indulge themſelves without ſcruple, in all kinds of ſenſual gratifications and wicked practices, which are not forbidden by human laws.

3. *And pierced themſelves all around.* The critics obſerve that the original word περιεπειραν properly

11 (Δε) *Therefore do* thou, O man of God, [1] flee these things; and *pursue* righteousness, *piety*, faith, love, patience, meekness.

11 *Therefore do thou, O servant of God, flee these things*; *and pursue justice* in all thy dealings, *piety* towards God, the firmest *faith* in the gospel, *love* to the souls of men, *patience* in afflictions, and *meekness* under provocations.

12 *Combat* the good *combat* [1] of faith: Lay hold on eternal life, *to which also thou wast* called; and *confess the good confession* [2] *in the presence of* many witnesses. [3]

12 Since these virtues *are not* inconsistent with courage, *combat the good combat of faith*, by boldly maintaining the true doctrine of Christ, against infidels and false teachers; and as a conqueror in this combat, *Lay hold on eternal life*, the prize *to* the attainment of *which thou wast called*; and in particular, *confess the good confession*, that Jesus Christ is the Son of God, *in the presence of all mankind*.

13 I *charge thee* in the *presence* of God, [1] who *maketh*

13 *I charge thee in the presence of God, who raiseth all from the dead* to reward every one according to

properly signifies, *have stabbed themselves* as it were from head to foot and all around, so as to be wholly covered with wounds.

Ver. 11. *O man of God.* The ancient prophets had this appellation given them, to shew that their function was a service which God had appointed to them. For the same reason the ministers of the gospel are called, *men of God*, 2 Tim. iii. 17. *That the man of God may be perfect and thoroughly furnished.* Wherefore, by calling Timothy in this passage *a man of God*, the apostle suggested to him the strongest incitement to flee covetousness. He was engaged in a work assigned him by God, far more noble than the pursuit of riches, and a work with which the immoderate pursuit of riches was incompatible. His business was to teach mankind the knowledge of God and of eternal life, and to persuade them to lay hold on eternal life, by avoiding covetousness, and pursuing righteousness, piety, faith, &c. and to be himself a pattern of all these virtues. Doddridge's reflection on this passage is worthy of a place here. " Happy" says he " would it be for the church of Christ, if these important " articles of practical religion were more inculcated, and less of the zeal of its teachers spent " in discussing vain questions, and intricate strifes about words which have been productive of " so much envy, contention, obloquy, and suspicion."

Ver. 12.—1. *Combat the good combat.* The phrase Αγωνιζȣ τον καλον αγωνα, being general, may be understood of any of the olympic combats. But the apostle seems to have had the combat either of boxing or wrestling in his eye, rather than that of the race. Because wrestling and boxing requiring greater exertions of courage than the race, and being attended with more danger, were fitter images of the combat of faith, which was to be carried on, by confessing the good confession in the presence of many witnesses, often with the hazard of the combatant's life.

2. *Confess the good confession.* Ὡμολογησας, being the second person of the first aorist of the indicative, it is put here for the imperative; as is evident from the preceding clauses, which are all in the imperative mood. This our translators have overlooked.—The translation I have given of this clause, shews what *the good combat of faith* was, which Timothy was to carry on; it consisted in confessing before all mankind the principal article of the gospel, namely that Jesus Christ is the Son of God and judge of the world.

3. *In the presence of many witnesses.* The witnesses before whom Timothy was to maintain the good combat of faith, by confessing the good confession, were not any particular assembly, like the general assembly of all Greece met to behold the olympic combats, to which the apostle here alludes. But they were the whole human race; nay the holy angels also, who, in the next verse, are represented as witnesses of his behaviour in this combat.

Ver. 13.—1. *I charge thee in the presence of God.* The earnestness and solemnity, with which the apostle addressed Timothy on this occasion, did not proceed from any suspicion of his fidelity as a minister, but from his own deep sense of the truths which Timothy was to

confess

his works, and who, if thou lose thy life in the good combat, will give thee eternal life; *and* in the presence *of Christ Jesus, who witnessed under Pontius Pilate the good confession*, and sealed it with his blood,

all alive, and of Christ Jesus, who witnessed *under* [2] Pontius Pilate *the* good [3] confession,

14 *that thou obey this commandment* of confessing the good confession, *without spot* in respect of the commandment itself, *and unblameable* in respect of thy performance thereof, which will contribute to preserve the good confession in the world, *till the appearing of our Lord Jesus Christ* himself, to raise the dead, and judge the whole human race.

14 that thou keep (την, 71.) *this* commandment without spot, *unblameable*, [1] *till* the appearing of our Lord Jesus Christ.2

15 *Which* appearing *in his own season*, the season which he himself hath fixed, *the blessed and only Potentate* in the universe *will shew, even the King of*

15 Which in his *own season*, the blessed (1 Tim. i. 11. note 2.) and only Potentate, [1] *will* shew, [2] EVEN the

confess and maintain. Hence the ministers of the gospel may learn, that these truths ought to be often and earnestly insisted on by them in their public discourses.

2. *Who witnessed* (επι) *under Pontius Pilate.* Though the preposition επι with the genitive sometimes signifies *before*, it is more elegantly used to signify *under*, as denoting *time.* Thus, Acts xi. 28. *Which came to pass*, (επι Κλαυδιȣ Καισαρ@-) *in the days of Claudius Cesar.*—*The good confession* which Christ witnessed, and which is here referred to, was made in presence of Caiaphas and the Jewish council, (See note 3.) and often in the hearing of his own disciples, and of the people: And the report of it was the occasion of his being apprehended, tried, and put to death. All these things happened under the procuratorship of Pontius Pilate. However, as the confession which he so often made, was adhered to by him in the presence of Pontius Pilate, when he acknowledged himself the King of the Jews, John xviii. 33. 37. that is, acknowledged that he was *Messiah the prince*, and suffered death, rather than conceal or retract that confession, the common translation is not wrong. Estius thinks the word μαρτυρησαντ@- *witnessed*. implies that Christ sealed the good confession with his blood. But though this be the sense which the fathers affixed to the title *martyr*, or *confessor*, it is not certain that the apostle used the word μαρτυρησαντ@-, in that sense here.

3. *The good confession* was made by our Lord, most explicitly before Caiaphas and the Jewish council, when being asked, *whether he was Christ the Son of the Blessed*, he acknowleged that he was. And added, *ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven*, Mark xiv. 61. 62. This the apostle called, *the good confession*, because all our hopes of salvation are built upon the truth of it.

Ver. 14. *That thou keep this commandment without spot, unblameable, till the appearing*, &c. In ver. 12. the apostle had ordered Timothy *to confess the good confession*; In ver. 13. he declared what the good confession is; Here he ordered him, and in him all succeeding ministers, to *preserve that confession without spot*; that is, to confess the whole doctrine concerning Christ, and particularly concerning his coming to judgment, in its genuine purity, till Christ himself should appear at the last day in person, to put the matter beyond all doubt. The coming of Christ to judgment, was often to be asserted by Timothy, because of all considerations it is the most powerful for terrifying, not only false teachers, but infidels also, and for exciting faithful ministers to exert themselves strenuously in the *good combat of faith*.

2. *Till the appearing of our Lord Jesus Christ.* From this Grotius infers that Paul thought the appearing of Christ was to happen soon, and that Timothy might live till Christ appeared. But that Paul entertained no such thought, hath been clearly proved, pref. to 2 Thess. sect. 3. Wherefore the meaning of the apostle's exhortation is, that Timothy, by keeping the commandment concerning the good confession without spot, was to hand it down pure to his successors in the ministry, and thereby to contribute his part in preserving it in the world, till Christ's second coming.

Ver. 15.—1. *The blessed and only* δυναςης *potentate.* This title was given to kings and great men, on account of their power. But the apostle appropriates it to God, by calling him *the only potentate*, and thereby insinuates that all other potentates derive their power from him, and hold it at his pleasure.

2. *Will shew.* In calling the appearing of Christ at the end of the world, his *being shewed* *by*

King of kings, and Lord of lords: [3]

16 Who *alone* hath immortality, [1] AND *dwelleth in light inaccessible*, (see 2 Pet. i. 17. note 1.) whom no man hath seen, [2] nor can see, to whom BE honour and *might* [3] everlasting. Amen.

17 Charge *the rich in the present* world, [1] *not to be elated in mind*, [2] nor *to* trust in uncertain riches, [3] but in

kings, and Lord of lords; the King and Lord who rules with irresistible power all other kings and lords.

16 *Who alone hath life without either beginning or ending, and dwelleth in light inaccessible to mortals, which* therefore *no man hath seen or can see* in this mortal body; *To whom* be ascribed *honour and might everlasting*. And to shew that this is the truth concerning the nature of God, I say *Amen*.

17 Though riches often prove a great snare to the possessors, they may be retained innocently. Therefore, *charge the rich in the present world, to beware of pride, and of seeking their happiness from riches*, the pos-

by the Father, the apostle hath followed Christ himself, who referred all his actions to the Father.

3. *King of kings, and Lord of lords.* These titles the apostle gave to God, because all who have dominion, whether in heaven or on earth, have derived it from him, and are absolutely subject to him.—The eastern princes affected these titles; but very improperly, being weak mortal men. The true *King of kings and Lord of lords* hath immortality in himself, and is infinitely powerful. See the following note.

Ver. 16.—1. *Who alone hath immortality.* By the attributes mentioned in this verse, God is distinguished from all created natures whatever. He alone hath life without beginning and ending. If any other being hath life without end, it is by his gift. And as life without beginning and ending implies *immutability*, God only is *immutable* as well as *immortal*. Hence he is called, Rom. i. 23. αφθαρτȣ θεȣ, *the incorruptible* or *immutable God*: And 1 Tim. i. 17. αφθαρτω, *incorruptible, unperishable.*

2. *Whom no man hath seen, nor can see.* In the commentary I have explained this, of mens not being able in the present life to look on the light in which God dwells. Yet I am not certain whether the apostle does not mean, that although in the life to come men shall see that light, they shall not see God. God is absolutely invisible, and will always remain so. If this is the apostle's meaning, the *seeing of God*, promised to the pure in heart, must mean no more but their seeing the light in which God dwells, which may as properly be called *the seeing of God*, as our seeing the bodies of our acquaintance in which their souls reside, is called *the seeing of them.* From this text, some of the ancient fathers inferred, that the Divine person who appeared to the patriarchs, and to the Israelites in the wilderness, was not the Father but the Son. Yet that notion is confuted by Augustine, De Trinit. Lib. ii. c. 18.

3. *And might*, Κρατȣ. This word signifies the *might* necessary to the governing of the world, rather than the act of governing.

Ver. 17.—1. *The rich in the present world.* By adding the words, *in the present world*, the apostle lessens the value of riches. We can enjoy them only in the present world. We can carry no part of them out into the other world. And though we could, they would have no influence to make us happy there.—Besides, as the apostle observes in the following clause, our possession of them is uncertain; and without the blessing of God, they will give us little satisfaction even here.

2. *Not to be elated in mind.* The word, ὑψηλοφρονειν, signifies to have an high opinion of one's self, in comparison of others, and to have no regard to their happiness. To this bad temper of mind the rich are often led, by the court which their inferiors pay to them on account of their riches. The ministers of religion, therefore, ought frequently to caution the rich, to beware of being elated with pride.

3. *Nor to trust in uncertain riches.* Those who place their happiness in the enjoyment of sensual pleasures, naturally trust to their riches for their happiness, because by their money they can procure every pleasure of that kind; and so they lose all sense of their dependence on God and his providence, for their happiness, Prov. x. 15. xviii. 11. To check this impiety, the apostle ordered Timothy to charge the rich to employ themselves constantly in working good, and to be rich in praise-worthy works; a kind of riches more honourable, and more satisfactory to the possessors, than all the gold and silver in the universe.

ſeſſion of which is ſo *uncertain*. *But* to truſt *in God, who ever liveth* to make them happy, *and who ſupplieth to us plentifully all things* really neceſſary *for enjoyment.*

God who liveth, [4] AND who *ſupplieth to* us richly, all things *for enjoyment :*

18 And inſtead of employing their riches merely in gratifying their ſenſes, *rather to uſe them in doing good works, and to be rich in* thoſe *lovely works,* whereby the happineſs of ſociety is promoted: *To be ready to diſtribute* a part of their riches to the poor, *communicative* of their time and pains for advancing the intereſts of truth and virtue in the world.

18 (Αγαθοεργειν) *To work* good ; to be rich (εργοις καλοις, ſee 1 Tim. iii. 1. note 3.) in *lovely* works, [1] (ευμεταδοτȣς) ready to diſtribute, (κοινωνικȣς) *communicative,*

19 *Providing for themſelves,* not money, which can be of no uſe to them in the other world, *but* what is infinitely better, *a good foundation* to ſtand on *in the day of judgment, that they may lay hold on the prize of eternal life*

19 *Providing* for themſelves a good foundation [1] *for hereafter,* that they may lay hold on eternal life.

20 *O Timothy, preſerve the doctrine committed in truſt to thee, avoiding the impious, noiſy ſenſeleſs talking*

20 O Timothy, *guard the thing committed in truſt* [1] TO

4. *But in God who liveth.* God alone, who liveth always, can continue the rich in the poſſeſſion of their riches, and in their capacity of enjoying them. Beſides it is God alone who can beſtow on the rich the happineſs of the life to come ; which is the only valuable and abiding happineſs, a happineſs which no riches whatever can purchaſe. Here the apoſtle inſinuates, that dead idols cannot beſtow on any one the happineſs either of the preſent, or of the future life.

Ver. 18. *To work good, to be rich in lovely works, &c.* This charge, which Timothy was ordered to give to the rich at Epheſus, ſhews that the community of goods among the diſciples mentioned in the hiſtory of the Acts, was confined to Judea ; and that even there it laſted only for a ſhort time.

Ver. 19. *Providing for themſelves a good foundation.* Αποθησαυριζοντες ἑαυτοις. Becauſe *treaſuring up a foundation* is an unuſual manner of ſpeaking, Le Clerc propoſes, inſtead of θεμελιον, to read κειμελιον *a treaſure.* But as no reading ought to be introduced into the ſcriptures on conjecture, I think the Greek words may be tranſlated, *providing for themſelves :* a ſenſe which θησαυριζεις, evidently hath, Rom. ii. 5. *Treaſureſt up to thyſelf,* that is, provideſt for thyſelf *wrath, againſt the day of wrath.*—Benſon thinks θεμελιον, here hath the ſignification of θεμα, a depoſite ; and that the apoſtle alludes to Tobit iv. 9. LXX.

Ver. 20.—1. *Guard the thing committed in truſt to thee.* That this is the proper tranſlation of την παρακαταθηκην, ſee 2 Tim. i. 12. note 2. The thing committed in truſt to Timothy, which the apoſtle was ſo anxious that he ſhould guard, and deliver to faithful men able to teach it to others, 2 Tim. ii. 2. was, the true account of our Lord's character as the Son of God, his deſcent from Abraham and David, his birth of a virgin, his doctrine, miracles, death, reſurrection, and aſcenſion into heaven, and his return to the earth to raiſe the dead and judge the world. Now as theſe things, at the time the apoſtle wrote this epiſtle, were all faithfully recorded in the writings of the evangeliſts, and were foretold in the writings of Moſes and the prophets, theſe inſpired writings were without doubt a principal part of the depoſite committed to Timothy, to be kept by him and delivered to faithful men able to teach others. Farther, as the apoſtle in his ſermons and converſations had explained to Timothy many paſſages both of the ancient ſcriptures, and of his own writings, theſe interpretations were to be kept by him and followed, in all his diſcourſes and exhortations to the Epheſians and others.—This injunction to Timothy, is an injunction to the miniſters of the goſpel

THEE, avoiding *prophane vain* babblings, [2] and oppofitions of *knowledge* [3] falfely fo *named*:

of the judaizers, *and the oppofitions* to the gofpel, founded on wrong interpretations of the Jewifh fcriptures, which they dignify with the appellation of *knowledge*; but it is *falfely fo named.*

21 Which fome profeffing, have erred *with refpect to* the faith. Grace be with thee. [1] Amen. (Ephef. vi. 24. note 2.)

21 *Which knowledge* of the fcriptures, *fome* teachers *profeffing* to have attained, 1 Tim. i. 6, 7. *have erred with refpect to the* true Chriftian *faith.* But, May the *grace* of God *be with thee* to preferve thee from error. *Amen.*

gofpel in every age, to keep the writings of Mofes and the prophets, and of the evangelifts and apoftles uncorrupted, as containing the whole of the gofpel doctrine: and implies that nothing is to be added to them nor taken from them, by any human authority whatever. Councils therefore, whether general or particular, have no power to eftablifh any new article of faith. The only thing fuch affemblies, however numerous or refpectable, can do, is to exprefs their opinion that fuch and fuch articles of faith are contained in the fcriptures. And if they fhould happen to err, the infpired writings being preferved pure and entire, the errors of councils, as well as of individuals, are to be corrected by thefe infallible ftandards.

2. *Avoiding prophane vain babblings.* The word κενοφωνιας, fignifies, *the emptinefs of words*: the noify empty talking of the falfe teachers.—The Vulgate verfion has here *vocum novitates, the novelties of words*; the copy from which that verfion was made, reading, perhaps, καινοφωνιας; as fome MSS. do at prefent.

3. *And oppofitions of knowledge.* In the enumeration of the different kinds of infpiration, beftowed on the firft preachers of the gofpel, 1 Cor. xii. 8. we find *the word of knowledge* mentioned; by which is meant, that kind of infpiration which gave to the apoftles and fuperior Chriftian prophets, the knowledge of the true meaning of the Jewifh fcriptures. This infpiration the falfe teachers pretending to poffefs, dignified their mifinterpretations of the ancient fcriptures, with the name of *knowledge*, that is *infpired knowledge*: for fo the word *knowledge* fignifies, 1 Cor. xiv. 6. And, as by thefe interpretations, they endeavoured to eftablifh the efficacy of the Levitical atonements, together with the perpetual and univerfal obligation of the rites of the law of Mofes, the apoftle very properly termed thefe interpretations, *oppofitions of knowledge*, becaufe they were framed to eftablifh doctrines contrary to and fubverfive of the gofpel.—Withal, to deftroy their credit, he affirmed that *the knowledge*, from which they proceeded, was *falfely called, infpired knowledge.* The Judaizers, who gave thefe interpretations, were not infpired with the knowledge of the true meaning of the fcriptures, but falfely pretended to that gift.

Ver. 21. *Grace be with thee.* This epiftle being chiefly defigned for Timothy's own ufe, no falutations were fent to any of the brethren at Ephefus.

A NEW

A NEW

LITERAL TRANSLATION

Of St PAUL's SECOND EPISTLE to

TIMOTHY.

PREFACE.

Sect. I. *Of the Time when the ſecond Epiſtle to Timothy was written.*

FROM various particulars, in the ſecond epiſtle to Timothy, it appears that it was written while the apoſtle was in confinement at Rome. But whether that confinement was the one mentioned by Luke in his hiſtory of the Acts, or an after impriſonment, learned men are not agreed. Eſtius, Hammond, Lightfoot and Lardner, think it was the confinement mentioned by Luke, for the two following reaſons.

Firſt, It is evident from 2 Tim. iv. 11. that when Paul wrote this letter, Luke was with him. Wherefore as Luke hath ſpoken of no impriſonment of Paul at Rome, but the one with which his hiſtory of the acts concludes, the learned men above mentioned infer, that that muſt be the impriſonment, during which the apoſtle wrote his ſecond epiſtle to Timothy.—But the anſwer is, Luke did not propoſe in the Acts to give a hiſtory of the life of any of the apoſtles, but an account of the firſt preaching and propagation of the goſpel. Wherefore, having related how the goſpel was publiſhed, firſt in Judea by the apoſtles Peter, James, and John; and by the evangeliſts Stephen, Philip, and Barnabas; and after that, in many heathen countries, by Paul, Barnabas, Silas, Timothy, and others; and by Paul in his own hired houſe du-

ring his two years confinement at Rome; he ended his hiſtory at that period, as having finiſhed his deſign. It is evident therefore, that although Luke hath written nothing farther concerning Paul, it is no proof that Paul's miniſtry and life ended then, or that Luke was ignorant of his after tranſactions; any more than his ſilence concerning Peter after the council of Jeruſalem, is a proof that his miniſtry and life ended then: Or than his ſilence concerning many particulars mentioned in Paul's epiſtles, is a proof that theſe things did not happen; or if they happened that they were not known to Luke.

Secondly, It is ſaid, that if this epiſtle was written during an after impriſonment of Paul in Rome, Timothy muſt have been ſo old, that the apoſtle could not, with propriety, have exhorted him to *flee youthful luſts*, 2 Tim. ii. 22.—But, beſides what is to be ſaid in the note on that verſe, it ſhould be conſidered, that in the year 66, when the apoſtle is ſuppoſed to have been a priſoner at Rome the ſecond time, Timothy may have been only 34 years of age; which both by the Greeks and Romans was conſidered as *youth*. See Pref. to 1 Tim. Sect. 2. Object. 1.

Theſe are the arguments on which the writers above mentioned have founded their opinion, that Paul wrote his ſecond epiſtle to Timothy during his confinement at Rome, of which Luke hath given an account in his hiſtory of the Acts.

Other learned men hold, that the apoſtle wrote this epiſtle during a ſecond impriſonment at Rome; and ſupport their opinion by the following arguments.

1. At the time the apoſtle wrote this epiſtle, he was cloſely impriſoned as one guilty of a capital crime, 2 Tim. ii. 9. *I ſuffer evil*, *μεχρι δεσμων*, *unto bonds*, *as a malefactor*. The heathen magiſtrates and prieſts conſidering Paul as an atheiſt, becauſe he denied the gods of the empire; very probably alſo ſuppoſing him to be one of the Chriſtians who, they ſaid had ſet fire to the city; they confined him in cloſe priſon, with his hands and feet in fetters, as a malefactor.—His ſituation was very different during his firſt confinement. For then, Acts xxviii. 30. *He dwelt two whole years in his own hired houſe, and received all that came in unto him*; 31. *preaching the kingdom of God, and teaching thoſe things which concern the Lord Jeſus with all confidence, no man forbidding him.* This mild treatment, probably was owing to the favourable account which Feſtus gave of him to the Emperor, Acts xxv. 25. xxvi. 31. and to what Julius the centurion, who brought him to Rome ſaid of him, when he delivered him to the officer appointed to receive the priſoners from the provinces.—The centurion's eſteem of Paul is mentioned, Acts xxvii. 42, 43.

2. The Roman governors of Judea, by whom Paul was tried for his life, declared, at his trials, that no crime was alleged againſt him, but only his holding opinions, which his accuſers ſaid were contrary

to their religion, Acts xxv. 18, 19. They likewiſe declared, that he had been guilty of no crime againſt the State, Acts xxvi. 31. Hereſy, therefore being the only charge laid to the apoſtle's charge, and that circumſtance being made known, by the governor of Judea, to his judges at Rome, they muſt have had a favourable opinion of his cauſe. This appears likewiſe from what the apoſtle himſelf wrote to the Philippians, chap. i. 12. *I wiſh you to know, brethren, that the things which have befallen me, have turned out rather to the advancement of the goſpel.* 13. *For my bonds on account of Chriſt are become manifeſt in the whole palace, and in all other places.* His being ſent a priſoner to Rome, and his defending himſelf before his judges, either in perſon, or by writings preſented to them, had made the cauſe of his bonds well known in the palace and in all other places, to be not any crime, but his having preached ſalvation to the gentiles through Chriſt, without requiring them to obey the law of Moſes. He therefore *was fully perſuaded by the Lord, that even he himſelf ſhould ſoon come to them*, Philip. ii. 24. *and abide ſome time with them*, Philip. i. 25. and ſent them the ſalutation of Ceſar's houſhold, Philip. iv. 22. by whoſe good offices he hoped to be ſet at liberty. But, when he wrote his ſecond epiſtle to Timothy, his judges, conſidering the things laid to his charge as crimes againſt the State, were ſo enraged againſt him, that he called his eſcaping condemnation, when he made his firſt anſwer, a being *delivered out of the mouth of the lion*, 2 Tim. iv. 17. And having no hope of being acquitted at his next hearing, he looked for nothing but immediate death, 2 Tim. iv. 6. *I am already poured out, and the time of my departure hath come.*—7. *I have finiſhed the race.*

2. The boldneſs with which the apoſtle preached the goſpel to all who came to him, during the confinement mentioned by Luke in the Acts, and the ſucceſs with which he defended himſelf againſt his accuſers, encouraged others to preach the goſpel without fear; ſo that he had fellow-labourers then in abundance. Philip. i. 14. *Many of the brethren in the Lord, being aſſured by my bonds, have become much more bold to ſpeak the word without fear.* At that time alſo he had the ſervice of many affectionate friends; ſuch as Mark, Timothy, Luke, Tychicus, Ariſtarchus, and others, mentioned, Col. iv. 7, 10, 11, 12. 14.—But when he wrote his ſecond to Timothy, his aſſiſtants were all ſo terrified by the rage of his accuſers and judges, that not ſo much as one of them, nor any of the brethren in Rome, appeared with him when he made his firſt anſwer, 2 Tim. iv. 16. And after that anſwer was made, all his aſſiſtants fled from the city, except Luke, 2 Tim. iv. 11.

4. During the apoſtle's confinement in Rome, of which Luke has given an account, Demas was with him, Philem. ver. 24. and Mark, as his fellow-labourers, Col. iv. 10, 11. Philem. ver. 24.—But when he wrote his ſecond epiſtle to Timothy, Demas had forſaken him, *ha-*

ving loved the present world, 2 Tim. iv. 10. And Mark was absent; for the apostle desired Timothy to *bring Mark with him*, 2 Tim. iv. 11. From these circumstances it is evident, that the epistles to the Colossians and to Philemon, and the second to Timothy, were written by the apostle during different confinements.

To invalidate these arguments, Lardner supposes, that on Paul's arrival at Rome from Judea, he was shut up in close prison as a malefactor, and expected nothing but instant death: That being in the greatest danger, all his assistants, except Luke, forsook him and fled for fear of their own lives; that in this state of despondency he wrote his second to Timothy; that the Emperor having heard his first defence, mentioned 2 Tim. iv. 16. entertained a favourable opinion of his cause, and by a written order, appointed him to be confined in the gentle manner described Acts xxviii. 16. 30. That afterwards his assistants returned; and that he preached the gospel to all who came to him, and converted many.

But these suppositions, are all directly contrary to the apostle's own account of the matter. For, 1. After making his answer, mentioned 2 Tim. iv. 16. instead of being allowed to live in his own hired house, he was so closely confined, that when Onesiphorus came to Rome, he had to seek him out diligently among the different prisons in the city, before he could find him, 2 Tim. i. 17.—2. After his first defence, his judges, instead of being more favourably disposed towards him, were so enraged against him that he looked for nothing but immediate condemnation at his next answer, 2 Tim. iv. 6, 7.—3. Luke, who was with the apostle during his first confinement, and who hath given an account of it, hath not said one word of any danger he was then in. He only tells us, that his confinement lasted two years, Acts xxviii. 30.—4. If the liberty which the apostle so soon obtained, was the effect of his first answer, we must suppose that the persons deputed by the council at Jerusalem to answer his appeal, either were in Rome before he arrived, or came to Rome in the same ship with him; and that the Emperor gave him a hearing on the second day after his arrival. For Luke informs us, that three days after his arrival, he had such liberty that he called the chief of the Jews to his own house, and spake to them what is mentioned Acts xxviii. 17. But such a speedy hearing, granted to a Jewish prisoner, by the head of so great an empire, who was either occupied in affairs of government, or in pursuing his pleasures, and such a sudden alteration in the prisoner's state, are things altogether incredible.—5. The apostle being in a state of despondency when he wrote his second to Timothy, he must, as Lardner supposes, have written it before he made his first answer, since the alteration of his circumstances was the effect of that answer. Nevertheless from the epistle itself, chap. iv. 16. we know,

not

not only that it was written after the apoſtle made his firſt anſwer, but that it produced no alteration whatever in his circumſtances. For after making that anſwer, he wrote to Timothy, *that the time of his departure was come.* In ſhort, he was in as much deſpondency after his firſt anſwer, as before it.

Upon the whole, the arguments to prove that Paul wrote his ſecond epiſtle to Timothy, during the confinement recorded in the Acts, being of ſo little moment, in compariſon of the facts and circumſtances which ſhew that it was written during a ſubſequent confinement, I agree in opinion with thoſe who hold, that the apoſtle was twice impriſoned at Rome; once, when he was brought thither from Judea to proſecute his appeal; and a ſecond time, when he came to Rome from Crete, in the end of the year 65, while Nero was perſecuting the Chriſtians; (See Pref. to Titus, Sect. 1. laſt paragr.) and that having made his firſt defence early in the year 66, he wrote his ſecond to Timothy in the beginning of the ſummer of that year, as may be conjectured from his deſiring Timothy to come to him before winter.

I have taken this pains in refuting the opinion of the learned men firſt mentioned, concerning the time of writing the ſecond to Timothy, becauſe on that opinion Lardner hath founded another notion ſtill more improbable, but which, after what hath been ſaid, needs no particular confutation; namely, that what is called the apoſtle's ſecond epiſtle to Timothy, was written before the one which is placed firſt in the Canon, and which is generally believed to have been the firſt written.

Sect. II. *Of the Place where Timothy was, when the Apoſtle wrote his Second Letter to him.*

That Timothy was at Epheſus, when the apoſtle wrote his ſecond epiſtle to him, may be gathered from the following circumſtances. 1. Hymeneus and Alexander are mentioned in the firſt epiſtle, chap. i. 20. as falſe teachers, whom Timothy was left at Epheſus to oppoſe. In the ſecond epiſtle, he is deſired to *avoid the vain babbling of Hymeneus*, chap. ii. 16, 17, 18. and chap. iv. 15. to be *on his guard againſt Alexander.* We may therefore conjecture, that Timothy was in Epheſus, the place where theſe falſe teachers abode, when the apoſtle's ſecond letter was ſent to him.—2. As it was the apoſtle's cuſtom to ſalute the brethren of the churches to which his letters were ſent, the ſalutation of Priſca and Aquila, and of the family of Oneſiphorus, 2 Tim. iv. 19. ſhew, that Timothy was in Epheſus when this letter was written to him. For that Epheſus was the ordinary reſidence of Oneſiphorus, appears from 2 Tim. i. 18. and conſidering that Priſca and

and Aquila had, before this, abode ſome time in Epheſus, (Rom. xvi. 3. note.) the ſalutation ſent to them in this letter, makes it probable, that they had returned to that city.—3. From Titus iii. 12. where the apoſtle ſays, *When I ſhall ſend Artemas to thee, or Tychicus, make haſte to come to me*, it appears to have been the apoſtle's cuſtom, to ſend perſons to ſupply the places of thoſe whom he called away from the ſtations he had aſſigned them. Wherefore, ſince in his ſecond epiſtle, chap. iv. 9. he thus wrote to Timothy, *Make haſte to come to me ;* then added, ver. 12. *Tychicus I have ſent to Epheſus ;* may we not infer, that Timothy was then in Epheſus, and that Tychicus was ſent by the apoſtle to ſupply his place after his departure?—4. The errors and vices which the apoſtle, in his ſecond epiſtle, ordered Timothy to oppoſe, are the very errors and vices which in the firſt, are ſaid to have been prevalent among the teachers at Epheſus, and which Timothy was left in Epheſus to oppoſe. See Pref. to 1 Tim. ſect. 2. no. 4.

Theſe arguments make it probable, that Timothy remained in Epheſus, from the time the apoſtle left him there, as he was going into Macedonia, until, in compliance with his deſire ſignified in this letter, he ſet out for Rome; conſequently that Timothy received in Epheſus, both the letters which the apoſtle wrote to him.

SECT. III. *Of the Occaſion on which the Second Epiſtle to Timothy was written : And of the time of St Paul's Death.*

In the preface to Paul's firſt epiſtle to Timothy, ſect. 3. the reader will find a brief hiſtory of the apoſtle's travels with Timothy, from the time he was releaſed from his firſt confinement at Rome, till he left Timothy in Epheſus to oppoſe the falſe teachers, as mentioned 1 Tim. i. 3. But, in regard that hiſtory will be given more fully in the Pref. to Titus, ſect. 1. penult paragraph, it is only needful in this place to relate, that after the apoſtle left Timothy at Epheſus, he went into Macedonia to viſit the churches there, according to his promiſe, Philip. ii. 24. Then went to Nicopolis in Epirus, with an intention to ſpend the winter, Tit. iii. 12. and to return to Epheſus in the ſpring, 1 Tim. iii. 14. But, having ordered Titus to come to him from Crete to Nicopolis, Tit. iii. 12. On his arrival, he gave him ſuch an account of the ſtate of the churches in Crete, as determined him to go with Titus, a ſecond time, into that iſland. While in Crete, hearing of the cruel perſecution which the Emperor Nero was carrying on againſt the Chriſtians, (ſee the laſt paragraph of this ſect.) the apoſtle ſpeedily finiſhed his buſineſs, and ſailed with Titus to Italy, in the end of the autumn 65, rightly judging that his preſence at Rome,

Rome, would be of great uſe in ſtrengthening and comforting the perſecuted brethren in that city.

Paul, on his arrival at Rome, taking an active part in the affairs of the Chriſtians, ſoon became obnoxious to the heathen prieſts, and to the idolatrous rabble, who hated the Chriſtians as atheiſts, becauſe they denied the gods of the empire, and condemned the eſtabliſhed worſhip. Wherefore, being diſcovered to the magiſtrates, probably by the unbelieving Jews, as the ringleader of the hated ſect, he was apprehended, and cloſely impriſoned as a malefactor, 2 Tim. ii. 9. This happened in the end of the year 65, or in the beginning of 66.

The apoſtle hath not informed us directly, what the crime was which the heathen magiſtrates laid to his charge. If it was the burning of the city, which the Emperor falſely imputed to the Chriſtians in general, his abſence from Rome when the city was burnt, being a fact he could eaſily prove, it was a ſufficient exculpation of him from that crime. Probably, therefore, the magiſtrates accuſed him of denying the gods of the empire, and of condemning the eſtabliſhed worſhip. In this accuſation, it is natural to ſuppoſe, the unbelieving Jews joined, from their hatred of Paul's doctrine: and among the reſt Alexander, the Epheſian copperſmith, who having, as it would ſeem, apoſtatized to Judaiſm, had blaſphemed Chriſt and his goſpel; and on that account, had been lately delivered by the apoſtle to Satan, 1 Tim. i. 20. This virulent Judaizing teacher, happening to be in Rome when Paul was apprehended, he, in reſentment of the treatment received from the apoſtle, appeared with his accuſers when he made his firſt anſwer, and in the preſence of his judges, contradicted the things which he urged in his own vindication. So the apoſtle told Timothy, 2 Epiſt. iv. 14. *Alexander the copperſmith did me much evil.*—15. *For he greatly oppoſed our words.* The reſt of the unbelieving Jews were not a little enraged againſt Paul, for preaching that Jeſus Chriſt being lineally deſcended from David, was heir to his throne: that being raiſed from the dead, his right to rule the gentiles was thereby demonſtrated: and that the gentiles were to be ſaved through faith in him, without obeying the law of Moſes. Theſe things they urged againſt Paul, as crimes worthy of death, on pretence that they ſubverted, not only the law of Moſes, but the laws of the empire. The hints which the apoſtle hath given us of the things laid to his charge, and of the particulars which he urged in his own vindication, lead us to form theſe conjectures, 2 Tim. ii. 8. *Remember Jeſus Chriſt of the ſeed of David, was raiſed from the dead, according to my goſpel.* 9. *For which I ſuffer evil unto bonds, as a malefactor.* 10. *For this cauſe I patiently bear all things on account of the elected;* the gentiles elected to be the people of God inſtead of the Jews; *that they alſo*

may

may obtain the ſalvation which is by Jeſus Chriſt, with eternal glory. Such were the crimes of which Paul was accuſed by his enemies.—The anſwers which he made to their accuſations are inſinuated, 2 Tim. iv. 17. *However, the Lord ſtood by me, and ſtrengthened me, that through me the preaching might be fully declared, and all the gentiles might hear.* The Lord ſtrengthened him fully to declare in the preſence of his judges and accuſers, what he had preached concerning the ſupreme dominion of Chriſt, his right to rule all the gentiles as the ſubjects of his ſpiritual kingdom; his power to ſave them as well as the Jews, together with the nature and method of their ſalvation. He likewiſe told Timothy, that the Lord had ſtrengthened him thus fully to declare what he had preached, that all the gentiles might hear of his courage and faithfulneſs in maintaining their privileges.—To this bold declaration of his preaching concerning Chriſt, the apoſtle told Timothy he was animated, by conſidering, *That if we die with him, we ſhall alſo live with him. If we ſuffer patiently, we ſhall alſo reign with him. If we deny him, he alſo will deny us,* 2 Tim. ii. 11, 12.—To conclude, the evident reaſonableneſs of the things which the apoſtle advanced, in anſwer to the accuſations of his enemies, and the confidence with which he urged them, made, it ſeems, ſuch an impreſſion on his judges, that notwithſtanding they were greatly prejudiced againſt him, and ſhewed themſelves determined to take his life, they did not then condemn him, but ſent him back to his priſon, thinking it neceſſary to give him a ſecond hearing.

How long the apoſtle remained in priſon, before he was allowed to make his firſt anſwer, doth not appear. Neither do we know what length of time elapſed between his firſt and ſecond anſwers. Only from his deſiring Timothy, after making his firſt anſwer, to come to him before winter, we may conjecture that he made his firſt anſwer early in the ſummer of the year 66, and that he thought it might be a conſiderable time, before he would be brought to a ſecond hearing.

Soon after his firſt anſwer, therefore, in the year 66, the apoſtle wrote his ſecond epiſtle to Timothy, to inform him of what had happened to him ſince his coming to Rome; namely, that he was cloſely impriſoned as a malefactor; and that he had ſpoken for himſelf in the hearing of his judges. Alſo he gave him ſome hints of the crimes which his enemies laid to his charge, and of the anſwers which he had made to their accuſations, and of the principles by which he was emboldened to make theſe anſwers. Moreover he told him, that although his judges had not yet condemned him he had not the ſmalleſt hope of eſcaping, when he ſhould be brought to a ſecond hearing; that his accuſers and judges had ſhewed themſelves ſo enraged againſt him, before he made his firſt anſwer, that when he was brought into the court,

court, neither any of the Roman brethren, nor any of the brethren from the provinces, nor any of his own fellow-labourers, who were then in the city, appeared with him; but all forfook him: That during the trial, his judges fhewed fuch an extreme hatred of the Chriftians, and of their caufe, that all his affiftants, except Luke, had fled from the city, fearing that they likewife would be apprehended and put to death: That being thus deferted by his friends and fellow-labourers, and having no hope of efcaping, he had a great defire to enjoy Timothy's company and fervices, during the fhort time he had to live. He therefore requefted him to come to him before winter. Yet being uncertain whether he fhould live fo long, he gave him in this letter a variety of advices, charges, and encouragements, with the folemnity and affection of a dying parent; becaufe if he fhould be put to death before Timothy came, the lofs would in fome meafure be made up to him, by the things written in this letter.

Thefe particulars, which are all either expreffed or infinuated in the apoftle's fecond epiftle to Timothy, fhew clearly, that it was written not long before the apoftle's death; the time of which may be determined with a good degree of probability, by the following circumftances. The Emperor Nero having fet fire to the city on the 10th of July, A. D. 64, to remove the odium of that nefarious action, which was generally imputed to him, he endeavoured to make the public believe it was perpetrated by the Chriftians, who, at that time, were become the objects of the popular hatred, on account of their religion. For, as if they had been the incendiaries, he caufed them to be fought out, and put to death in the moft barbarous manner. So Tacitus informs us, Annal. Lib. xv. c. 44. and Suetonius Ner. c. 16. This is what is commonly called the firft general perfecution of the Chriftians. Wherefore, as the ancients, with one voice, have reported that the apoftle Paul was put to death at Rome by Nero in this perfecution, we cannot be much miftaken in fuppofing that his death happened in the end of the year 66, or in fpring 67, in the 13th year of Nero's reign.

Sect. IV. *Shewing, that the Facts recorded in the Gofpels, and preached by the Apoftles, are ftrongly confirmed by St Paul's Second Epiftle to Timothy.*

This epiftle being written by Paul, to an intimate friend, and companion in the work of the gofpel, under the miferies of a jail, and in the near profpect of death; it is natural to think, that if the facts which he had every where preached concerning Chrift had been falfehoods, and the gofpel fcheme of falvation, which he and his brethren apoftles had built thereon, were a delufion, he would, at fuch

a time as this, have made reparation to mankind, for the injury he had done them, in persuading them to believe on Jesus of Nazareth, for whose name so many had already suffered, and were likely to suffer death ; and that he would have made this reparation, by acknowledging to Timothy, that the things which he had related concerning the character, miracles, and resurrection of Jesus, were fables ; and by ordering him to undeceive the world. Or, if vanity, or a regard to his own fame, or obstinacy in wickedness, or any other cause, prevented him from doing justice to the world and to truth ; it might have been expected, that in this private correspondence with so intimate a friend and associate, some expression would by accident have dropped from his pen, betraying the falsehood and wickedness of the cause they were engaged in ; or, that some word or circumstance would have escaped him, which might have led to a discovery of the fraud.

Nothing, however, of either kind appears throughout the whole epistle. On the contrary, almost every sentence in it exhibits the most unambiguous proofs of the apostle's strong conviction of the truth of our Lord's pretensions, and of all the things he had told concerning him.—For example, he begins his letter with affirming, that by preaching the gospel, he served the God of his forefathers with a pure conscience : and says, he thanked God in his private prayers continually, for Timothy's faithfulness in preaching the gospel.—Then ordered him to stir up the spiritual gift which he had conferred on him ; and to be courageous in the work he was engaged in, because the effect of that gift was not to fill those who possessed it with fear, but with courage and love, and self-government ; and not to be ashamed of the testimony of the Lord, *nor of me*, said he, *the Lord's prisoner*, but to suffer evil jointly with me for the gospel, of which I am an herald, and for which I suffer such things.—Next, he expressed the highest satisfaction in suffering for Christ, because he knew he was really the Son of God, and would reward him in the end.—And ordered Timothy to guard, by the power of the Holy Ghost which dwelt in him, the good doctrine concerning Christ, which had been committed to him in trust ; and to be strong in the honourable office of an Evangelist which was bestowed on him ; and to deliver all the particulars of the doctrine concerning Christ, which he had heard from the apostle confirmed by many witnesses, to faithful men capable of teaching that doctrine to others, that it might be continued in the world to the end. And more especially to publish and affirm every where, that Jesus Christ, of the seed of David, was raised from the dead, and thereby proved to be the Son of God ; for preaching which facts, he himself was now suffering as a malefactor, even unto bonds. But he told him, it was not in the power of the enemies of the gospel to keep it

it in bonds. Do what they would, they could not hinder it from being preached and believed in the world.—And with respect to himself, he assured Timothy that he suffered imprisonment, and every evil patiently, and with the greatest joy for the gospel, because he knew that if he were put to death with Christ, he would also be raised from the dead with him, and reign with him in the life to come. Whereas, any preacher of the gospel, who, from the love of ease, or the fear of death, either concealed or denied the things concerning the Lord Jesus, him will Christ deny at the day of judgment.—Then charged Timothy to put the teachers at Ephesus in mind of these things; and, in the mean time, to strive to present himself to God, an approved unashamed workman in the gospel.—And being deeply impressed with a sense of the importance of the gospel doctrine to the happiness of the world, the apostle severely condemned two false teachers, whom he mentioned by name, whose corrupt doctrine concerning Christ, he told Timothy was as destructive to the souls of men, as a gangrene is to their bodies.—What stronger proofs can any one desire of the apostle's sincerity in the things which he preached? If he had been carrying on an imposture, would not these wicked teachers, one of whom he had enraged, by delivering him to Satan for blaspheming Christ, have published the imposture to the world?—In the mean time, that Timothy and others might not entertain harsh thoughts of God, for permitting corrupt teachers to arise in his church, he told him, that in the church, as in a great house, there are vessels appointed to a dishonourable use; thereby insinuating that these corrupt teachers, when driven out of the church for their wicked practices, not being able to make any discoveries to the prejudice of the gospel, or of its ministers, that circumstance, though originating in the vices of these men, and dishonourable to them, was a strong proof of the truth of the gospel, and of the sincerity of its ministers in what they preached. —Next, that Timothy might not follow the corrupt teachers, but strenuously oppose them, the apostle commanded him to flee youthful lusts, and to practise assiduously the duties of piety and morality; and put him in mind, that the servant of the Lord must use no violent, nor improper methods with those who oppose themselves; but be gentle to all men, meekly instructing the enemies of the gospel, if by any means God will give them repentance.—And that posterity might have undoubted evidence of the apostle's inspiration, he foretold the state in which the church would be, in after ages, through the base practices of hypocritical teachers; but that a stop would, in due time, be put to their delusions.—Then, conscious of his own faithfulness as an apostle, he appealed to Timothy's perfect knowledge of his doctrine, his manner of life, his purpose in teaching that doctrine, the virtues which he exercised, and the persecutions which he

 suffered

ſuffered for the goſpel; particularly at Antioch, Iconium, and Lyſtra; but that God delivered him out of them all. So that if Timothy ſhewed himſelf equally faithful, he might expect the like deliverances.—And having informed him, that all who adhered to truth, ſhould, in that age, ſuffer perſecution, he charged him, notwithſtanding, to continue in the profeſſion of the things which he had learned of him, and had been aſſured of; knowing from whom he had learned them; and that they were agreeable to the ancient ſcriptures, in the knowledge and belief of which he had been educated from his childhood.—Then ſolemnly charged him in the preſence of God, and of the Lord Jeſus Chriſt the judge of the world, to preach all the things he had mentioned, without conſidering whether the doing thereof, was ſeaſonable or unſeaſonable with reſpect to himſelf; becauſe the church was ſoon to loſe the benefit of the apoſtle's labours, the time of his departure being come.—This charge the apoſtle accompanied with an high expreſſion of joy, on the reflexion that he had combated the good combat, had finiſhed the race, had preſerved the faith, and was ſure of a crown of righteouſneſs from Chriſt his maſter, at the day of judgment.—And to encourage Timothy to follow his example, he informed him, that though no man appeared with him, when he made his firſt anſwer, yet the Lord Jeſus ſtood by him, and ſtrengthened him to declare boldly the doctrine concerning the ſalvation of the gentiles by faith, which was ſo offenſive to the Jews; and that though he had no hope of deliverance at his next hearing, yet he was ſure the Lord Jeſus would deliver him from betraying his cauſe, and from every evil work; and would preſerve him ſafe to his heavenly kingdom: In which perſuaſion, he directed to Jeſus a doxology, which, on other occaſions, he aſcribed to God the Father.

These ſtrong aſſeverations of the truth of the things which Paul had all along preached, theſe earneſt charges to Timothy to preach the ſame things openly and plainly to the world, theſe high expreſſions of joy in the ſufferings which he had endured for preaching them, and theſe confident expectations which he expreſſed, of receiving a full reward in the life to come for all his labours and ſufferings, being the apoſtle's dying words to his intimate friend and companion in the miniſtry of the goſpel, conveyed in a private letter, no perſon who is a judge of human nature and human actions, can read them, without being impreſſed with the ſtrongeſt conviction of the apoſtle's own thorough perſuaſion of the things, which, from the time of his converſion, he conſtantly preached, without the leaſt variation. And ſeeing the moſt important of theſe things were matters of fact, of which his own ſenſes and experience had informed him; ſuch as the appearing of Jeſus to him on the road to Damaſcus, after his reſurrection;

ſurrection; his endowing him with ſupernatural powers; his revealing to him all the particulars of his hiſtory, and of the goſpel doctrine; his having enabled him, by the power of miracles, to perſuade multitudes in many countries to embrace and profeſs the goſpel; I ſay, the apoſtle's own perſuaſion of theſe facts, clearly and repeatedly diſplayed in this private letter, is ſuch a proof of their reality, and of the truth of the goſpel hiſtory, as never will be ſhaken by all the ſophiſtry of infidels united.—This excellent writing, therefore, will be read by the diſciples of Chriſt to the end of the world, with the higheſt ſatisfaction. And the impreſſion which it muſt have on their minds, will often be recollected by them with the greateſt effect, for the confirmation of their faith in the goſpel, and their conſolation under all the evils which their adherence to the goſpel may bring upon them.

CHAP. I.

View and Illuſtration of the Particulars contained in this Chapter.

THE apoſtle begins this epiſtle with a delicate praiſe of Timothy. He told him, that he gave thanks to God, that he had unceaſing remembrance of him in his prayers, as a faithful miniſter of Chriſt, ver. 3.—And, that recollecting the ſenſibility and gratitude, which he diſcovered by the tears of joy which he ſhed, when the apoſtle inſtructed him in the doctrines of the goſpel, he had a ſtrong deſire to ſee him once more, now that he was in priſon for their common maſter, ver. 4.—That this deſire was increaſed, when he called to remembrance the unfeigned faith which firſt dwelt in his grandmother Lois, and then in his mother Eunice, and he was perſuaded in him alſo; ſo that Timothy was come of a pious race, ver. 5.—The apoſtle's thankſgiving to God, in his ſecret prayers, for Timothy's faithfulneſs as a miniſter of Chriſt, I call *delicate praiſe*, becauſe being beſtowed in the preſence of God, out of the hearing of the world, it was a praiſe in which there was neither inſincerity nor flattery. The apoſtle, it is true, mentioned this to Timothy himſelf, along with the other particulars which were ſo honourable to him. But he did it in a private letter to him, and with no view, except to ſtir him up ſtrenuouſly to exerciſe the ſpiritual gifts, which were imparted to him,

for

for the purpose of defending and spreading the gospel, ver. 6.—Moreover, to excite Timothy the more effectually to exercise his spiritual gifts for these ends, the apostle put him in mind, that, together with the spiritual gifts, God communicated to his faithful servants, fortitude, benevolence, and temperance, to enable them to exercise these gifts without fear, and in a prudent manner, for the benefit of mankind, ver. 7.—He, therefore, desired him not to be ashamed of the things he was to preach concerning Christ; namely, that he is the Son of God, and Saviour of the world; neither to be ashamed of him his spiritual father, although a prisoner, for preaching these things; but courageously to suffer evil jointly with him for the gospel, through the assistance of God, ver. 8.—who hath saved both Jews and gentiles; having called both into his kingdom by the gospel, not on account of their good works, as the Judaizers affirmed concerning their own calling, but merely from God's free grace, bestowed on them through Christ, agreeably to the promise of pardon and salvation made to the first parents of mankind at the fall, long before the Jewish dispensation began, ver. 9.—This promise, the apostle observed, was now published to all, through the appearing of Christ in the flesh; in so much that the gentiles, by the gospel, had obtained a clear knowledge of the immortality of the soul, and of an eternal state of happiness hereafter for good men of all nations, who, before the gospel was published, had no certain knowledge of these great truths, ver. 10.—Farther, the apostle assured Timothy, that to publish these joyful doctrines, he was himself appointed a *herald*, and an *apostle*, and a *teacher of the gentiles*, ver. 11.—And that for preaching these doctrines to the gentiles, and not for any crime, he now suffered the miseries of a jail. Neverthelefs, he was not ashamed of his imprisonment, because he knew in whom he had believed, that he is the Son of God, and Governor of the world, ver. 12.—He therefore ordered Timothy, to hold fast the form of sound words, in which he had delivered the doctrines of the gospel to him, as well as these doctrines themselves, which had been revealed to him by Christ, ver. 13.—Then mentioned the desertion of the Judaizing teachers in Asia, ver. 15.—And spake with the warmest gratitude of the kindness of Onesiphorus, who had gone among the different prisons of Rome seeking him; and when he found him, had ministred to him with the greatest affection, as he had done to him formerly in Ephesus, as Timothy well knew, ver. 16, 17, 18.

NEW TRANSLATION.

CHAP. I. 1 Paul an apostle of Jesus Christ (see 1 Tim. i. View) by the will of God, (1 Cor i. 1. note 1. κατ', 228.) *on account of* the promise of life [1] which IS *by* Christ Jesus,

2 To Timothy, MY *beloved* son: Grace, mercy, AND peace, from God the Father, and *FROM* Christ Jesus our Lord.

3 *I give thanks to* God, (whom from MY forefathers I serve [1] with *a* pure conscience, [2]) that I have *unceasing* remembrance of thee in my prayers night and day. [3]

4 *Remembering* thy tears [1]

COMMENTARY.

CHAP. I. 1 *Paul an apostle of Jesus Christ, by the will of God, on account of* publishing *the promise of* eternal *life, which* being made to believers of all nations in the covenant with Abraham, *is* to be obtained not *by* obeying Moses, but *Christ Jesus,*

2 *To Timothy my beloved son* in the faith: May *gracious dispositions, merciful deliverances, and inward peace,* be to thee *from God the Father* of Jews and gentiles, *and* from *Christ Jesus our* common *Lord.*

3 *I give thanks to God, (whom,* according to the knowledge received *from my forefathers, I serve with a pure conscience,* when I preach to all the promise of life through Christ,) *That I have unceasing remembrance of thee in my prayers evening and morning,* as a faithful minister of Christ.

4 *Remembering thy tears I greatly desire to see thee,*

Ver. 1. *An account of the promise of life which is by Christ Jesus.* The preposition κατα, in this verse, as in Titus i. 1. denotes the end for which Paul was made an apostle; namely, to publish to Jews and gentiles the promise of eternal life, which is to be obtained through Christ Jesus. The law of Moses did not promise eternal life to them who obeyed its precepts. It promised nothing but a long and happy life in Canaan. See Rom. x. 5. note The promise of eternal life was made, first at the fall, and after that more explicitly in the covenant with Abraham. See Titus i. 2. note 1.

Ver. 3.—1. *I give thanks to God, whom,* απο προγονων, *from my forefathers, I serve.* Because the Jews affirmed, that in preaching eternal life to the gentiles through obedience to Jesus Christ, and not through obedience to the law, the apostle had apostatized from the faith of his forefathers, he said to Timothy, in thus preaching I serve God with a pure conscience, because I preach according to the knowledge of the scriptures which I received from my forefathers, to whom the salvation of the gentiles through faith was made known in the covenant with Abraham.—Or, the clause may be translated *after my forefathers,* after their example.

2. *With a pure conscience.* By mentioning *a pure conscience,* as maintained by him in his preaching salvation through faith, the apostle obliquely condemned the Judaizing teachers as having put away a good conscience, 1 Tim. i. 5. 6. when they preached that salvation could be had only by obeying the law of Moses.

3. *Night and day.* Benson says, the evening and morning are pointed out by nature for our devotions; "for what more reasonable than that in the morning men should commit "themselves to the divine direction; and in the evening gratefully review God's goodness, "and recommend themselves to his care."

Ver. 4.—1. *Remembring thy tears.* Lardner thinks these tears were shed by Timothy on the occasion mentioned Acts xx. 37. But there it is said that the Ephesian elders, and not Timothy, wept sore.—Others think the apostle refers to the tears which Timothy shed when he left him in Ephesus to go into Macedonia.—I think the tears spoken of, were shed when the apostle first instructed Timothy in the Christian faith. Thereby this pious youth shewed that he was deeply affected with the doctrines of the gospel, and that he felt the warmest gratitude to his spiritual father, while communicating these joyful doctrines to him.

2. I

that I may be filled with joy in conversing with thee, and in giving thee my dying charge and blessing.

I greatly desire to see thee, [2] that I may be filled with joy:

5 This desire is increased by my *calling to remembrance also the unfeigned faith* in the gospel which *is in thee* since I instructed thee, *which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded that it dwelleth firmly fixed in thee also,* through the instructions of thy pious parents, as well as through my care.

5 *Calling* to remembrance *ALSO* the unfeigned faith *which* IS in thee, which dwelt first in thy grandmother Lois, [1] and *in* thy mother Eunice, and I am persuaded that *IT DWELLETH* in thee also.

6 *Because I believe thy faith to be unfeigned, I put thee in mind to stir up the spiritual gift of God, which thou possessest through the imposition of my hands:* Improve thy gift by boldly exercising it in preaching and defending the doctrines of the gospel, against all false teachers.

6 *For which cause* I put thee in *mind to* stir up the *spiritual* gift of God [1] which is in thee *through the imposition* of my hands. (See 1 Tim, iv. 14. note 3.)

7 For *God hath not infused into us a spirit of cowardice* which shrinks at danger, *but of courage*, such as becometh those who possess the gifts of inspiration and miracles, *and of benevolence* which disposes us to communicate the gospel to all mankind, *and of self-government* to behave with prudence on every occasion.

7 For God hath not given us *a* spirit of *cowardice*, but of power, and of love, [1] and of *self government.* [2]

2. *I greatly desire to see thee.* The common translation of verses 3. 4. seems to represent the apostle as greatly desiring to see Timothy, only while he was praying to God. But as that cannot be the apostle's meaning, the verse must be construed, and translated as I have done. See chap. iv. 9. note.

Ver. 5. *Which dwelt first in thy grandmother Lois,* &c. In scripture language *to dwell,* signifies *to abide permanently.* Here it is insinuated, to the great praise of Timothy's grandmother Lois, that having embraced the Christian faith herself, she persevered in it, and persuaded her daughter Eunice to do the same; and that the instructions and example of these pious women prepared their son for receiving the gospel when it was preached to him by the apostle.—The pains which these worthy persons took to impress the mind of their son in his childhood with sentiments of piety and virtue, is a fit example for the imitation of all mothers, who if they take the same pains with their children, may hope, that by the blessing of God, their care will be followed with the same happy effects.

Ver. 6. *Stir up the spiritual gift of God.* For the meaning of this exhortation, see 1 Thess. v. 19. note. Timothy was here directed to lay hold on the opportunities, which his station at Ephesus afforded him, for improving his spiritual gifts, by boldly exercising them in confirming and defending the doctrines of the gospel; as is plain from the next verse.

Ver. 7.—1. *And of love.* The ministers of the gospel were not animated with the selfish and bigotted spirit of the Jews and Judaizing teachers, who hated all mankind but those of their own nation and religion, and confined salvation to the disciples of Moses.

2. *And of self government.* Σωφρονισμȣ. Scapula translates this by the word *castigatio, correction:* Estius, by *moderatio, government.* It comes from *σωφρονιζω, ad sanam mentem reduco;* consequently it signifies a habit of self government acquired by frequently restraining our passions. See Tit. ii. 12. note 3.

8 *Wherefore*, be not thou ashamed of the testimony [1] of our Lord, nor of me his prisoner: But *do thou jointly suffer evil* FOR the gospel, [2] according to the power (see ver. 7.) of God,

8 *Wherefore be not thou*, like many in this city, *ashamed of testifying the things which concern our Lord* Jesus, *neither* be thou ashamed *of me who am a prisoner on his account: But do thou* come *and jointly suffer evil* with me *for the gospel* which I preach to the gentiles, *according to the power of God* bestowed on thee;

9 who hath saved us, and called us with an holy calling, not (κατα, 228.) *on account of* our works, but *on account of* his own purpose, and grace [1] which was given us *through* Christ Jesus (προ χρονων αιωνιων) before the *times of the ages*: (See Tit. i. 2. note 2.)

9 *Who hath resolved to save us*, *and* for that purpose hath *called us* into his kingdom, *with an holy calling*; a calling whose object is to make us holy; and hath thus called us *not on account of our works* as meriting it, *but in accomplishment of his own purpose and gift, which was given us through Christ Jesus* in the covenant made with mankind at the fall, long *before the times of the Mosaic dispensation.*

10 (Δε, 101.) *And* is now made manifest by the appearing [1] of our Saviour Jesus Christ, who hath *indeed made death ineffectual*, [2] and hath *made* life and immortality

10 *And* this gift of salvation *is now made manifest*, *by the appearing of our Saviour Jesus Christ* in the flesh, *who*, through his own death and resurrection, *hath indeed made death ineffectual, and hath made an immortal life* after death, and the nature of that life,

Ver. 8.—1. *The testimony of our Lord.*—This is the genitive of the object, Ess. v. 24.—The great business of the first preachers of the gospel was, to testify to the world the things concerning the Lord Jesus of which they had been eye-witnesses, or which had been reported to them by the eye-witnesses: Such as, the doctrines which he preached, and the miracles which he wrought in proof of his being the Son of God: his calling himself *Christ the Son of God*, even in presence of the chief priests and elders of the Jews; his condemnation and crucifixion on that account; his resurrection from the dead, whereby he was demonstrated to be the Son of God; his ascension into heaven; his shedding down the Holy Ghost on his disciples; and his promise to return to judge the world.—That the apostles were to testify these things, appears from our Lord's command, recorded John xv. 27. *And ye shall bear witness, because ye have been with me from the beginning.* Acts i. 8. *Ye shall be witnesses unto me both in Jerusalem*, &c. *and to the uttermost parts of the earth.*

2. *But do thou jointly suffer evil for the gospel.* The dative case, in the Greek, is often governed by a preposition understood. Here the preposition understood is επι, *for*, and not συν, *with*; because *to suffer evil with the gospel*, would be too bold a figure. The proper meaning of συν, in the compound word συγκακοπαθησον, is *jointly suffer evil with me, and the other faithful servants of Christ.*

Ver. 9. *And grace which was given us.* This (χαριν) *grace* or *gift*, is that which was given to all mankind after the fall, in the promise that the seed of the woman should bruise the head of the serpent, and which, according to the apostle's account of it, Rom. v. 17. was a promise of deliverance from death by a general resurrection, and of eternal life to all, who at the judgment are found capable of it.

Ver. 10.—1. *By the appearing.* The word επιφανειας, properly signifies, *brightness, splendor*; and by the Greeks was applied to the appearing of a god. See Parkhurst's Dictionary. I think the apostle alludes to Christ's calling himself *the light of the world.* See Titus ii. 11. note 2.—The manifestation of God's purpose and grace, and the making death ineffectual, and life and immortality clear, were accomplished, not merely by Christ's appearing, but by his appearing and continuing on earth in the flesh, and by his rising from the dead in the body in which he died.

2. *Who hath indeed made death ineffectual.* The word καταργησαντος, signifies, to render a thing inoperative; to deprive it of its power, Rom. iii. 31. note 1.—Christ hath not abolished

clear through the gospel, which assures us that we shall live for ever in the body, after the resurrection.

11 *For* proclaiming *which* good news, *I am appointed an herald and an apostle*, *and* furnished with spiritual gifts to make me *a* successful *teacher of the gentiles*.

12 *For publishing the promise of eternal life through Jesus Christ* to the gentiles, *I suffer even such things* as have now befallen me. *Nevertheless I am not ashamed* either of my doctrine or of my sufferings. *For I know in whom I have believed*, that he is the Son of God; *and I am persuaded he is able to defend the doctrine of the gospel which is committed in trust to me*, against infidels and false teachers, *till the end of the world*.

clear [3] (δια) through the gospel;

11 *For which* I am appointed *an herald*, and an apostle, and a teacher of the gentiles.

12 For *which* cause I suffer *even such* things. [1] Nevertheless I am not ashamed; for I know *in* whom I have believed, [2] and I am persuaded that he is able to *preserve* (την παραθηκην μȣ) *what is committed in trust* [3] *to me until* that day.

temporal death to any one, since all without exception die. But he hath deprived death of its power to continue mankind in the state of the dead. By submitting to die, he hath procured for all men, a resurrection from the dead; and for the righteous, an eternal life in the body after the resurrection. Hence the apostle telleth us, Heb. ii. 14. The Son of God *partook of flesh and blood, that through death*, καταργηση *he might destroy him who had the power of death;* that is, render his malicious contrivances for destroying the human species, ineffectual, agreeably to the promise that the seed of the woman should bruise the head of the serpent.

3. *Hath made life and immortality clear.* This is commonly supposed to be an Hebraism, for *immortal life.* But though I have so explained it in the commentary, perhaps the word αφθαρσιαν, should be translated, not *immortality*, but *incorruption*; in which case the meaning will be, *hath made the life or existence of the soul after death*, *and the incorruption of the body after the resurrection*, *clear:* So that the salvation of believers, mentioned ver. 9. includes not only a resurrection from the dead, but an immortal bodily life in heaven.—The word φωτισαντος, which I have translated, *made clear*, is explained by Scapula, *lucidum reddo; illumino, illustro*; *I make a thing* which was formerly dark, *clear* and plain. This is more proper than the common translation, *brought to light*. For the Israelites had an obscure knowledge of the immortality of the soul and of the resurrection of the body, given them in the writings of Moses, as is plain from our Lord's words, Luke xx. 37. and from what is related 2 Maccab. vii. 9. 14. 23. See Ess. v. sect 3. Nevertheless as these things were but obscurely revealed in the ancient oracles, the far more clear discovery of them in the gospel, but especially Christ's express promise to raise the dead, and give eternal life to believers, might with the greatest propriety be called a *making these things clear*.—The heathens also had some confused hopes, of the immortality of the soul, and of the resurrection of the body. But as they had no ground for these hopes, but uncertain tradition and their own wishes, they were much in the dark as to these things. And therefore, concerning these important subjects the apostle might justly say, that in former ages they were not made known to the sons of men, as they are now revealed to the holy apostles and prophets, by the Spirit, Eph. iii. 5.

Ver. 12.—1. *For which cause I suffer even such things.* By assigning his preaching salvation to the gentiles through Christ, without obedience to the law of Moses, as the cause of his second bonds in Rome, he hath insinuated that the unbelieving Jews were active in getting him imprisoned, and tried for his life as a criminal.

2. *I know in whom I have believed.* By appearing to Paul on the road to Damascus, and by bestowing on him the spiritual gifts, Jesus convinced him that he was risen from the dead, and that he was *Christ the Son of God.* Wherefore, he could say with the greatest confidence, *that he knew in whom he had believed:* He knew that Jesus was no impostor, but the Son of God, the governor of the world, and the judge of the living and of the dead.

3. *I am persuaded he is able to preserve what is committed in trust to me.* Παραθηκην μȣ: literally, *my deposite.* This may signify, either something which the apostle had deposited, or committed

13 The form [1] of *wholesome* words which thou hast heard *from* me, [2] hold fast, *with the* faith and love which ARE in Christ Jesus.

14 *The* good *deposite* [1]

13 *The form of wholesome words*, in *which thou hast heard from me* the doctrines of the gospel, *hold fast, with that fidelity* to Christ *and* that *love* to those who err, which become a minister of Christ.

14 Also *the good deposite* of the gospel doctrine

committed in trust to Christ, to be preserved and restored to him at the last day; or something which Christ had committed in trust to him to be preserved. They who understand the phrase in the first sense, think the apostle speaks of his committing to Christ his bodily life to be preserved, till he should restore it to him at the last day. This doubtless is a good sense of the phrase, being parallel to 1 Pet. iv. 19. *Let those who suffer according to the will of God* παρατιθεσθωσαν τας ψυχας ἑαυτων, *commit in trust their lives to him in well doing, as to a faithful creator;* for certainly it was a great encouragment to the servants of Christ to suffer death on account of the gospel, to know that he would restore their bodily life to them at the resurrection.—Nevertheless, seeing, by saying to Timothy, ver 14. *The good deposite preserve by the Holy Ghost who dwelleth in us*, the apostle represents the doctrine of the gospel as *a deposite* committed to him and to the other faithful ministers of Christ, to be preserved in purity (See ver. 14. note 1.) I am of opinion that παραθηκην μου, in this verse, means *the true doctrine of the gospel* committed in trust to the apostle, and to the faithful men, mentioned 2 Tim. ii. 2.—It is true, that in ver. 14. and in 1 Tim. vi. 20. where the same injunction is given, the word used is not παραθηκην, as in this verse, but παρακαταθηκην: but these words have the same meaning, being both of them derived from παρατιθημι, which signifies to commit a thing in trust to another to be kept: And it is applied in particular to doctrines: 2 Tim. ii. 2. *What things thou hast heard from me by many witnesses, these* παραθου *commit in trust to faithful men, who shall be fit also to teach others.*—It being the great duty of the ministers of Christ, in that, and in every age, to preserve in purity the doctrines of the gospel committed in trust to them, the apostle, to encourage them, declared here, that notwithstanding the attacks of infidels, and the arts of false teachers, and the endeavours of persecutors to extinguish the Christian religion by putting those to death who preached and professed it, he was persuaded that Christ is able to defend it, and will defend it until the day of his second coming.

Ver. 13.—1. *The form.* Ὑποτυπωσιν, here translated *form*, comes from ὑποτυπoω, which signifies, *to draw a sketch*, or *first draught of a thing*, as painters do when they begin a picture.—Wetstein hath shewed from the Greek writers, that ὑποτυπωσις. denotes *a sketch*, or concise representation of any thing. It signifies also, the *likeness* of a thing, especially that which is made by impression. See 1 Tim. i. 16. note 2. The word, therefore, is properly enough translated, *form.*

2. *Of wholesome words which thou hast heard from me.* This is an insinuation that the false teachers had proudly and impiously introduced into their discourses, a variety of high sounding mysterious words and phrases of their own invention, (called *foolish talking*, 1 Tim. i. 6.) on pretence that they expressed the Christian doctrines better, than those used by the apostles. This bad practice Timothy was to resist, by adhering closely to the words and phrases in which the apostle had taught him the doctrines of the gospel, and which he terms *wholesome words*, because being dictated by the Spirit, 1 Cor. ii. 13. they are more fit for expressing the doctrines of Christ, than any words of human invention —The teachers in modern times, who in explaining the articles of the Christian faith, use phrases different from the scripture phraseology, would do well to attend to this apostolical injunction.—If the above interpretation of ὑγιαινοντων λογων, is not admitted, the clause may be thus translated, *The form of wholesome doctrines—hold fast.*

Ver. 14.—1. *The good deposite.* This is the literal translation of την καλην παρακαταθηκην. See 2 Tim. i. 12. note 3.—The Cambridge MS. reads παραθηκην, here.—What the *deposite* was, of which the apostle speaks, see 1 Tim. vi. 20. note 1.—Our translators have added the words, *to thee*, which are not in the original; and besides are unnecessary, because the apostle is speaking of a deposite committed in trust to himself, as well as to Timothy; as is plain from the last words of the verse: *Guard by the Holy Ghost who dwelleth in us.*—As *the form of wholesome words* mentioned, ver. 13. was a part of the deposite, an exhortation to guard them

itself, *guard by* the assistance of *the Holy Ghost, who dwelleth in us.*

15 To guard the good deposite among the Ephesians, is the more necessary, because *Thou knowest this, that all the Judaizing teachers who are in Asia, have turned me off,* denying that I am an apostle: *of whom are Phygellus and Hermogenes.*

16 *May the Lord grant mercy to the family of Onesiphorus. For he* continued his attachment to me, and *often comforted me* in my imprisonment, by his visits and friendly offices, *and was not ashamed of me, though chained* as a malefactor.

17 *But being come to Rome,* he *searched for me with great diligence* among the different prisons in the city, *and* at last *found me.*

18 For that good man himself I pray, *May the Lord* reward him for his kindness to me, and *grant*

guard by the Holy Ghost, *who* dwelleth in us [2]

15 Thou knowest *this,* that all they *who* ARE *in Asia* [1] *have turned me off;* of whom are Phygellus and Hermogenes. [2]

16 *May* the Lord *grant* mercy *to the family* of Onesiphorus; (see ver. 18. note.) for he often refreshed [1] me, and was not ashamed of my chain. (See ver. 8.)

17 But *being* in Rome, he sought me out very diligently, and found ME.

18 *May* the Lord grant *to* him, *to find* mercy (παρα)

was extremely necessary before the writings of the apostles and evangelists were published, in which the doctrines of the gospel are expressed in words taught by the Holy Ghost. And now that these inspired writings are in our possession, this exhortation implies, that we ought to preserve them pure without any alteration; and that all the translations which are made of them ought to exhibit as nearly as possible, the very words which were dictated to the inspired writers, by the Spirit of God. See 1 Cor. ii. 13. note 1.

2. *The Holy Ghost who dwelleth in us.* The apostle means the gift of discerning spirits which was bestowed by the Holy Ghost on many of the first Christians, to enable them to judge of teachers pretending to inspiration, and of their doctrines.

Ver. 15.—1. *All they who are in Asia have turned me off.* According to the Greek commentators, the apostle is here speaking of the Judaizing teachers, who had followed him from Asia to Rome. But if this were his meaning, εν must be translated by the word *from,* which is a very unusual sense of that preposition. I agree with the ancients in thinking the Judaizing teachers, and not the brethren in Asia, are here meant, because it is not to be thought that all the brethren either *from* or *in* Asia, turned Paul off from being their apostle, or teacher, by denying his apostolical commission.—Benson conjectures that Onesiphorus informed the apostle of the defection of the Judaizing teachers in the province of Asia; and that the apostle, mentioned it as a thing which Timothy, who was on the spot, knew, to stir him up to the greater diligence in guarding the deposite.

2. *Of whom are Phygellus and Hermogenes.* Of these corrupt teachers we know nothing. Only from their being mentioned particularly, as having turned off the apostle, it may be presumed that they opposed his doctrine with great virulence, and had spoken calumniously of him. Whether they were authors of any particular sect, is not known. Some fabulous stories are told of them, in the apocryphal books of the sufferings of the apostles, which merit no credit.

Ver. 16. *He often refreshed me:* Ανεψυξε, literally, *He cooled me.* The apostle in this manner expressed the consolation which he received from the friendly visits of Onesiphorus, because the Hebrews represented any great affliction under the idea of a scorching or burning heat. See 1 Pet. iv. 12.—Perhaps the apostle meant likewise, that Onesiphorus ministred to his wants at this time in Rome, as he formerly did in Ephesus. See ver. 18.—Offices of kindness done to Paul, especially when in distress, made a deep impression on him, and filled him with gratitude.

Ver. 18.

from the Lord [1] in that day. And *how* many things he miniſtred *TO ME in* Epheſus, thou knoweſt *well.*	*to him to find pardon from the Lord* Jeſus *in the day* of judgment. *Beſides, how many things he ſupplied to me* while I abode *in Epheſus, thou,* being a witneſs thereof, *knoweſt well.*

Ver. 18. *To find mercy from the Lord.* If *the Lord,* in this latter clauſe, does not mean the Lord Jeſus, it is a common Hebraiſm for, *May the Lord grant him mercy.* See Gen. ix. 16. xix. 24. Exod. xxiv. 1, 2.—By praying, firſt for the family of Oneſiphorus, ver. 16. the apoſtle inſinuated that Oneſiphorus was at a diſtance from his family. Next by praying for that good man himſelf, he intimates that he was not dead.—Blackwall obſerves, that there is great beauty in the ſtyle of this paſſage. He thinks the interruptions and repetitions found in it, ſhew the writer's impatience to expreſs his fervent gratitude to Oneſiphorus, for whoſe family he firſt prays; then ſuſpends the ſentence, to repeat his acknowledgments. After that, with renewed fervency and gratitude he prays, *The Lord grant unto him to find mercy from the Lord in that day.* Blackwall adds, among the many parentheſes and interruptions of ſtyle, to be met with in the moſt elegant authors, we find few written in a more pathetic and lively manner, or for a more ſubſtantial reaſon.—Concerning the ſalutation ſent to the family of Oneſiphorus, chap. iv. 19. from which the Papiſts infer that Oneſiphorus was dead when this epiſtle was written; and concerning the lawfulneſs of praying for the dead which the Papiſts have founded on the prayer in this 18th verſe, taken in connection with that ſalutation, ſee chap. iv. 19. note 2.

CHAP. II.

View and Illuſtration of the Inſtructions given to Timothy in this Chapter.

BECAUSE the Judaizing teachers in Aſia had all caſt off Paul as an apoſtle, and becauſe it would not be in his power after this, to oppoſe their corrupt doctrines in perſon, he ordered Timothy to be ſtrong in the exerciſe of his ſpiritual gifts, and in preaching the unſpeakable benefits beſtowed on Jews and Gentiles without diſtinction, through Chriſt and not through the law of Moſes, ver. 1.—and the things concerning Chriſt; namely that he is the Son of God; that he died for our ſins; that he aroſe from the dead, aſcended into heaven, and now ſitteth at the right hand of God, governing the world; and that he will return to judgment; all which Timothy had heard from the apoſtle, as facts confirmed by the teſtimony of many witneſſes: Theſe he ordered him to commit to faithful men, capable of inculcating them on others, who, in their turn, ſhould hand them down in like manner; that the knowledge of them might be continued among mankind to the end of the world, ver. 2.

But in regard Timothy, by preaching theſe things, would expoſe himſelf to much perſecution, the apoſtle exhorted him to endure evil, as

as a good ſoldier of Jeſus Chriſt, ver. 3.—imitating ordinary ſoldiers, who hold themſelves in conſtant readineſs to march and fight, that they may pleaſe their commanders, ver. 4.—Imitating alſo thoſe who contend in the games, who do not expect to be crowned, unleſs they obſerve all the rules of the combat, ver. 5.—and huſbandmen, who muſt labour, before they partake of the fruits of the ground which they cultivate, ver. 6. 7.—Farther, he deſired him faithfully to do the work of an Evangeliſt, by frequently calling to remembrance and preaching, that Jeſus Chriſt of the ſeed of David, though put to death by the Jews as a deceiver, was raiſed from the dead, and thereby demonſtrated to be the Son of God, according to the apoſtle's goſpel, ver. 8.—for the preaching of which he was now bound in chains as a malefactor, ver. 9.—But he bare his ſufferings with joy, for the ſake of the gentiles elected to be the people of God, that they might obtain ſalvation through the preaching of the goſpel, ver. 10. —And to encourage Timothy, and all the miniſters of religion, who ſhould read this letter, to faithfulneſs in preaching the goſpel, and to courage in ſuffering for it, he ſet before them this greateſt of all motives, That if they ſuffer death with Chriſt, they ſhall alſo live with him, ver. 11.—Whereas, if through fear of perſecution and death they deny him, by concealing or miſrepreſenting the things concerning him, he will, at the day of judgment, deny, that they are his ſervants, ver. 12.—This Chriſt had expreſsly declared, Matth. x. 33. and he certainly will do it: for he cannot deny himſelf, ver. 13.—All theſe things the apoſtle ordered Timothy to repreſent to the Judaizing teachers, who perverted the doctrines of the goſpel to render them conformable to the prejudices of the unbelieving Jews and gentiles, hoping thereby to avoid perſecution. Alſo he ordered him earneſtly to teſtify to them, as in the preſence of the Lord, not to fight about the meaning of detached words and ſentences in the law, from which nothing could reſult but the ſubverſion of the hearers, ver. 14.—And with reſpect to Timothy's own conduct, the apoſtle ordered him to preſent himſelf to God an approved unaſhamed workman, who rightly divided the word of truth among his hearers, ver. 15.—Then counſelled him to ſhun the prophane empty babbling of the Judaizers, in their diſcourſes about the law, becauſe ſuch a method of talking led to more impiety, ver. 16.—and was of an infectious nature, corrupting the mind as a gangrene does the body. And mentioned Hymeneus and Philetus, two bigotted Judaizers, whoſe vain babbling led to more and more impiety, ver. 17.—For by affirming that the reſurrection was accompliſhed when men believed, they denied the reſurrection of the dead, and overturned the faith of ſome, who had expected a future eternal life in the body, in conſequence of their reſurrection, ver. 18.—But although theſe and other ungodly teachers, by oppoſing the

the doctrine of the apostles, denied their inspiration and authority, the apostles remained firmly placed, as the foundation on which the church of God is built, ver. 19.—Farther, that Timothy and the faithful at Ephesus, might not entertain wrong thoughts of God, for permitting false teachers in his church, the apostle observed that it is in the church as in a great house, where there are vessels made of different materials, some for an honourable and some for a dishonourable use, ver. 20.—But that if any teacher cleanse himself from false doctrine and bad practices, he will be in the house of God a vessel sanctified and meet for the master's use, ver. 21.—And that Timothy might be such a teacher, the apostle gave him a variety of directions and advices, respecting his behaviour and method of teaching, ver. 22.—25.

New Translation.

CHAP. II. 1 Thou, therefore, my son, be strong in the grace [1] *which is* (εν, 167.) *through* Christ Jesus.

2 And *what* things thou hast heard *from* me (δια, 113.) *by* many witnesses, [1] *these commit in trust* [2] to faithful men, who shall be *fit also* to teach others.

COMMENTARY.

CHAP. II. 1 *Because there has been such a general defection among the teachers in Asia, My Son, be strong in* preaching *the grace which is* bestowed on mankind *through Christ Jesus.*

2 *And what things thou hast heard from me* concerning Christ, confirmed *by many witnesses* who saw and conversed with him, both before and after his resurrection, *these commit in trust to men of approved fidelity, who shall be fit also to teach* them to *others*, that the knowledge of them may be continued in the world to the end.

Ver. 1. *Be strong in the grace. Grace* here may signify the office of an evangelist bestowed on Timothy by the grace of Christ. For it is used to signify the office of an apostle, Rom. i. 5.—Or, it may signify the spiritual gifts bestowed on Timothy, to fit him for his office. In this sense, the exhortation will be the same with that given him, 1 Tim. iv. 14. 2 Tim. i. 6. —Or, *grace* may signify *the gospel* itself, as it does, Tit. ii. 11. And the apostle's meaning may be, that Timothy should strongly set forth the great blessings bestowed on mankind through Christ, as they are revealed in the gospel.

Ver. 2.—1. *What things* (See 1 Tim. vi. 20. note 1.) *thou hast heard from me by many witnesses.* Grotius thinks these *witnesses* are the ancient prophets who foretold our Lord's coming in the flesh; and particularly his death and resurrection. But I rather think the witnesses here spoken of, were the apostles and other eye-witnesses who attended our Lord during his ministry on earth, and saw him alive after his resurrection, to whose testimony St Paul often appealed in the course of his preaching and conversation. See 1 Cor. xv. 5.—8. Heb. ii. 3.—If this is the apostle's meaning, the things which Timothy had heard from him, were those mentioned ver. 8. namely Christ's descent from David, and his resurrection from the dead: Also the other articles of the gospel, mentioned 1 Tim. vi. 20. note 1. for many of these being matters of fact, their credibility depends on the testimony of those who were eye and ear witnesses of them.—In our Bible, the translation of the clause under consideration is, *heard from me among many witnesses*, meaning, I suppose, that Paul himself was one among many witnesses, from whom Timothy had heard the things concerning Christ above mentioned. But the translation I have given is more proper.

2. *These*, παραθȣ, *commit in trust.* For this translation of the Greek word, see 2 Tim. i. 12. note

3 *Since thou must maintain the doctrine of Christ and commit it in purity to others, do thou endure* with constancy the *evils* attending that service *as a good soldier of Jesus Christ*, that the teachers whom thou appointest may imitate thee.

3 Thou, therefore, endure *evil*, as a good soldier of Jesus Christ. (See 1 Tim. i. 18. note.)

4 *No soldier engages in any of the businesses of this life, that* being constantly ready for action, *he may please him who hath chosen him to be a soldier.* The same rule ought a minister of the gospel to follow, that he may please Christ who hath called him.

4 No man *who* warreth entangleth himself with the *businesses* (τα, 71.) of *this* life,[1] that he may please him who hath chosen him to be a soldier.

5 *And also, if one contend in the* Grecian *games he is not crowned unless he contend according to the laws* of the combat. As little can thou expect to be rewarded, unless thou fulfil thy ministry in the manner prescribed by Christ.

5 And *also if one* (αθλῃ) *contend in the games*,[1] *he is not* crowned *unless he contend according to the laws.*[2]

note 3.—Though Christ promised that the gates of hell should not prevail against his church, means are to be used by his servants for securing it against the power of hell. And therefore St Paul, by inspiration, ordered the ministers of the gospel in every age to instruct a number of capable men, in the true gospel doctrine, who were to preach that doctrine faithfully to others, who in like manner were to deliver it in purity to their successors. In obedience to this injunction, a succession of teachers hath been perpetuated in the Christian church, by whose labours the knowledge of the doctrines and precepts of true religion having been widely diffused, the morals, especially of the lower classes of mankind, who, till this order of teachers was established were exceedingly ignorant and profligate, have been greatly mended.—Farther, by placing the evidences of the gospel in a proper light, and by repelling the objections of infidels, the ministers of the gospel have maintained the Christian religion in the world, so that it hath continued and will continue to the end.—The gospel ministry therefore, being of divine institution, and admirably adapted to the necessities of mankind, he who undertaketh that function from just motives, and who exerciseth it with understanding and diligence, performs a work, most acceptable to Christ, and highly beneficial to the world.

Eusebius, E. H. l. 3. c. 4. speaking of the churches founded by Paul and Peter saith, "But "how many, and who, having become genuine imitators of these" (apostles) "were esteem-"ed fit to feed the churches founded by them, it is not easy to say; unless it be such as any "one may easily collect from the writings of Paul."—If in the days of Eusebius the successions of pastors in the churches founded by the apostles was so uncertain, these successions must now be much more uncertain, considering the many ages which have elapsed since Eusebius wrote. Nevertheless, as in his time the authority of the ministry was not called in question, on account of the intrusions of pastors into particular churches without due warrant, so the authority of the ministry can as little be called in question now on that account, in regard it is no where promised in scripture, that the succession of pastors in the church should be uninterrupted.

Ver. 4. *Entangleth himself with the businesses of this life.* In his note on this passage, Grotius hath shewed, that the legionary soldiers among the Romans, were not suffered to engage in agriculture, merchandise, mechanical employments. or any business which might divert them from their profession. The apostle by applying the Roman law respecting soldiers to the ministers of the gospel, hath established *a scripture canon*, whereby all who undertake the office of the ministry, are prohibited from following such secular businesses, as engross their attention and require much time to execute.

Ver. 5.—1. *If one contend in the games.* This is the proper signification of the word αθλῃ. Hence the combatants were called *athletes*.

2. *Unless he contend according to the laws.* One of the laws of the games was, that the combatants should contend naked. But whether the apostle had that law in view here, and meant to insinuate that the ministers of the gospel, while combating the excellent combat of faith,

6 *It becometh the husband-man to labour* (πρωτον) *before*[1] *he partaketh* of the fruits.

6 *It becometh the husbandman to labour* his field *before he partake of the fruits* of it. How much more oughtest thou to labour in the ministry, before thou art rewarded?

7 Consider what I say; (γαρ, 97.) and *may* the Lord give thee understanding in all things.

7 *Consider what I say* concerning the necessity of devoting thyself wholly to the ministry, and of enduring evil, *and may the Lord* Jesus *give thee a just discernment in all* religious *matters*.

8 Remember *Jesus* Christ of the seed of David, *raised* from the dead,[1] according to my gospel:[2]

8 Often *recollect* and preach, That *Jesus Christ really descended from David*, was *raised from the dead*, and thereby demonstrated to be the true Messiah, *according to the gospel which I preach*.

9 (Εν ᾡ, 164.) *for which* I suffer *evil unto bonds, as a malefactor*. But the word of God is not bound.[1]

9 *For which* gospel *I suffer evil even to bonds, as a malefactor. But* though my enemies may bind me, *they cannot bind the word of God*. It will spread itself in spite of all opposition.

10 *For this cause I patiently bear* all things (δια, 112.) *on account of the elected*, that *they also* may obtain the salvation which is *by* Christ Jesus, with eternal glory.

10 *For this cause I patiently bear all things, on account of the* gentiles *elected* to be the people of God, (See 1 Pet. i. 1. note 3.) *that they also may obtain the salvation* from sin and death, *which is* procured *by Christ Jesus*, and which will be accompanied *with eternal glory*.

faith, in those times of persecution, were to divest themselves of the love and of the cares of the world, I will not pretend to say. The preceding verse contains that sentiment.

Ver. 6. *Labour before he partaketh.* The word πρωτον, is often used as an adverb, in which sense I have taken it here, and have construed the sentence thus, δει τον γεωργον κοπιωντα πρωτον μεταλαμβανειν των καρπων.

Ver. 8.—1. *Remember Jesus Christ of the seed of David, raised from the dead.* Of the false teachers some, I suppose, were Greeks, or persons addicted to the Grecian philosophy; others were Jews, who retained many of their ancient prejudices. The Greeks had a great attachment to fables and allegories. This was the case with the Platonists more especially. Of the Jewish false teachers, two are mentioned by name in this chapter, ver. 17. who having denied the reality of Christ's resurrection, considered the doctrine of the resurrection as an allegory, and affirmed that it had already happened. See ver. 17. note. But to preserve himself and others from that error, Timothy was ordered often to recollect, and consequently to preach, the resurrection of Jesus Christ the true Messiah from the dead; because being a real resurrection, it was an example and proof and pledge of the resurrection of all the faithful, and of their obtaining the reward of eternal life promised to believers by Christ. See the Illustration prefixed to 1 Cor. xv.—Timothy was also to preach that Jesus Christ is of the seed of David, because that circumstance was as necessary as his resurrection, to his being the true Messiah, Isai. xi. 1.

2. *According to my gospel.* Eusebius, E. H. l. 3. c. 4. saith "it was reported by some, That "the gospel according to Luke was commonly meant by Paul, when writing as concerning a "gospel of his own, he saith, *according to my gospel*." This however could not be his meaning in every instance where he useth that expression. For we find it in some of his epistles which were written before Luke's gospel was published. See Rom. ii. 16. xv. 25.

Ver. 9. *But the word of God is not bound.* This short sentence is a beautiful display of the apostle's character. The evils which he was suffering for the gospel, though great, he reckoned as nothing, because of the joy which he felt from his persuasion that the honour of Christ and the happiness of mankind would be promoted by his sufferings; and because he knew that all the opposition which infidels were making to the gospel, would not hinder it from being preached and believed. They have bound me in chains, said he, and may put me to death, but the word of God they cannot bind.—Not only the strength of the apostle's reasoning here, but the energy of his expression is admirable.

11 Suffering for Chriſt is not ſo great a misfortune as the world imagines: For *this affirmation is true, that if we die with Chriſt* as martyrs for religion, *we ſhall alſo live with him* eternally.

11 ('O λογος, 71.) *This ſaying* IS *true*, (ει γαρ) *That if we die* with HIM, [1] we ſhall alſo live with HIM:

12 *If* like Chriſt *we ſuffer* perſecution *patiently, we ſhall alſo reign with him*: *But if*, when brought before kings and councils *we* from fear *deny our relation to him, he will*, at the judgment, *deny* that he knows *us*.

12 If we *ſuffer patiently*, we ſhall alſo reign [1] with HIM: If we deny HIM, he alſo will deny us. (See Mat. x. 33.)

13 *Though we be unfaithful* in denying him, *he abideth faithful* to all his promiſes and threatenings. *He cannot act contrary to his own eſſential perfections.*

13 (Ει, 130. 2.) *Though we be unfaithful, he* abideth faithful. He cannot deny himſelf.

14 *Put the Epheſians in mind of theſe great motives, earneſtly teſtifying to them in the preſence of Chriſt*, and as they ſhall anſwer to him, *not to fight about words*, (ſee 1 Tim. vi. 4. note 2.) as the Judaizers do, *to no manner of uſe, but to the ſubverting* of the faith and morals *of the hearers*.

14 Put THEM in remembrance of theſe things, *earneſtly teſtifying* TO THEM *in the preſence of* the Lord, *not to fight* about words [1] *for nothing uſeful*, BUT (επι) to the ſubverting of the hearers.

15 *Strive to* behave ſo as at laſt thou mayeſt *preſent thyſelf to God, an approved unaſhamed workman, who* hath *rightly diſtributed the doctrine of the goſpel* to all, according to their need.

15 *Strive to preſent* thyſelf *to* God *an approved unaſhamed* workman, *who* rightly *divideth* [1] the word of truth.

16 *But irreligious empty declamations reſiſt, for they* who uſe ſuch diſcourſes, *will increaſe to more ungodlineſs*; they will proceed to deny the moſt eſſential articles of the Chriſtian faith.

16 But profane *empty* babblings (περιιστασο, *circumſiſte*) *reſiſt*, for they will increaſe *to* more ungodlineſs.

Ver. 11. *This ſaying is true, That if we die with him*, &c. Tillotſon thought this a noted ſaying among the firſt Chriſtians. But whether they had it by tradition from Chriſt, or whether it was in familiar uſe among the apoſtles, he could not determine. St Paul introduces ſeveral remarkable ſayings of his own in this manner, in order to excite attention.—The ſaying mentioned here, from whomſoever derived, was no doubt of ſingular uſe, in exciting the Chriſtians of that age to the ſtedfaſt profeſſion of their religion.

Ver. 12. *We ſhall alſo reign with him.* I do not think there is here any reference to the Millennium, as Benſon fancies. In other paſſages of ſcripture, the future felicity of the righteous, is repreſented by their reigning with Chriſt, Rev. iii. 21.

Ver. 14. *Not to fight about words.* Bengelius tranſlates, μη λογομαχειν, *not to fight with words*. The pernicious effects of theſe diſputes about words are deſcribed 1 Tim. vi. 4. *Whereof come envy, ſtrife*, &c.—The ſame bad conſequences flow from moſt religious diſputes, as they are commonly managed; ſo that they tend to nothing but to the ſubverting of the faith and morals of thoſe who engage keenly in them. They ought therefore to be carefully avoided, agreeably to the apoſtle's advice.

Ver. 15. *Who rightly divideth.* Ορθοτομουντα, literally *who rightly cutteth up the word*; in alluſion to the action of the prieſt who opened and divided the ſacrifice: or rather, of one who carves at table, and diſtributes meat to the gueſts, according to their ages and their ſtate of health. In this manner the apoſtle himſelf divided the word to the Corinthians, 1 Cor. iii. 2. *Milk I gave you and not meat, for ye were not then able to bear it.* The Vulgate verſion paraphraſes this very well, *recte tractantem, rightly handling*.

17 And their word will eat *as a gangrene:* of whom *are* Hymeneus and Philetus,[1]

17 *And their doctrine will eat;* will deftroy the fouls of men; *as a gangrene* deftroys the body. *Of this fort* of ungodly talkers *are Hymeneus and Philetus.*

18 who concerning the truth have erred, *affirming* that the refurrection *hath al ready happened,*[1] and *overturn* the faith of fome.

18 *who from the true Chriftian doctrine have wandered, affirming that the refurrection hath already happened; and* by this impious babbling, *have overturned the faith of fome* concerning the refurrection of the body, and a future life in the body.

19 (Μεντοι) Neverthelefs the foundation of God ftandeth *firm,*[1] having this feal,[2] *The Lord will make known*

19 Thefe falfe teachers, by denying the doctrine of the apoftles, make themfelves greater than the apoftles. *Neverthelefs* the apoftles being *the foundation of God's church* (Ephef. ii. 20.) *ftand firm* in that honourable

Ver. 17. *Of whom are Hymeneus and Philetus.* The apoftle mentions thefe two by name, as profane empty babblers, whom the faithful were to refift, becaufe their errors were of the moft dangerous nature: as is evident from the account which the apoftle gives of them in the next verfe. And becaufe *Hymeneus* in particular, had fpoken difrefpectfully of Chrift, the apoftle found it neceffary to deliver him to Satan, 1 Tim. i. 20.—*Philetus* is mentioned no where elfe in fcripture.—Perhaps thefe teachers denied that Jefus Chrift came in the flefh, fee 1 John iv. 2. confequently denied the reality both of his death and of his refurrection. See pref. to 1 John fect. 3.

Ver. 18. *Affirming that the refurrection hath already happened.* They affirmed that the only refurrection Chrift promifed, was a fpiritual refurrection from ignorance and error by believing the gofpel: And that that refurrection having already happened, no other is to be expected. See Irenæus, lib. ii. c. 56. This doctrine the Judaizers founded I fuppofe on Chrift's words, John v. 24, 25. where doubtlefs a fpiritual refurrection is fpoken of. But they overlooked the other parts of his difcourfe, ver. 28, 29. in which he promifed exprefsly the refurrection of the body.—By explaining the doctrine of the refurrection in a figurative fenfe, Hymeneus and Philetus endeavoured to recommend the gofpel to the Greek philofophers, who confidered the refurrection of the body, not only as impoffible in itfelf, but as a thing highly difadvantageous, had it been poffible. See pref. to 1 Cor. fect. 4. Thefe Judaizers however carried the matter farther than even the Greek philofophers. For being Sadducees who held that there is nothing in man but what is material, by denying the refurrection of the body, they denied the future exiftence of the man.—The herefy of Hymeneus was that which Irenæus afcribes to the Gnoftics, lib. 2. c. 37. *Effe refurrectionem a mortuis, agnitionem ejus quæ ab ipfis dicitur veritatis.* This herefy feems afterwards to have been efpoufed by Marcion, who faid, *non carnis fed animæ refurrectionem effe credendum. We are not to believe the refurrection of the body, but of the foul.* Epiphanius Heres 42.

Ver. 19.—1. *Neverthelefs* θεμελιος *the foundation of God ftandeth firm.* The apoftle fpeaking of the temple of God, the Chriftian church confifting of believers, fays Ephef. ii. 20. *Ye are built upon* τῳ θεμελιῳ *the foundation of the apoftles and prophets, Jefus Chrift himfelf being the bottom corner ftone.* Wherefore, it is probable, that by *the foundation of God* in this paffage, he means *the apoftles and prophets,* on whom, as on a foundation, the church is built. And when he told Timothy that *the foundation of God ftandeth firm,* his meaning is, that the apoftles were fo firmly placed as the foundation of the church, that they could not be removed by any attempts of thofe, who denied their infpiration and authority.—Becaufe we find this expreffion, Heb. vi. 1. *Not laying again the foundation of repentance,* &c. Benfon, by *the foundation of God,* underftands the chief doctrines of the gofpel. But I do not fee how what follows, can be applied to doctrines.

2. *Having this feal.* In common language, *a feal* fignifies, not only the feal itfelf with its infcription, but the figure that is made by the feal when impreffed on fome foft fubftance. *A feal,* in the fenfe, of *a figure with an infcription,* was no unufual thing on a foundation ftone even in ancient times; Zech. iii. 9. *For behold the ftone that I have laid before Jofhua: upon one ftone fhall be feven eyes: Behold I will engrave the graving thereof.*

mmmm 2 3. *The*

place, *having this inſcription* as a confirmation of their authority, *The Lord will make known them who are his. And, Let every one who nameth the name of Chriſt* as his Lord, *depart from wicked teachers*, leſt with them he be deſtroyed.

them who are his. [3] And, Let every one *who* nameth the name of Chriſt, depart from iniquity.

20 Think it not ſtrange that God permits wicked teachers to be in his church. *In a great houſe, there are not only veſſels of gold and of ſilver, but alſo of wood and of earthen ware, and ſome* of theſe veſſels are deſtined *to an honourable, and ſome to a diſhonourable uſe.*

20 But in a great houſe there are not only veſſels of gold and of ſilver, but alſo of wood and of *earthen ware*, [1] and ſome to honour, and ſome to diſhonour. [2]

21 *If then a teacher will cleanſe himſelf well from theſe things*, namely from falſe doctrine, corrupt affections, and ſinful actions, *he will be a veſſel appointed to an honourable uſe* in the church, *conſecrated, and very profitable for God's uſe who is the maſter* of the houſe or church, being *prepared for every good work.*

21 If *then* a man *will cleanſe* himſelf *well* from theſe *things*, he *will* be a veſſel *APPOINTED to* honour, ſanctified, and *very profitable* for the maſter's uſe, *prepared for* every good work.

22 *Flee therefore* thoſe *youthful luſts* which young men placed over others are prone to indulge, and

22 Flee (δε, 106.) *therefore* youthful [1] luſts: But

3. *The Lord will make known them who are his*, &c. The apoſtles and prophets, as the foundation ſtones of the temple of God, the Chriſtian church, have this inſcription engraven upon them: *The Lord will make known them who are his.* Theſe are nearly the words which Moſes ſpake to Korah and his company, who endeavoured to overturn his authority, Numb. xvi. 5. *The Lord will ſhew who are his*; which the LXX. have tranſlated as the apoſtle hath done; εγνω Κυριος τους οντας αυτου. *The Lord will make known them who are his.* This inſcription is ſaid to be written on *the foundation of God*, that is on the apoſtles, and is called *a ſeal*, or confirmation of their authority, in alluſion to the common uſe of ſeals.—The remaining part of the inſcription, *Let every one who nameth the name of Chriſt depart from iniquity*, is an alluſion to the command which Moſes gave to the Iſraelites, Numb. xvi. 26. *Depart from the tents of theſe wicked men.*—The oppoſition of the heretical teachers to the apoſtles, was as real a rebellion againſt God, as the oppoſition of Korah and his company to Moſes, and was as certainly to be puniſhed. Wherefore, to the ſafety of the faithful, it was as neceſſary that they ſhould depart from theſe heretical teachers, as it was to the ſafety of the Iſraelites, that they ſhould depart from the tents of Korah and his accomplices. To ſhew this, and to make the heretical teachers ſenſible of the deſtruction that was coming upon them, the apoſtle repreſents a command, ſimilar to that given by Moſes to the Iſraelites, as written on the apoſtles the foundation ſtones of the church of God: *let every one that nameth the name of Chriſt depart from iniquity*; let them depart from wicked teachers, leſt they be involved in their puniſhment.

Ver. 20.—1. *And of earthen ware.* The word οστρακινα, denotes *veſſels of clay*, ſuch as potters make, and which are appropriated to meaner uſes, than thoſe made of gold and ſilver. They are called οστρακινα, becauſe being burnt in the fire, they are hard like ſhells.

2. *And ſome to diſhonour.* The application of the compariſon, begun in this verſe, is wanting, as in the compariſon Rom. v. 12. and other inſtances. But the member wanting here may be thus ſupplied: Juſt ſo in the church, which is the Houſe of God, there are teachers of different characters and capacities; and ſome of them, being faithful, are employed in the honourable work of leading men in the path of truth and goodneſs. But others, being unfaithful, are permitted to follow the diſhonourable occupation of ſeducing them who love error, that the approved may be manifeſt. See pref. ſect. 4. penult paragr. at the middle.

Ver. 22.—1. *Flee therefore youthful luſts.* The apoſtle does not mean ſenſual luſts only, but ambition.

pursue righteousness,[2] faith, *love*, AND peace with them *who* call on the Lord *from* a pure heart.

which render them unfit for the master's use. *But pursue righteousness, fidelity, love, and peace,* especially *with them who worship the Lord from a pure heart.*

23 (Δε) *Moreover* foolish and *untaught* questions (Tit. iii. 9.) *reject*, knowing that they *beget fightings.*

23 *Moreover,* those *foolish questions* which the Judaizers are so fond of, and *which were never proposed* by the apostles, *reject*; *knowing that they beget contentions.*

24 (Δε) And the servant of the Lord must not *fight*,[1] but be gentle *towards* all men, *fit* to teach, (see 1 Tim. iii. 2.) *patiently bearing evil*:

24 *And the servant of Christ must use no violent methods* with those he instructs, *but* must *be gentle towards all men,* shewing an example of the meekness which he recommends: He must also be *able and desirous to teach, patiently bearing every kind of ill treatment.*

25 In meekness instructing those *who set themselves in opposition*; (μηποτε) If, *by any means,* God will give them repentance (εις) to the *acknowledgment of truth.*

25 Having the command of his own temper, he must *In meekness instruct those who set themselves in opposition* to the doctrines of the gospel, *if by any means God will give them a sense of their errors,* so as to bring them *to the acknowledgment of truth.*

26 *And being*[1] *caught a-*

26 *And being caught alive by the servant of the*

ambition, pride, love of power, rashness, and obstinacy; vices which some teachers who are free from sensual lusts are at little pains to avoid.—At the time this epistle was written, Timothy being about 38 years of age, was in the season of life which is most susceptible of ambition, pride, love of power, &c.

2. *But pursue righteousness*, &c. Human nature is so constituted, that what men are accustomed to, becomes pleasant, although at first it be disagreeable. The apostle's advice therefore may be considered as implying, that we should for the most part employ ourselves in the exercise of the virtues here mentioned, that we may acquire a relish for them, and not too frequently indulge ourselves even in innocent diversions and entertainments. For, "the "mind may insensibly fall off from the relish of virtuous actions, and by degrees exchange "that pleasure which it takes in the performance of its duty, for delights of a much more "inferior and unprofitable nature," Spectator, number 447.—The Judaizers seem to have been remarkably deficient in the virtues mentioned by the apostle, being men of immoral lives.

Ver. 24. *Now the servant of the Lord must not fight.* In this and the following verse, the apostle seems to have had Christ's example as a teacher in his eye, proposing it as a model to all who are employed in teaching. The virtues here mentioned our Lord generally exercised in teaching. Yet, on some occasions, he departed from his usual mildness, and with great severity reproved notorious sinners; such as the scribes and pharisees. In the same manner, the prophets and apostles, used strong speech in checking obstinate offenders; while those who shewed any candour and honesty in their opposition to the gospel, they instructed with the greatest meekness, agreeably to the canon mentioned ver. 25.

Ver. 26.—1. *And being*, &c. The translation which I have given of this verse, arises from pointing and construing it in the following manner: Και εξωγρημενοι επ'αυτȣ εκ της παγιδος τȣ διαϐολȣ, ανανηψωσιν εις το θελημα εκεινȣ. According to this construction, in which I have followed Benson, all the words of the sentence have their proper signification, particularly the two pronouns: for αυτȣ the relative, means *the servant of the Lord*, and εκεινȣ the demonstrative, refers to God mentioned verse 15.

2. *Caught*

Lord out of the toils of the devil, in which they were sleeping through the intoxication of sin, *they may awake* from that intoxication, *to do the will of God* by believing and obeying the gospel.

live [2] *by him out of the snare* [3] *of the devil, they may awake* (εις) *to* DO *the will of God.* [4]

2. *Caught alive.* Ζωγρεω, denotes the action of a fisher or hunter who takes his prey alive, in opposition to one who kills it in order to catch it. This sense Benson hath proved by various examples. According to this sense of the word, it is used by the apostle with great propriety. For the purpose of the devil's ensnaring men, being to kill them, the servant of God, who takes the wicked alive out of his snare, saves their life, by giving them an opportunity of escaping and returning to God.

3. *Out of the snare of the devil.* The snare of the devil, out of which the opposers of the gospels are to be taken alive by the servant of the Lord, signifies those prejudices, and errors, and habits of sensuality, which hindered both Jews and gentiles in the first age, from attending to the evidences of the gospel.

4. *They may awake to do the will of God.* The word ανανηψωσιν properly signifies to awake sober out of a deep sleep occasioned by drunkenness. In this passage wicked men are represented as asleep, or deprived of the use of their faculties through the intoxication of sensuality. During this sleep of their reason, they are caught in the toils of error by the devil. But being laid hold on by the servant of the Lord, they are taken alive out of that snare, by his representing to them the danger of their state, and are at length roused to do the will of God.—If to this construction and translation of this passage given above, it be objected, that εζωγρημενοι εκ παγιδος, is an uncommon phrase, I answer with Benson, it is not more uncommon, than ανανηψωσι εκ παγιδος, the phrase admitted by our translators.

CHAP. III.

View and Illustration of the Prediction concerning the Apostasy, and of the other Matters contained in this Chapter.

THE apostle, in the end of the preceding chapter, having informed Timothy, that for wise reasons false teachers were suffered to arise, he in the beginning of this chapter foretold, that in future times, through the pernicious influence of the corrupt doctrines propagated by false teachers, many in the Christian church, and among the rest the false teachers themselves, would become so wicked, that it would be dangerous to the faithful to live among them, ver. 1.—Men would be unmeasurably selfish, scandalously covetous of money, boasters of being high in favour with God, insolent on that account, blasphemers of God by the injurious representations which they would give of his character and will, disobedient to parents, ungrateful to benefactors, unholy in their dispositions, ver. 2.—without the affections natural to mankind, avowed covenant-breakers, slanderers of those who maintained the truth, immoderately addicted to venereal pleasures, furious against those who oppose their corrupt practices, having no love to good men, ver. 3.—betrayers of trusts, headstrong in their errors, swollen with pride, and lovers of pleasures more than lovers

lovers of God, ver. 4.—And to ſhew, that in this deſcription the teachers of religion were comprehended, the apoſtle added, that the perſons of whom he ſpake, in order to conceal their enormous wickedneſs, would make loud pretenſions to ſuperior ſanctity; they were to have the outward appearance of godlineſs, but in practice they would deny its power. And becauſe ſome teachers of this character were then beginning to ſhew themſelves, the apoſtle ordered Timothy to avoid them, ver. 5.—Of this ſort, he told him, thoſe teachers were, who, on pretence of inſtructing the female part of families, introduced themſelves into houſes, and led captive ſilly women laden with ſins, by aſſuming the direction of their conſcience, ver. 6.—And who detained them in bondage, by keeping them always learning, and never leading them to the knowledge of the truth, ver. 7.

This part of the chapter is generally, and I thing juſtly conſidered as a prediction of the apoſtaſy from the true faith and practice of the goſpel, which early began to take place in the Chriſtian church, but which was not carried to its height, till the Roman empire in the weſt was overturned by the incurſions of the barbarous northern nations.—Of that apoſtaſy St Paul had propheſied twice before; namely 2 Theſſ. ii. 3.—12. and 1 Tim. iv. 1.—5. In the firſt of theſe paſſages, the blaſphemous claims of the corrupters of Chriſtianity in later ages, their feigned miracles, and other baſe arts by which they were to eſtabliſh their uſurped authority in the church, are deſcribed. In the ſecond paſſage, the impious doctrines and ſuperſtitious practices which by virtue of that authority they were to introduce, are particularly ſet forth. But in this epiſtle, the influence of the ungodly doctrines and ſuperſtitious practices of the promoters of the apoſtaſy, in corrupting the morals both of the teachers and of the people are foretold.—Theſe three prophecies taken together, exhibit ſuch a ſtriking portrait of the characters, pretenſions, and practices of the promoters of the apoſtaſy, that no intelligent reader, who is acquainted with the hiſtory of the church, can doubt that the erroneous doctrines and ſuperſtitious practices which were early introduced, and which, under miſtaken notions of ſanctity, were ſupported by perſons of the greateſt reputation, are in theſe prophecies foretold to end in that monſtrous fabric of ſpiritual tyranny which the biſhops of Rome, aſſiſted by their clergy, erected; and in that univerſal corruption of manners which it occaſioned. As little can he doubt that the predictions of theſe evils recorded in ſcripture, were deſigned by the Spirit of God to convince the faithful in after times who were to be witneſſes of the apoſtaſy, that it had happened by the permiſſion of God, who often makes the wickedneſs of men inſtrumental in accompliſhing his greateſt purpoſes.

Leſt, however, the knowledge of that great and univerſal corruption which was to take place in the church, might have led Timothy and

and the brethren at Ephesus to fear, that the church would never recover from such a sad state, the apostle observed, that the opposition of the authors and promoters of the apostasy, to the truth, was of the same nature, and would end in the same manner as the opposition of Pharaoh's magicians to Moses. For as Jannes and Jambres resisted him by false miracles, so the promoters of the apostasy being men corrupted in mind, would resist the true doctrines of the gospel by feigned miracles and other base arts, ver. 8.—But they wouldnot be. permitted to go on in their deceits longer than the time determined Their wicked practices would at length be made plain to the deluded themselves, as the wicked practices of Pharaoh's magicians were made plain both to the Israelites and to the Egyptians, ver. 9.—Then to shew what he had done for repressing error and wickedness in the world the apostle appealed to Timothy's knowledge of his doctrine, manner of life, purpose in preaching, faith, long-suffering, love, patience, persecutions in various places, and deliverances. Wherefore, Timothy having been taught the true doctrines of the gospel by the apostle, and being animated by his example to encounter danger, he was both qualified to detect and strengthened to oppose error, ver. 10, 11.—Besides, he was to consider that all the faithful servants of Christ in the first age, were appointed to suffer persecution, ver. 12.—Whereas evil men and false teachers, instead of suffering for the truth, will give up every article thereof, and become more and more corrupt; seducing not only others, but themselves also, through their immoderate love of gain, ver. 13.—In short, the apostle ordered Timothy to maintain with firmness, the doctrine he had learned from him, knowing that he had learned it from an apostle of Christ, ver. 14.—and the rather that from his childhood he had been brought up in the knowledge of the Jewish scriptures, which by leading him to believe on Christ were able to make him wise to salvation, ver. 15.—For these scriptures being given by the inspiration of God, they are in all respects agreeable to the gospel-revelation, and may be used profitably by Christian ministers, in teaching, correcting, and instructing their people in righteousness, ver. 16.—Properly understood, therefore, the Jewish scriptures are of great use in fitting the Christian preacher, for every part of his duty, ver. 17.

COMMENTARY.

CHAP. III. 1 Besides what I formerly told thee concerning the apostasy, 1 Ep. iv. 1. *This also know, that in the latter days*, through the extreme wickedness both of the teachers and of the people, *times dangerous* to live in *will come.*

New Translation.

CHAP. III. 1 (Τȣτο δε,) 104.) This also know, that in *latter* days [1] perilous times *will* come.

Ver. 1. *In latter days.* The phrase εσχαταις ἡμεραις is the same with Gen. xlix. 1. εσχατων ἡμερων which signifies *future days*, or *time*, without marking whether these days were far off

2 For men [1] *will be self-lovers*,[2] *money-lovers*,[3] boasters, proud, blasphemers, disobedient to parents,[4] *ungrateful*, unholy.

2 *For men will be selfish, covetous of money, boasters* of their being in favour with God, and *proud* on that account, *blasphemers* of God by the injurious representation which they give of him, *disobedient to parents, ungrateful* to benefactors, *unholy*,

3 wthout natural affection,[1] *covenant breakers*,[2] *slanderers*,[3] incontinent, fierce, *without any love to good men*,

3 *without natural affection*, avowed *covenant breakers, slanderers of* those who oppose their corruptions, immoderately *addicted to venereal pleasures, fierce* against their opposers, *without any love to good men* who maintain the truth,

4 *betrayers*,[1] *headstrong, puffed up*, (see Tim. iii. 6. note 2.) lovers of pleasures, more than lovers of God:[2]

4 *betrayers* of trusts, *headstrong* in whatever they undertake, *swollen* with pride, so that they will hearken to no advice, *lovers of* sensual *pleasures more than lovers of God.*

or near at hand. And therefore it does not signify *the last days* of the world, as in our English Bibles, but *future times* in general, being of the same import with ὑϛεροις χρονοις *latter times*, 1 Tim. iv. 1. where also the apostasy is foretold.

Ver. 2.—1. *For men will be.* The word *men* includes both teachers and people. The apostle seems to have had the teachers principally in his eye here; as is plain from ver 6. where he represents them as *going into houses, and leading captive silly women:* and verse 8. where he likens them to *Jannes* and *Jambres*, on account of their resisting the truth, by the false miracles which they pretended to work.

2. *Self-lovers.* The extreme selfishness of the teachers of religion in future times, the apostle mentioned first of all in this prophecy, because their other vices were to originate from, and terminate in selfishness.—The vices mentioned in this and the two following verses, have always existed in the world. But being spoken of here as characteristical of the latter days, it implieth, that besides being common in the latter days, they would be openly avowed and defended.—Accordingly it is well known, that in the dark ages, the clergy defended all the enormities mentioned by the apostle, encouraged the people by their false doctrine to commit them, and went before them in the practice of these enormities.

3. *Money-lovers.* The Romish clergy have carried their love of money to such an height, that they pretend to sell heaven for money, even to the wickedest of men, under the name of *indulgences.*

4. *Disobedient to parents.* In the language of the Hebrews, *parents* signified superiors of every denomination. The disobedience of the Romish clergy to princes and magistrates, and even their dethroning princes, is well known. It may also signify, their encouraging children to become monks and nuns contrary to the will of their parents.

Ver. 3.—1. *Without natural affection.* The Romish clergy being forbidden to marry, can have neither wives nor children openly: So are without the affections natural to mankind: At least they dare not avow their having these affections.—It may likewise be meant of the laity who were to shut up their female children in nunneries, on pretence of superior sanctity; but in reality from interested motives.

2. *Covenant breakers.* The Roman Catholic clergy have been remarkable covenant-breakers. For not long ago, they professedly held it as a principle of religion, that no faith is to be kept with heretics; and set subjects free from their oaths of allegiance to their princes. —Or, ασπονδοι may signify, persons who being offended will enter into no treaty of reconciliation: So it may be translated *implacable*, as in Rom. i. 31.

3. *Slanderers.* The authors and abettors of the apostasy, will impute all manner of crimes to those who resist their corruptions. How exactly this hath been fulfilled in the Romish clergy, all who are acquainted with their history know well.

Ver. 4.—1. *Betrayers.* Προδοται. If this word is translated *traitors*, as in our Bible, it may signify, that they would deliver up their nearest relations to death, who opposed their corruptions. See Mark. xiii. 12.

2 *Lovers of pleasures more than lovers of God.* It is observable that this description begins

 with

5 These wicked teachers, in order to deceive their disciples the more effectually, will *have an appearance of godliness*, by their care in performing the external duties of religion, *but they will be utterly void of real piety*. *Now* these turn away.

5 Having a form of godliness, but denying the power *of it*. (Και, 204.) *Now* from *these* turn away. [1]

6 *Of these* teachers *indeed they are who go into houses*, and having the appearance of godliness, *take the direction of* the consciences and purses of *ignorant women*, who being *laden with sins*, and *led away by divers lusts*, gladly embrace doctrines, which reconcile the practice of sin with the hope of salvation.

6 (Εκ τετων γαρ, 94.) Of these *indeed they* are, *who go* into houses [1] and lead captive silly women laden with sins, led away [2] *by* divers lusts;

7 These are devoted to the false teachers, on pretence of *always learning*; *but* they are *never able to come to the knowledge of truth*, because their teachers industriously hide it from them.

7 *Always* learning, *but* never able to come to the knowledge *of truth*.

8 *Now, in the manner that Jannes and Jambres resisted Moses, so* by false miracles (ver. 13.) *these* teach-

8 (Δε) Now *in the manner that* Jannes and Jambres [1] *re-*

with mentioning extreme selfishness as the root, and concludes with the excessive love of sensual pleasure as the end, of all the corruptions that were to prevail in latter times. Hence we may learn, what a pernicious thing the excessive love of sensual pleasure is. It hath been the source of those monstrous perversions of religion, which took place among Christians in the dark ages. And governed by it, many in every age destroy their health, their fortune, their reputation, the comfort of their families, and every thing valuable in life, for the sake of gratifying their appetites.

Ver. 5. *From these turn away.* Some think the phrase τετες αποτρεπε, may be translated *these turn away:* turn out of the church, all teachers who have any resemblance to the persons I have mentioned. They are introducing the corruptions, which, in after times, their successors will carry to the height I have described.

Ver. 6.—1. *Of these, they indeed are, who go into houses, and lead captive silly women, &c.* This, with the two subsequent verses, is thought by some, a prophetical description of the practices of the Romish monks and friars in the dark ages, who by hypocritical pretensions to extraordinary sanctity, and by auricular confession and other wicked arts, deluded and corrupted their female votaries. But practices similar to these began very early in the church, and by a gradual progress, were at length, under the Romish hierarchy, formed into a regular system of deceit. We may therefore suppose, that as in the prophecies which foretel the political state of the world, so in the prophecies concerning the apostasy in which its religious state is represented, the general course of things through a succession of ages is foretold, rather than the state of things in any particular age. This I think will be allowed, when it is considered, that not the rise only, but the progress and downfal of the apostasy is foretold in these prophecies. So that their subject being a series of things, which were to happen throughout a long course of years, and which were gradually to produce a widely extended and confirmed state of corruption in the church, there is no reason for limiting their fulfilment to any particular period.

2. *Led away by divers lusts.* The word, αγομενα, *led away*, being properly applied to beasts who are led in halters whithersoever their owners please, it signifies that these women were slaves to their lusts.

Ver. 8.—1. *Jannes and Jambres.* It is generally believed that these were Pharaoh's chief magicians, whose names, though not recorded by Moses, being handed down by tradition, are preserved in Jonathan's Chaldee paraphrase on Exod. vii. 11. and on Numb. xxii. 22. In the latter passage, these two magicians are absurdly said to have been Balaam's servants.—Jannes and Jambres are mentioned likewise by Numenius the Pythagorean, as Origen informs us, Cont. Cels. Lib. 4. p. 198, 199. Spencer's edit.

2. *Resisted*

sisted Moses, [2] *so these* also resist [3] the truth: Men *wholly corrupted in mind, undiscerning* [4] concerning the faith.

ers *also*, contrary to their conscience, will *resist the truth*; being *men wholly corrupted in mind*, and *utterly incapable of discerning the* true *faith* of the gospel.

9 *However* they shall *not proceed* farther. [1] For their *foolishness* [2] shall be *very plain to all*, as their's also was. [3]

9 *However*, after deluding mankind for a while, *they shall not proceed farther. For their imposture shall be* made *very plain to all*; *as the imposture of Pharaoh's magicians also was* to the Israelites, and even to the Egyptians themselves.

10 But thou hast fully known [1] my doctrine, manner of life, purpose, faith, *meekness*, love, patience,

10 *But*, what I have done for detecting and opposing deceivers, *thou* knowest, who *hast fully known my doctrine, manner of life, purpose* in preaching, *fortitude* in danger, *meekness* under provocation, *love* to mankind, *patience* under sufferings,

2. *Resisted Moses.* We are told, Exod. vii. 11. 22. that Pharaoh's magicians imitated three of Moses miracles, *by their inchantments*, incantationibus; that is, by repeating a form of words known only to themselves, in which they invoked certain demons, and, as they fancied, constrained them to do the thing desired. By thus pretending to work miracles equal to those of Moses, they resisted him in his attempt to persuade Pharaoh, to let the Israelites go.

3. *So these also resist the truth.* Resist the truth in the manner Jannes and Jambres resisted Moses; namely, by false miracles. In the early ages the heretical teachers were much addicted to the study of magic. Clem. Alexand. Strom. Lib. v. p. 104. tells us, that some of the *Gnostics* pretended to have the secret books of Zoroaster. We know likewise that, in later times, the monks and friars were great pretenders to miracles. Hence they are called, ver. 13. *γοητες, magicians.* The apostle therefore, in prophesying of the heretical teachers, who were to arise in the church in after times, with great propriety compared them, both in their character and punishment, to Pharaoh's magicians.

4. *Undiscerning concerning the faith.* As Rom. i. 28. Αδοκιμον νουν, signifies a mind incapable of distinguishing right from wrong, Αδοκιμοι, in this passage may signify persons incapable of distinguishing truth from falsehood; consequently, incapable of discerning the true doctrines of the gospel.

Ver. 9.—1. *However they shall not proceed farther.* How exactly the whole of this prophecy hath been fulfilled, they know who are acquainted with the history of the ancient heretics, and of the Romish church, and of the reformation.

2. *For their foolishness shall be very plain to all.* Ανοια: Their want of understanding. The apostle might justly call the errors of the authors of the apostasy, and the base arts by which they established their authority, *foolishness*, because though they thought themselves superlatively wise, in the methods which they devised for obtaining power and wealth, their doctrines and practices were as void of reason, as are the imaginations and actions of fools. —Or, *foolishness* here may signify *imposture.*

3. *As theirs also was.* The vile arts by which the corrupters of Christianity established their errors being discovered, their folly and wickedness shall be very plain to the people, even as the folly and wickedness of Pharaoh's magicians was made plain to the Israelites, by the stop which God put to their enchantments. And thus the truth being set in a more clear light, the wisdom and righteousness of God in permitting these corruptions to take place for a while, will be demonstrated.

Ver. 10. *Hast fully known.* The word παρακολουθειν, is applied to one who follows another in walking, so as to keep pace with him. Metaphorically it signifies, to attain the complete knowledge of a thing. In this sense it is used, Luke i. 3.

11 *perſecutions* and *ſufferings, ſuch as befell me in Antioch,* (Acts xiii. 50.) *in Iconium,* (Acts xiv. 2. 5, 6.) *in Lyſtra,* where I was ſtoned and left as dead: (Acts xiv. 19, 20.) *Such perſecutions I endured*; *but out of them all the Lord* Jeſus *delivered me.*

11 perſecutions, *ſufferings, ſuch as befel me in* Antioch, *in* Iconium, *in* Lyſtra: [1] *ſuch* perſecutions I endured; but out of THEM all the Lord delivered me.

12 I do not complain of my ſufferings, as if I was the only perſecuted ſervant of Chriſt. *All indeed who wiſh to live godly in the Chriſtian church, ſhall be perſecuted* in this age.

12 (Και παντες δε, 107.) *And all indeed who wiſh to live* godly in Chriſt Jeſus, *ſhall be perſecuted.*

13 *Now* the *wicked teachers and ſorcerers,* of whom I ſpeak, who by falſe miracles ſeduce the people, *will for a while wax worſe and worſe, deceiving* others *and being deceived* themſelves, till they are ſtopped, ver. 9.

13 (Πονηροι δε, 103.) *Now wicked* men and (γοητες) *ſorcerers,* [1] *will* wax worſe and worſe, deceiving and being deceived.

14 *But* inſtead of acting like theſe wicked teachers, *continue thou* in the belief of *the things which thou haſt learned, and with which thou haſt been intruſted, knowing from whom thou haſt learned them*; even from me an inſpired apoſtle:

14 But continue thou in the things which thou haſt learned, and *WITH WHICH thou haſt been intruſted,* [1] knowing from whom thou haſt learned THEM:

15 *And that from thy childhood thou haſt known the ſacred ſcriptures, which* having foretold the doctrine, miracles, death, reſurrection, and aſcenſion of the Chriſt, exactly as they have come to paſs, *are able to make thee wiſe to ſalvation, by* confirming thee in *the faith which hath Chriſt Jeſus for its object.*

15 And that from a child thou haſt known the *ſacred* ſcriptures, [1] which are able to make thee wiſe *to* ſalvation, *by the* faith which IS in Chriſt Jeſus.

Ver. 11. *In Lyſtra.* Timothy being a native of Lyſtra, and the apoſtle's diſciple and companion, when the apoſtle was ſtoned in that city and dragged out of the ſtreet as one dead, he may, as Benſon ſuppoſes, have been preſent on that occaſion, and may have been one of thoſe who ſtood round him when he revived, Acts xiv. 20.

Ver. 13. *But wicked men and ſorcerers.* Γοητες. This word properly denotes, *ſorcerers, inchanters, magicians,* who deceiving the vulgar by falſe miracles, make them believe what they pleaſe.—The apoſtles gave to the falſe teachers, who introduced and continued the apoſtaſy, the name of *ſorcerers,* with great propriety, and termed their vile arts, *ſorceries,* Rev. xviii. 23. becauſe they were to reſiſt the truth in the very manner Pharaoh's magicians reſiſted Moſes. For as St Paul told the Theſſalonians, 2 Epiſt. ii. 9. their *coming* was to be *after the inworking of Satan, with all power, and ſigns, and miracles of falſehood,* 10. *and with all the deceit of unrighteouſneſs.*—In ver. 9. the apoſtle had foretold that a ſtop would be put to their deluſions. Here he foretels that they themſelves would not be reclaimed.

Ver. 14. *Thou haſt been intruſted.* That this is the true tranſlation of the word, επιϛωθης, appears from Gal. ii. 7. *When they ſaw,* οτι πεπιϛευμαι, *that I was intruſted with the goſpel of the uncircumciſion.*—1 Tim. i. 11. *The goſpel of the bleſſed God, with which* επιϛευθην, *I am intruſted.*

Ver. 15. *Haſt known the ſacred ſcriptures.* The apoſtle calls the writings of the Old Teſtament *ſacred,* becauſe of their divine inſpiration, mentioned ver. 16.—Timothy's mother and grandmother being Jewiſh women of great piety, had trained him up from his childhood in the knowledge and belief of the writings of Moſes and the prophets. And their care in thus inſtructing him, being commended by the apoſtle, it ſhews us that little children ought to be made acquainted with the ſcriptures as early as poſſible; and that they may derive much benefit even from that imperfect knowledge of the ſcriptures and of the principles of religion, which they are capable of attaining in their tendereſt years. See 2 Tim. i. 5. note.

Ver. 16.

16 *The whole* scripture [1] is *divinely inspired*, [2] and is profitable for *teaching*, [3] *for confutation*, [4] for correction, for instruction in righteousness,

16 I am calumniated as contradicting Moses and the prophets. But I believe, That *the whole* sacred *scripture is divinely inspired, and is profitable for teaching* the doctrines of the gospel, *for confuting* those who err therefrom, *for correcting* those who sin, and *for instructing* all in righteousness,

17 That the man of God may be perfect, AND thoroughly *fitted for every good work.*

17 *That the Christian minister*, by the light derived from the Jewish revelation, *may be perfect* in the knowledge of the things he is appointed to teach, *and thoroughly fitted for* discharging *every* part of the *good work* he is engaged in.

Ver. 16.—1. *The whole scripture.* Here, as the critics observe, πασα is put for ὁλη.— The word *scripture* without any epithet, is used to denote the writings of Moses and the Prophets, Matth. xxii. 29. John v. 39. x. 35. But in the commentary I have added the epithet *sacred* from verse 15, to shew the unlearned reader, that the apostle is speaking of those writings only which the Jews esteemed of divine authority.

2. *Is divinely inspired.* Grotius translates this, *all divinely inspired scripture, is even profitable*; or, *is certainly profitable*, &c. But his translation, though framed to comprehend the writings of the evangelists and apostles, is rather forced; because the discourse is concerning the Jewish scriptures only. It is however abundantly just as a translation of the Greek text.—Concerning inspiration, see 1 Cor. ii. 13. note 1. 2 Tim. i. 13. note 2. and Ess. 1. note 2.

3. *And is profitable for teaching.* Διδασκαλιαν, signifies the *act*, or *office of teaching*, Rom. xii. 7. 1 Tim. iv. 13. v. 17. Tit. i. 9. ii. 7.

4. *For confutation.* The word ελεγχον, comes from ελεγχειν *to confute*, 2 Tim. iv. 2. Titus i. 9. So may properly be translated *confutation.*

Ver. 17. *That the man of God* (See 1 Tim. vi. 11. note.) *may be perfect*, &c. The apostle's encomium on the Jewish scriptures consists of two parts. Their divine inspiration, and their usefulness for illustrating the gospel revelation; so that a Christian minister, who rightly understands them, is thereby well fitted for every part of his work. Our Lord also on various occasions bare testimony to the Jewish scriptures, and to their connexion with the gospel. Luke xxiv. 27. *And beginning at Moses and all the prophets, he expounded unto them in all the scriptures, the things concerning himself.* Also he commanded his disciples to *search these scriptures, because they testified of him*, John v. 39. see ver. 46. What then are we to think of those teachers, who are at so much pains to disjoin the Christian revelation from the Jewish, as if the latter were not of divine original, and had no connexion with the gospel; and instead of illustrating and confirming the gospel, were rather an encumbrance to it?—In this encomium of the Jewish scriptures the duties of a Christian minister are declared to be, 1. To teach the people the true doctrine of the gospel. 2. To confute all errors contrary to true doctrine. 3. To correct, by proper admonitions, reproofs, and censures, those who openly transgress the precepts of the gospel. 4. To direct and encourage all to follow a righteous course of life.—Lastly, in this encomium of the Jewish scriptures the apostle contradicted the Judaizers, who affirmed that the law was contrary to the gospel.

CHAP. IV.

View and Illustration of the Solemn Charge given to Timothy in this Chapter

HAVING in the preceding chapter explained to Timothy the duties of his office as an evangelist, the apostle now solemnly charged him in the presence of God, and of the Lord Jesus Christ, who

who is to judge the living and the dead at his ſecond coming, to be diligent and faithful in all the duties of his miniſtry, by preaching true doctrine, confuting gainſayers, rebuking ſinners, and exhorting, both the teachers and the people under his care, to behave properly in every reſpect, ver. 1, 2.—becauſe the time was approaching in which the people would not endure wholeſome doctrine; but having itching ears which required to be tickled with the elegancies of language, would for that purpoſe multiply to themſelves teachers, ver. 3.—and would liſten to fables, loathing the ſolid doctrine of the goſpel, ver. 4. —Next he exhorted Timothy to watch at all times to oppoſe the entrance of falſe doctrine and corrupt practices, without being intimidated by the evils to which he might expoſe himſelf by his fidelity; and to do the work of an evangeliſt in ſuch a manner as to ſhew himſelf an approved miniſter of Chriſt, ver. 5.—Then told him, that he was thus earneſt in his exhortations to him, becauſe the time of his departure was come, ver. 6.—and becauſe he himſelf had combated the good combat, had finiſhed the race, and had all along preſerved the faith pure, ver. 7.—and was to be rewarded as a conqueror in the good combat, with a crown of righteouſneſs by Chriſt the righteous judge of the world; ſo that if Timothy proved equally courageous and faithful in diſcharging the duties of his miniſtry, he might expect the ſame reward from Chriſt, who will beſtow a crown of righteouſneſs on all, who, conſcious of their own integrity, long for his appearing to judge the world, ver. 8.

In the remaining part of the chapter, the apoſtle gave Timothy a particular account of his own affairs, and of the behaviour both of his friends and enemies, ver. 9.—18.—Then deſired him to ſalute Priſca and Aquila, and the family of Oneſiphorus, ver. 19.—And becauſe he had left Eraſtus at Corinth, and Trophimus at Miletus, and all his aſſiſtants had fled from the city, he begged him to come to Rome before winter. Then gave him the ſalutations of Eubulus, Pudens, Linus and Claudia, Chriſtians of ſingular eminence, and the ſalutations of all the brethren in Rome, with whom he was allowed to have any intercourſe, ver. 20, 21.—and concluded with giving him, and the brethren at Epheſus, his apoſtolical benediction, ver. 22.

New Translation.

CHAP. IV. 1 I charge THEE, therefore, *in the preſence of* God, and *of* the Lord Jeſus Chriſt, [1] who *will* judge the *living*, (1 Theſſ. iv 15) and the dead, (κατα) at his appearing and his kingdom:

COMMENTARY.

CHAP. IV. 1 I have fully inſtructed thee in thy duty, and thou art well acquainted with the Jewiſh ſcriptures, in which the goſpel is both explained and confirmed; *I charge thee therefore in the preſence of God, and of the Lord Jeſus Chriſt, who will judge the living and the dead at his* ſecond *appearing, when his kingdom* ſhall be diſplayed in all its glory:

Ver. 1. *In the preſence of God, and of the Lord Jeſus Chriſt.* The perſons in whoſe preſence

2 Preach the word; Be instant in seafon, out of feafon; *Confute*, rebuke, exhort with all long-fuffering, [1] (*και διδαχη*, 210. 39.) *when teaching*.

2 *Preach the gofpel doctrine* in purity; *Be conftant and earneft* in preaching it, *whether it be feafonable or unfeafonable to* thyfelf; *Confute* falfe teachers, *rebuke* finners, *exhort* all under thy care, *with the greateft patience when teaching* them.

3 For *there* will *be a time*, [1] when they will not endure *wholefome teaching*, [2] but having itching ears, *they will according to* their own lufts heap *up* to themfelves teachers; [3]

3 Thou oughteft to be very faithful and diligent in thefe duties now, *For there will be a time when the people will not endure wholefome teaching, but having itching ears* which muft be tickled, *they will, by the motions of their own peculiar lufts, multiply to themfelves teachers,* who to gain their favour will footh them in their vices.

4 *And from the truth indeed* they *will* turn away THEIR ears, *and be turned afide to* fables.

4 *And* thus *indeed they will turn away their ears from the true doctrine* of the gofpel, *and*, by their teachers, *they will be turned afide to* believe *fables*, concerning miracles wrought in fupport of the greateft errors.

5 But watch thou *at all* TIMES; *bear evil treatment*; do

5 *But watch thou at all times*, and withftand the beginnings of thefe corruptions; *Patiently bear* the

fence the apoftle gave this charge, Timothy could not but exceedingly revere, as they were always prefent with him beholding his conduct, and were to be his judges at the laft day.—This folemn charge the apoftle gave to Timothy, not becaufe he fufpected him of any unfaithfulnefs, but to fhew his own extreme folicitude for the prefervation of true doctrine, and for the profperity of the church of Chrift; alfo to leave on record an injunction to the minifters of Chrift in fucceeding ages, to be faithful and diligent in all the duties of their function. They ought therefore to confider it with attention, and fhould make a due application of it to themfelves.

Ver. 2. *With all long-fuffering.* This virtue the apoftle often recomended to Timothy 2 Tim. ii. 20. iii. 16.; whereas in directing Titus how to teach, he does not mention *long-fuffering* or patience. Perhaps Timothy being younger than Titus, was of a more ardent fpirit which needed to be reftrained, Or, as Benfon fufpects, the obftinacy of the perfons with whom Titus had to do, might occafion this difference in the apoftle's exhortations.

Ver. 3.—1. *For there will be a time.* The apoftle means the time in which the apoftafy would work more effectually than it was then doing. He therefore defired Timothy to be diligent in preaching, while he might be heard.

2. *When they will not endure wholefome teaching.* This prophetic defcription of the temper of Chriftians during the apoftafy, hath been verified to an aftonifhing degree. For, then the generality of the people naufeated the wholefome doctrines of true piety and found morality, inculcated in the gofpel: Then the monks and friars, in all their fermons, fpake of nothing but of miracles performed at the tombs of martyrs and confeffors, or, by their relicts: And then the people delighted to hear nothing from their teachers but *fables* of that fort, as the apoftle foretold, ver. 4. becaufe by thefe they were confirmed in the belief, that the fuperftitious practices which their teachers recommended, would procure them the pardon of their fins, however atrocious, and admiffion into heaven, notwithftanding they continued in fin to the end of their lives. See 1 Tim. iv. 2. note 1.

3. *According to their own lufts, heap up to themfelves teachers.* Some have quoted this text as a proof that the people ought not to have the choice of their own minifters. And it muft be acknowledged, that when the people are of the character here defcribed, fuch a power would be moft hurtful to them.—In the expreffion, *heap up to themfelves teachers according to their lufts*, it is infinuated, 1. That the people would choofe thofe teachers whofe doctrine rendered *the gratification of their lufts* confiftent with their hopeof falvation. 2. That there would be a great number of this fort of corrupt teachers in the church, in the time of the apoftafy.

Ver. 6.

ill treatment which the enemies of the gofpel will give thee; *Do the work of an evangelift* diligently; *Fully perform* the duties of *thy miniftry*.

the work of an evangelift; *fully perform thy* miniftry. (See ver. 17. note 1.)

6 *For* the church is foon to lofe the benefit of my miniftry: *I am already poured out* on the facrifice of the faith of the gentiles, *and the time of my departure hath come.*

6 For I am *already poured out*, [1] and the time of my departure *hath come.*

7 *I have combated the good combat* of faith, (1 Tim. vi. 12.) *I have finifhed the race* of an apoftle, *I have preferved the faith* uncorrupted, for which I have combated.

7 (Τον αγωνα τον καλον ηγωνισμαι) I have *combated the* good *combat*, I have finifhed *the race*, [1] I have *preferved* the faith.

8 All fears of death vanifh when I think of the glorious reward which awaits me. *Henceforth there is laid afide for me a crown*, not of olive leaves, but *of righteoufnefs, which*, with all its honours and privileges, *the Lord* Jefus *the righteous judge will deliver to me at the laft day*; *and not to me only, but to all them alfo who* like me, confcious that they have ferved him faithfully, *long* for *his appearing to judge the world.*

8 Henceforth there is laid *afide* for me a crown of righteoufnefs, [1] (Philip. iii. 14. note 2.) which the Lord, the righteous judge, *will deliver to* me at that day, and not to me only, but *to* all them alfo *who* love his appearing.

9 As I have a great defire to fee thee, *Make hafte to come to me foon.*

9 *Make hafte* to come [1] to me *foon:*

10 For *Demas* in particular, *having loved the prefent world* more than was fit, *hath forfaken me, and is gone to Theffalonica*, expecting to be in more fafety

10 For Demas [1] having loved *the* prefent world, hath forfaken me, and is *gone to*

Ver. 6. *I am already poured out.* This the apoftle faid, becaufe, as he told the Philippians, chap. ii. 17. he confidered the fhedding of his blood as neceffary to the completing the facrifice and fervice of the faith of the gentiles.—Some think the word σπενδομαι may be tranflated, *I am poured upon;* in allufion to the cuftom of pouring wine on the head of the animal to be facrificed, immediately before it was flain: So that by this expreffion the apoftle intimated, that he was foon to be put to death.

Ver. 7. *I have finifhed the race.* The apoftle likens his labour in the gofpel, not only to the combat of wreftling, but to that of the race, which alfo was one of the Olympic exercifes.

Ver. 8. *A crown of righteoufnefs.* Having compared his labours as an apoftle, to the exertions of the combatants in the games, he reprefents his reward under the idea of a crown; becaufe that was the reward beftowed on the victors in thefe combats. See 1 Cor. ix. 25 note 2. It was not however a crown of leaves, like theirs, but of *righteoufnefs*, which Chrift was to beftow on him, by counting his faith to him for righteoufnefs.—According to the apoftle's reprefentation, this crown, though laid afide for him, was not to be beftowed on him, even at death. It was to be given him at the day of Chrift's appearing to judge the world; and in confequence of his being judged and acquitted by Chrift.

Ver. 9. *Make hafte to come to me foon.* The apoftle, now about to leave the world, wifhed to enjoy Timothy's company and converfation for a little while. He defired this vifit likewife on Timothy's own account, that he might give him his dying advice and bleffing; and that by his example, Timothy might be ftrengthened to fuffer death courageoufly, when called to do fo. Accordingly it is faid by fome that Timothy actually fuffered martyrdom at Ephefus.

Ver. 10.—1. *Demas having loved the prefent world hath forfaken me, and is gone to Theffalonica.* By calling the departure of Demas to Theffalonica, a *forfaking him*, the apoftle intimates that he departed without his permiffion.—This perfon is generally fuppofed to have been the Demas, who fent his falutation to the Coloffians, chap. iv. 14. And, becaufe in mentioning that falutation the apoftle did not accompany it with any mark of his efteem, as

Theſſalonica, Creſcens *into* Galatia,[2] and Titus *into* Dalmatia.

there than at Rome; *Creſcens* is gone *into Galatia, and Titus into Dalmatia.*

11 Only Luke is with me.[1] Take Mark, *and* bring him with thee,[2] for he is *very uſeful* to me *in* the miniſtry.

11 *Only Luke is with me.* His attachment to me and his zeal for the cauſe of Chriſt, are the more remarkable that all my other aſſiſtants have left me. In thy way *call on Mark and bring him with thee, for he will be very uſeful to me in the miniſtry* of the goſpel.

12 *But* Tychicus *I have* ſent to Epheſus.

12 *But* when *Tychicus* comes to thee, do not think he hath behaved like Demas: *I have ſent* him *to Epheſus* to ſupply thy place.

13 The *bag*[1] *which* I left at Troas with Carpus,[2] *bring when* thou comeſt, and the books,[3] *eſpecially* the parchments.

13 *The bag which I left at Troas with Carpus,* in my way from Epheſus after parting with thee, *bring when thou comeſt, and the books* contained in that bag, *but eſpecially the parchments.*

he did in mentioning the ſalutation of Luke, which was ſent at the ſame time, Col. iv. 14. Bengelius conjectures, that Demas was the apoſtle's amanuenſis in writing his epiſtle to the Coloſſians. But he may have avoided commending Demas to the Coloſſians, if at that time he obſerved ſomething in his character which he did not approve. His behaviour during the apoſtle's ſecond impriſonment juſtifies ſuch a ſuppoſition. For when he found the apoſtle was to be condemned, becoming affraid of loſing his own life, he forſook him in the hour of danger, and retired to Theſſalonica, on pretence of taking care of his worldly affairs; but in reality, becauſe he hoped to remain there in greater ſafety than in Rome. This the apoſtle juſtly termed his *loving the preſent world.*—Whether Demas afterwards returned to his duty, is not known. Gregory in his edition of the greek new teſtament, printed at Oxford an. 1703, quotes an ancient Scholiaſt, who ſaith Demas apoſtatized to heatheniſm, and became an Idol-prieſt. But of this there is no evidence, as the apoſtle does not inſinuate that he renounced the goſpel.—See Philemon, ver. 24. note 2.

2. *Creſcens, into Galatia.* The apoſtle does not ſay either of Creſcens or of Titus, that their departure, like the departure of Demas, was owing to their love of the preſent world. We may therefore, in charity, ſuppoſe that the one went into Galatia, and the other into Dalmatia, by the apoſtle's order; or, at leaſt with his permiſſion.

Ver. 11.—1. *Only Luke is with me.* The apoſtle meant, that *of his fellow-labourers and aſſiſtants in Rome,* Luke alone remained with him. For, from ver. 21. where the ſalutations of ſome of the Roman brethren by name are mentioned, it appears that the apoſtle had many friends ſtill in Rome, members of the church there, with whom he was allowed to have ſome intercourſe.—For the character of Luke, ſee Coloſſ. iv. 14. note 1.

2. *Take Mark and bring him with thee.* Although the apoſtle was once exceedingly diſpleaſed with Mark, for deſerting him and Barnabas in Pamphylia, Acts xv. 38, 39. that grudge was long ago removed, by his ſubſequent faithful labours in the goſpel. See Philem. ver. 24.—The Mark, mentioned in this paſſage, is by ſome thought to be a different perſon from the writer of the goſpel which bears his name. See 1 Pet. v. 13. note 3.

Ver. 13.—1. *The bag.* The word φαιλονην, ſignifies either *a cloak* or *a bag.*—If the apoſtle meant *a cloak,* his ſending for it at ſo great a diſtance, is a proof, as Grotius obſerves, of his poverty. The Syriac tranſlator underſtood it of *a bag* in which books were kept; for his verſion is, *Domum ſcriptorum.*

2. *Which I left at Troas with Carpus.* Paul, who was ſeveral times at Troas, may have lodged ſome of theſe times with Carpus; and knowing him to be a perſon of probity, he had left with him the valuable things here mentioned.

3. *And the books, eſpecially the parchments.* What *the books* were, which the apoſtle left with Carpus, commentators have not attempted to conjecture But Benſon fancies, *the parchments,* were the letters which he received from the churches, and the autographs of his own letters to the churches. For that he employed perſons to tranſcribe his letters, is probable from Rom. xvi. 22. where the name of the amanuenſis of that epiſtle is inſerted. In theſe

14 *Alexander the copperſmith hath done me many ill offices* here. In particular he hath ſtirred up both the unbelieving Jews and gentiles in Rome againſt me. *The Lord reward him according to his works.*

15 *Of that wicked perſon be thou alſo aware,* wherever thou happeneſt to meet with him, *for he hath greatly contradicted the things which I advanced* in my firſt anſwer.

16 *At my firſt anſwer,* my fellow-labourers were ſo terrified, that *no one* of them *appeared with me* in

14 Alexander the copperſmith [1] *hath done me many evil things.* The Lord reward him [2] according to his works.

15 Of whom be thou alſo *aware;* [1] for he hath greatly *oppoſed* our words. (See Pref. ſect. 3.)

16 (Εν) At my firſt anſwer [1] no *one appeared* with

fair copies, the apoſtle wrote the ſalutation with his own hand, 1 Cor. xvi. 22. Gal. vi. 11. Col. iv. 8. Philem. ver. 19. and thereby authenticated them as his letters. So he told the Theſſalonians, 2 Epiſtle iii. 17.—If theſe autographs were a part of the parchments which Timothy was to bring with him to Rome, we may ſuppoſe the apoſtle's intention in this order, was, after acknowledging them to be his autographs of the letters which he wrote to the churches, to give them to Timothy to be kept; or, he may have had it in view to deſire Timothy to deliver them to the churches and perſons to whom the fair copies of them had been ſent, that they might preſerve them with care, as the originals of the letters in their poſſeſſion. —B. Pearſon obſerves, that the bag with the books and parchments, of which the apoſtle ſpeaks, were not left with Carpus at the time mentioned, Acts xx. 6, 7. For then he had many attendants, who no doubt aſſiſted him in carrying his things: not to ſpeak of the ſhip which waited on them, Acts xx. 13. to tranſport them. Pearſon therefore concludes that the bag with the books and parchments were left at Troas, in ſome journey which the apoſtle made through the leſſer Aſia, after he was releaſed from his firſt confinement at Rome.

Ver. 14.—1. *Alexander the copperſmith.* This ſeems to be the perſon mentioned in the hiſtory of the riot at Epheſus, Acts xix. 33. and whom the enraged multitude would not hear, when they knew he was a Jew.—Probably he was one of the Judaizing teachers, who violently oppoſed the true doctrine of the goſpel, and was by that time become the apoſtle's enemy. The unbelieving Jews at Epheſus knowing this, puſhed him forward into the theatre to harangue the people, in expectation that he would vindicate them from having any connexion with the Chriſtian teachers.—Alexander is mentioned likewiſe 1 Tim i. 20.

2. *Hath done me* (literally, *hath ſhewed me,* ſee Pſal. iv. 6.) *many evil things.* Benſon is of opinion, that theſe *evil things* were done to the apoſtle by Alexander in Epheſus. But, on that ſuppoſition, there was no occaſion to inform Timothy of them, who was a witneſs to all the ill offices which Alexander had done to the apoſtle in Epheſus. I therefore think theſe ill offices were done to him recently, and in Rome. See the preface to this Epiſtle, Sect. 3. paragraph 3.

3. *The Lord reward him according to his works.* The Alexandrian, and ſix other MSS. the Syriac, and the Vulgate verſions, and ſome of the fathers, read here (αποδωσει,) *The Lord will reward.* Perhaps, the ancient tranſcribers and tranſlators thought it more agreeable to the apoſtle's character, *to foretel,* than *to wiſh evil* to this wicked teacher. See Mill, and Whitby. But why might not St Paul, who had the gift of diſcerning ſpirits, and by that gift knew the malice which was in Alexander's heart, wiſh that ſuch a malicious falſe teacher might be puniſhed, if he did not repent? This limitation is implied in the words, *according to his works.* Nay it is implied in the very nature of the wiſh; at leaſt in the mouth of a virtuous perſon. A wiſh of the ſame kind, Nehemiah expreſſed with reſpect to Sanballat and Tobiah. Nehem. iv. 5. *Cover not their iniquity, and let not their ſin be blotted out, for they have provoked thee to anger.*

Ver. 15. *Of whom be thou alſo aware.* This being written after the apoſtle had made his firſt anſwer, at which Alexander had *greatly oppoſed* or contradicted *his words,* he judged it neceſſary to inform Timothy of that wicked teacher's malice. And as he ſuſpected that Alexander would ſoon return to Epheſus, he cautioned Timothy to be on his guard againſt him.

Ver. 16.—1. *At my firſt anſwer.* The apoſtle's *firſt anſwer* was that which he made ſome time after he was impriſoned. He called it his firſt anſwer, not becauſe he had made, but becauſe he expected to make, a ſecond anſwer.

me, but *all* forsook me,[2] *May it* not be laid to their charge! [3]

the court, *but all forsook me. I pray God not to lay it to their charge!*

17 (Δε, 100.) *However* the Lord stood *by* me, and strengthened me, that *thro'* me the preaching might be fully *declared*,[1] and *all* the gentiles might hear; [2] and I was delivered out of the mouth of the lion. [3]

17 *However* though men forsook me when brought to my trial, *the Lord* Jesus according to his promise, Luke xxi. 15. *stood by me and strengthened me, that* on such an occasion, and before such personages, *through me the preaching* concerning Christ *might be fully declared, and that all the gentiles might hear* that it was so declared; and I escaped with such difficulty, that I cannot describe it better than by saying *I was delivered out of the mouth of the lion.*

18 And the Lord *will* deliver me from every evil work, and will preserve ME *to* his heavenly kingdom. To whom BE glory for ever and ever.[1] Amen.

18 *And the Lord* Jesus *will deliver me from every evil work,* so that I shall do nothing for the preservation of my life inconsistent with my former preaching; *and* he *will preserve me to his heavenly kingdom. To whom I* gratefully *ascribe the glory* of faithfulness, goodness, and power, *for ever and ever. Amen.*

2. *But all forsook me.* When the apostle made his first answer, Demas and the rest had not left the city; otherwise he could not have complained of them, as he does in this verse, for not attending on him at his trial. The cruelty which Nero, or his Prefect Helius Cæsarianus (see ver. 17. note 3.) was now exercising against the Christians, so terrified the apostle's fellow-labourers, that though they were in Rome, when he made this answer, none of them appeared with him in the court.

3. *May it not be laid to their charge.* This prayer shews the excellence of the apostle's disposition. He was sensible of the danger to which his assistants would have exposed themselves, by appearing with him at his trial; he knew likewise the infirmity of human nature. And therefore he made great allowances for their yielding in such circumstances, and prayed that they might be forgiven, as Christ prayed his Father to forgive those who crucified him.

Ver. 17.—1. *The preaching might be fully declared.* The word, πληροφορηθη, literally signifies, *might be carried with a full sail*; (1 Thess. i. 5. note 3.) that is *fully and boldly declared.* Accordingly Chrysostom and Theophylact have paraphrased this word by πληροω; for the meaning of which, see Rom. xv. 19. note 4. In this passage the apostle told Timothy, that contrary to the expectation of his enemies, he had declared in the hearing of Nero, or his Prefect, the supreme dominion of Christ, his right to all the gentiles as his subjects, his power in their salvation, together with the nature and method of that salvation; and that he had done so, that all the gentiles in the provinces might hear of his courage in maintaining their privileges.

2. *And all the gentiles might hear.* The apostle justly supposed, that what was said and done at the emperor's tribunal in Rome, where there was such a confluence of strangers from all quarters, would quickly fly abroad on the wings of fame, and be heard by all the gentile converts every where.

3. *I was delivered out of the mouth of the lion.* By *the Lion*, some think Nero is meant, or rather his Prefect Helius Cæsarianus, to whom Nero committed the government of the city in his absence, with power to put whomsoever he pleased to death. See Pearson. Annal. Paulin. An. Chr. 57.—Others understand the expression proverbially, as denoting an escape from the greatest danger; in which sense it is used, Psal. xxii. 21. This interpretation they adopt, because they think the apostle would not give so disrespectful an appellation, either to Nero, or to his Prefect.

Ver. 18. *To whom be glory for ever and ever.* This doxology addressed to the Lord Jesus, is in other passages addressed to God the Father, Rom. xvi. 27. 1 Tim. i. 17. By introducing it here, the apostle declared the greatness of his trust in the goodness and power of the Lord Jesus, and his sincere gratitude to him for having honoured him to be his apostle, and for promising him a place in his heavenly kingdom.

19 In my name *wish health to Prisca, and* her husband *Aquila, and to the family of Onesiphorus.*

20 *Erastus* who accompanied me in my way to Crete, *abode in Corinth. But Trophimus I left at Miletus sick,* when I departed from Crete.

21 *Make haste to come to me before winter,* sailing being then dangerous. *Eubulus wisheth thee health. So do Pudens, and Linus, and Claudia, and all the brethren* with whom I have any intercourse.

22 *May the Lord Jesus Christ be with thy spirit,* to strengthen thee in all difficulties and dangers, as he hath strengthened me, (ver. 17.) *Grace be with you* in Ephesus, who maintain the truth. *Amen.*

19 Salute Prisca [1] and Aquila, and the *family* of Onesiphorus. [2]

20 Erastus [1] abode at Corinth: But Trophimus *I left* at *Miletus* [2] sick.

21 *Make haste* to come before winter. Eubulus [1] *saluteth* thee and Pudens, and Linus [2] and Claudia, [3] and all the brethren.

22 The Lord Jesus Christ BE with thy spirit. Grace BE with you. [1] Amen.

Ver. 19.—1. *Salute Prisca.* This is a contraction of the name Priscilla, unless, as Estius supposes, Priscilla be the diminutive of Prisca.—This woman, with her husband Aquila, now resided in Ephesus. See Rom. xvi. 3. note.

2. *And the family of Onesiphorus.* Because the apostle does not salute Onesiphorus himself, the papists argue, that at the time this epistle was written, he was dead; and from the apostle's praying for him, chap. i. 18. they infer the lawfulness of praying for the dead. But Onesiphorus at this time was with the apostle in Rome, 2 Tim. i 16, 17. Or, if he was gone from Rome, he might not be in Ephesus.

Ver. 20.—1. *Erastus abode at Corinth.* This is supposed to be the chamberlain of Corinth, mentioned, Rom. xvi. 23. He is likewise mentioned, Acts xix. 22. as one who ministred to Paul.

2. *Trophimus I left at Miletus sick.* Trophimus being an Ephesian, Acts xxi. 29. if he had been left at Miletus near Ephesus, Timothy could not have been ignorant of it. We may therefore believe he was left at Miletus in Crete, a city mentioned by Homer, Iliad. B. lin. 649. and by Strabo a native of Crete, and by Pliny, Nat. Hist. Lib. iv. 12. *Oppida ejus insignia Miletos,* &c.

Ver. 21.—1. *Eubulus saluteth thee, and Pudens.* Though none of the Roman brethren appeared with the apostle at his first answer, they did not, like his fellow-labourers, flee from the city, nor desert him altogether; but visited him in his prison, and desired him to send their salutation to Timothy.

2. *And Linus.* This person is said by the ancients, to have been the first bishop of Rome after the apostles Paul and Peter. See Pref. to 1 Tim. Sect 5. No. 4. But Theodoret speaks of this only as a tradition, Oper. Tom. iii. p. 506. *They say this is the Linus who succeeded the great Peter.*

3. *And Claudia.* Martial, Lib. xiv. Epigr. 13. mentions a *Pudens* and a *Claudia,* who by some are thought to be the persons of whom the apostle speaks in this epistle. But they are represented as young, when Martial wrote, so could not be mentioned by the apostle. It is said of Claudia, that she was a British lady whom St Paul converted, and that she first carried the gospel into Britain. But of this there is no evidence.—According to tradition, the apostle Peter was now in Rome and suffered martyrdom at the same time with St Paul. But seeing Paul says, ver. 11. *Only Luke is with me*; and ver. 16. *at my first answer no one appeared with me*; also, seeing Peter's salutation was not sent to Timothy, his being in Rome at the time this letter was written, may justly be doubted. If he suffered martyrdom along with Paul, as the ancients affirm he must have come to Rome after Paul wrote this second letter to Timothy.

Ver. 22. *Grace be with you.* This being a benediction, distinct from the one bestowed on Timothy, it was designed for such of the brethren in Ephesus, as maintained the truth of the gospel in purity.

A NEW

LITERAL TRANSLATION

Of St PAUL's EPISTLE to

T I T U S.

PREFACE.

Sect. I. *The History of Titus, collected from Paul's Epistles.*

ALTHOUGH Titus was a perſon of ſuch eminence among the firſt preachers of the goſpel, that St Paul wrote to him the letter in the canon of ſcripture which bears his name, for the purpoſe of directing him how to diſcharge the duties of his office, his name is not ſo much as once mentioned by Luke in his book of the Acts. His hiſtory therefore muſt conſiſt of ſuch particulars as are related of him, in the apoſtle Paul's epiſtles, where indeed he is often mentioned with great reſpect, and of ſuch probable conjectures as theſe particulars naturally ſuggeſt.

That Titus was converted by Paul, appears from his calling him, *his genuine ſon by the common faith*, Tit. i. 1. Yet at what time, and in what place Paul converted him, he hath no where told us. They who think Titus was a religious proſelyte before his converſion, are of opinion that he was converted at Antioch, ſoon after Paul and Barnabas came to that city from Tarſus, as mentioned Acts xi. 25.— But others, ſuppoſing him to have been originally an idolatrous gentile, conjecture that his converſion happened in ſome of the countries

of the Leſſer Aſia, through which Paul travelled in the courſe of his firſt apoſtolical journey; the hiſtory of which is given, Acts, chapters xiii, xiv. What is certain is, that Titus was with Paul in Antioch before the Council of Jeruſalem; And that having diſtinguiſhed himſelf after his converſion, by his piety and zeal, he was one of thoſe whom the church at Antioch ſent to Jeruſalem, to conſult the apoſtles and elders concerning the circumciſion of the converted proſelytes, fourteen years after Paul's own converſion; that is in the year 49, Gal. ii. 1, 2.—When the meſſengers from the church of Antioch came to Jeruſalem, the apoſtles, elders, and brethren aſſembled; and after reaſoning on that queſtion, decreed that it was not neceſſary to circumciſe the converted gentile proſelytes. Neverthelefs, the Judaizers in Jeruſalem zealouſly endeavoured on that occaſion, to have Titus circumciſed. So the apoſtle inſinuates, Gal. ii. 3. where he ſaith, *Not even Titus, who was with me, being a Greek, was compelled to be circumciſed.*—Here it is proper to remark, that the Jews called all the idolatrous gentiles Ελληνες, *Greeks:* for in their manner of ſpeaking, *Jews and Greeks* comprehended the whole of mankind. See Rom. i. 16. note 3. According to this interpretation of the appellation, from the apoſtle's calling Titus *a Greek*, it may be inferred that before his converſion he was an idolatrous gentile. The ſame thing appears likewiſe from the attempt of the Judaizers to force him to be circumciſed. For after the decree of the Council was paſſed, freeing the converted proſelytes from obedience to the law of Moſes, if Titus, before his converſion, had been one of that denomination, the Judaizers could not with any ſhew of reaſon have inſiſted on his circumciſion. Yet, as the Council had determined nothing reſpecting the converts from among the idolatrous gentiles, ſome of the zealous Judaizers, who by ſtealth introduced themſelves into the private meeting, in which Paul explained to James, Peter, and John the goſpel which he preached among the gentiles, when they found out that Titus before his converſion was an idolater, might inſiſt to have him circumciſed, on pretence, that he was not freed from circumciſion by the Council's decree. But this attempt, to ſubject a gentile convert to the law of Moſes, Paul reſolutely withſtood, *that the truth of the goſpel might remain with the gentiles*, Gal. ii. 5.

After the Council, when Paul and Barnabas, accompanied by Judas and Silas, returned to Antioch, to give the brethren an account of what had happened at Jeruſalem, Titus, I ſuppoſe, returned with them; and, from that time forth, ſeems to have accompanied Paul in his travels, as one of his aſſiſtants. For when the apoſtle ſet out from Antioch, to viſit the churches which he had gathered among the gentiles in his firſt apoſtolical journey, and to confirm them by delivering to them the decrees of the Council, Titus went with him all the

the way to Corinth, and laboured with him in the converſion of the inhabitants of that city. This appears from 2 Cor. viii. 23. *If any inquire concerning Titus, he is my partner and fellow-labourer in the goſpel towards you.* The reaſon is, the apoſtle before he wrote to the Corinthians, having not viſited them ſince their converſion, the *fellow-labouring* of Titus, with him *towards the Corinthians*, muſt have happened at the time they were converted.—If this reaſoning be juſt, we muſt ſuppoſe, that after the Council, when Paul ſet out from Antioch with Silas to viſit the churches, Titus either went with them, or was ſent away before them with the apoſtle's letter to the Galatians, which I think was written from Antioch ſoon after the Council. See the Preface to Galatians, ſect. 2. In that caſe, when the apoſtle went thro' Galatia with the decrees, he may have met Titus, and have taken him along with him. Or, during his eighteen months abode at Corinth, he may have ſent for Titus, to come and aſſiſt him in converting the Corinthians.

After the apoſtle had planted the goſpel in Corinth, he went to Jeruſalem. But whether Titus abode at Corinth, or accompanied him to Jeruſalem, is not ſaid. This however we know, that he came to the apoſtle, as many others did, during his long reſidence at Epheſus, mentioned Acts xix. 10. For, by him he ſent his firſt epiſtle to the Corinthians, which was written in Epheſus about the time of the riot of Demetrius. This ſervice the apoſtle aſſigned to Titus, becauſe being well known to, and much reſpected by the Corinthians, on account of his former labours among them, he hoped he might have influence in compoſing the diſturbances which had taken place in their church. On his return from Corinth, Titus met the apoſtle in Macedonia, and gave him ſuch an account of the good diſpoſition of the Corinthians, as filled him with joy, and induced him to write them a ſecond letter, which he employed Titus likewiſe to carry. At the ſame time, he requeſted him to excite the Corinthians to finiſh their collections for the ſaints in Judea, which they had begun during Titus's former viſit to them. In proſecution of this deſign, Titus abode at Corinth till the apoſtle himſelf came and received their collections, and the collections of the other churches of Achaia.—On that occaſion, Paul ſpent three months at Corinth, Acts xx. 3. then ſet out for Jeruſalem, taking Macedonia in his way. His companions, in his journey to Jeruſalem, are mentioned, Acts xx. 4. and though Titus is not named as one of them, it does not follow that he was not of the number. He is not ſaid by Luke to have been with the apoſtle in Macedonia, in his way to Corinth. Yet from the apoſtle's ſending him from Macedonia to Corinth with his ſecond epiſtle to the Corinthians, we learn that he was one of his chief aſſiſtants at that time. Wherefore, notwithſtanding Luke, in his account of the

apoſtle's return from Greece, hath not mentioned Titus among thoſe who accompanied him to Jeruſalem with the collections, he may have been one of them; and having gone with him to Jeruſalem, he may have miniſtered to him during his impriſonment there, and in Ceſaræa; nay he may even have ſailed with him to Rome. Theſe, however, are only conjectures: for from the time Titus delivered the apoſtle's ſecond letter to the Corinthians, in the year 58, we hear nothing of him till the year 62, when he was left by the apoſtle in Crete, *to ſet in order the things that were wanting, and to ordain elders in every city*, Tit. i. 4.

The leaving of Titus in Crete, is ſuppoſed to have happened ſome time in the year 62, after the apoſtle was releaſed from his firſt confinement in Rome.—In the letters which he wrote about that time to the Philippians, Coloſſians, Philemon, and the Hebrews, having promiſed to viſit them, we may believe, that when at liberty to fulfil his promiſe, he ſailed in ſpring 62 from Italy for Judea, accompanied by Titus and Timothy. In their way, touching at Crete, they went through the cities, and preached the goſpel to the idolatrous inhabitants with ſuch power and ſucceſs, that great numbers of them were converted. See ſect. 2. of this Pref. However, although the apoſtle's ſucceſs was ſo great in Crete, and his converts were not formed into churches, he did not judge it proper to remain in Crete; but committing the care of the diſciples there to Titus, with an order to ordain elders in every city, he ſailed into Judea in ſpring 63, accompanied by Timothy. The brethren in that country being greatly diſtreſſed by the troubles which preceded the war with the Romans, the apoſtle, if he heard in Crete of their diſtreſs, might think it neceſſary to haſten his viſit to them. Accordingly, as ſoon as he landed in Judea, he and Timothy went up to Jeruſalem, and ſpent ſome time with the Hebrews, after which they proceeded to Antioch; and in their progreſs through the churches, comforted and eſtabliſhed them.—From Antioch, the apoſtle ſet out on his fifth and laſt apoſtolical journey, in which he and Timothy travelled through Syria and Cilicia, then came to Coloſſe in Phrygia early in the year 64. And ſeeing he had deſired Philemon to provide him a lodging in Coloſſe, it is reaſonable to think he abode there ſome time. On that occaſion, as Benſon and others conjecture, he may have written his epiſtle to Titus in Crete, in which he deſired him to come to him at Nicopolis, becauſe he propoſed to winter there, Tit. iii. 12.—From Coloſſe, the apoſtle went with Timothy to Epheſus, where having inquired into the ſtate of the church in that city, he gave the Epheſian brethren ſuch exhortations as he judged neceſſary, then departed to go into Macedonia, leaving Timothy at Epheſus, to charge ſome teachers not to teach differently from the apoſtles, 1 Tim. i. 3.

In

In paſſing through Macedonia, the apoſtle, no doubt, viſited the Philippians, and the other brethren in that province, according to his promiſe, Philip. ii. 24. After that he went forward to Nicopolis to winter there, as he propoſed; being accompanied by Eraſtus and Trophimus, who, it ſeems, had joined him, either at Epheſus or in Macedonia.—In the beginning of the year 65, while the apoſtle abode at Nicopolis, taking into conſideration the weight of the charge which he had devolved on Timothy he wrote to him that excellent letter in the canon, called, *The firſt epiſtle to Timothy*, in which he taught him how to diſcharge the duties of his function properly.—It ſeems, that at parting with Timothy, St Paul had promiſed to return ſoon to Epheſus from Nicopolis, 1 Tim. iii. 14. But he was diſappointed in his reſolution. For not long after writing his letter to Timothy, Titus came from Crete to Nicopolis, according to the apoſtle's order, Tit. iii. 12. and gave him ſuch an account of the ſtate of the churches in that iſland, as determined him to viſit them immediately; ſo that laying aſide his purpoſe of returning to Epheſus, he left Nicopolis early in the year 65, accompanied by Titus, Trophimus, and Eraſtus: the latter of whom went no farther with him than to Corinth, 2 Tim. iv. 20.—At his arrival in Crete, he no doubt viſited the churches, and rectified the diſorders which had taken place in them. But while employed in that work, hearing of the perſecution which Nero was carrying on againſt the Chriſtians in Rome, on pretence that they had ſet fire to the city, (See Pref. to 2 Tim. ſect. 3. laſt paragr.) and judging that his preſence in Rome might be of uſe to the brethren in their diſtreſs, he reſolved to go thither. I ſuppoſe the apoſtle ſailed for Italy with Titus, in the end of ſummer 65, leaving Trophimus ſick at Miletus, a city of Crete, 2 Tim. iv. 20. For that Titus was in Rome with Paul during his ſecond impriſonment, is certain, from 2 Tim. iv. 10. where the apoſtle informed Timothy, that Titus was one of thoſe who had fled from the city through fear, and had gone into Dalmatia: but whether with, or without his approbation, the apoſtle doth not expreſsly ſay.—What became of Titus afterwards, is no where told us in ſcripture. But ſome ancient writers mentioned by Whitby, in his Pref. to Titus, ſay that he died in the 94th year of his age, and was buried in Crete: From which they conjecture, that he returned to Crete after St Paul's death: for the time of which, See Pref. to 2 Tim. ſect. 3. laſt paragraph.

Sect. II. *Of the Introduction and Progress of the Christian Faith in Crete.*

Among the three thousand who were converted by Peter on the memorable day of Pentecost, *Cretes*, that is, Jews, natives of Crete, who had come up to Jerusalem to worship, are mentioned, Acts ii. 11. These, being of the same disposition with the Jewish converts, who, after the death of Stephen, *preached the word to none but to the Jews only*, Acts xi. 19. would, after their return home from Jerusalem, confine their preaching to the Jews, who, as Josephus informs us, were very numerous in Crete. We may therefore believe, that the first Christians in Crete, were mostly of the Jewish nation.—It is true, Barnabas went into Cyprus, after he separated himself from Paul. But it is not said that he went into Crete, either on that or on any other occasion. And even though he had preached in Crete, as he had not the power of imparting the spiritual gifts to his converts, it cannot be thought that his preaching in that country would be attended with very great success. The same may be said of any other Evangelist or Christian prophet, who happened to preach the gospel to the Cretians. I therefore think the numerous conversions of the inhabitants of Crete, which made it necessary that *elders* should be ordained in every city, must be ascribed to the labours of some apostle, who, by working miracles, and conferring the spiritual gifts on his converts, made such an impression on the minds of the Cretians, that many of the idolatrous inhabitants, and some of the Jews, embraced the Christian faith.

Now, that St Paul was this apostle, seems probable from his leaving Titus in Crete, *to set in order the things wanting* among the Christians there, *and to ordain elders in every city*. The modelling and governing the Christian churches, certainly belonged to the persons who had planted them. Accordingly, most of the churches in the gentile countries having been planted by the apostle Paul, he modelled, corrected, and governed the whole, either in person, or by his assistants, without any interference from his brethren apostles; just as the apostles of the circumcision, modelled, corrected and governed the churches planted by them, without any interference from him.

If the foregoing reasoning is just, the account given in sect. 1. may be admitted; namely, That St Paul sailed into Crete, after he was released from his first confinement at Rome; that at his landing in Crete, he went through the different cities, and converted many of the inhabitants; and that being in haste to perform his intended visit to the Hebrews, he committed the care of modelling and settling the churches in Crete to Titus, and then set out with Timothy for Judea.

—Theſe tranſactions I think happened after the apoſtle's releaſe from his firſt confinement at Rome, becauſe, though he touched at Crete in his voyage to Rome to proſecute his appeal to the Emperor, being a priſoner, he would not be allowed to go through the iſland to preach: conſequently, if he made any converts on that occaſion, they muſt have been but few.

Sect. III. *Of the Iſland of Crete, and of the Character and Manners of its Inhabitants.*

Crete, where Titus exerciſed his miniſtry when the apoſtle wrote his letter to him, is one of the largeſt iſlands in the Mediterranean, and lies to the ſouth of the Archipelago. In length from weſt to eaſt, it is about 250 miles, in breadth about 50, and in circuit about 600. —Anciently it was famous for its hundred cities; for the arrival of Europa on a bull from Phœnicia; for the laws of Minos, one of its kings; for the loves of Paſiphae, the wife of Minos, and of his daughter Ariadne; for the labyrinth, the work of Dædalus; for the deſtruction of the Minotaur; but above all, for the ſepulchre of Jupiter, with his name inſcribed upon it. See Titus i. 12. note 2. And to finiſh the mythological hiſtory of Crete, it was famous for mount Ida, where Jupiter is ſaid to have been preſerved from his father Saturn, and educated by the Curetes, Corybantes, or Idæi Dactyli.

According to ancient authors, Crete was originally peopled from Paleſtine. This fact Bochart hath rendered probable, by obſerving, Canaan, lib. i. c. 15. That that part of Paleſtine, which lies on the Mediterranean, was by the Arabs called *Keritha*, and by the Syrians *Creth*; and that the Hebrews called its inhabitants, *Crethi*, or *Crethim*, which the LXX. have tranſlated, Κρητας, *Cretians*, Ezek. xxv. 16. Zephan. ii. 5. That theſe prophets do not ſpeak of the iſland of Crete, is plain, from their joining the *Philiſtim* with the *Crethim*, as one and the ſame people. Accordingly it appears, that the *Crethim* were a part of the *Philiſtim*; *Crethi*, or, as it is in the Chaldee paraphraſe, *Creth*, being declared, 1 Sam. xxx. 14. 16. to be the land of the Philiſtines.—Bochart adds, That the *Crethi* in Paleſtine were noted archers, and that ſome of them were employed by King David as his life-guards. See 2 Sam. viii. 18. xv. 18. xx. 23. 1 Kings i. 38. 1 Chron. xviii. 17. in all which places, they are called in our tranſlation, *Cherethites*; but the original word is, *Crethi*, which the Chaldee paraphraſt interprets, *Archers*.—Theſe *Crethi* of Paleſtine, it is thought, had their name from a Hebrew word, which ſignifies, *to deſtroy*, becauſe they made great havoc with their arrows; to which there is an elegant alluſion, Ezek. xxv. 16. *Vehicrathi eth Crethim*, which our

tranſlators

tranflators have rendered, *I will cut off the Cherethites*; but the literal tranflation is, *I will cut off the cutters off*, namely, *the Crethim.*

Sir Ifaac Newton alfo is of opinion, that Crete was peopled from Paleftine, as appears from his Chronology, page 13. where he faith, "Many of the Phœnicians and Syrians, in the year before Chrift "1045, fled from Zidon, and from King David, into Afia Minor, "Crete, Greece, and Libya; and introduced letters, mufic, poetry, "the *Octaeteris*, metals, and their fabrication, and other arts, fcien-"ces, and cuftoms of the Phœnicians.—Along with thefe Phœnicians, "came a fort of men, fkilled in the religious myfteries, arts, and fci-"ences of Phœnicia, and fettled in feveral places, under the names "of *Curetes, Idæi Dactyli, &c.*"

The *Crethi* from Paleftin, who fettled themfelves in Crete, feem to have given their own name to that ifland. In their new habitation, they continued to be famous archers, (fee Tournefort, vol. i. page 83.) and to exercife all the arts which they formerly practifed in Paleftine; efpecially that of navigation, which they employed in piracy. They brought with them likewife all the vices of the Canaanites, being exceedingly addicted to gluttony, drunkennefs, and luft. Withal they were extremely covetous, and notorious liars; in fo much that *to fpeak like a Cretian*, became a proverb for telling lies, and deceiving: and *a Cretian lie*, fignified *the greateft and moft impudent lie.*—Epimenides, one of their own poets, and Strabo, a native of Crete, have branded the Cretians as notorious liars; particularly Epimenides, who, in a verfe quoted by Paul, Tit. i. 12. charged them not only with lying, but with gluttony and idlenefs. And the apoftle, ver. 13. declared, that thefe vices conftituted their true character.—In fine, Polybius, lib. vi. tells us, that the Cretians were the only people in the world, who found nothing fordid in money, whatever way it was gained.—This account of the character of the Cretians, fhews the propriety of the apoftle's injunction to Titus, chap. i. 13. *Rebuke them fharply, that they may be healthy in the faith.* Mr Tournefort, who vifited Crete in the beginning of this century, tells us, vol. i. page 84. that its prefent inhabitants are more virtuous. The gofpel, it feems, hath led them to change their manners.

Crete is now called *Candia*, from its chief city, which bears that name. In the year 1204, the Venetians took *Canea*, the fecond greateft city in Crete, and with it the whole ifland. That city they held till the year 1645, when the Turks conquered it, and almoft entirely expelled the Venetians from Crete which they have kept poffeffion of ever fince.

After the gofpel was planted in Crete by the apoftle, and his affiftant Titus, it took fuch deep root there, and fpread itfelf fo widely through the ifland, that it hath fubfifted there ever fince; and is at

present the religion of the natives, who are in general of the Greek church. Thefe, on payment of a ftated tribute to the Turks, are allowed the exercife of their religion without moleftation.

Tournefort faith, vol. i. p. 23. The environs of Canea are exceedingly beautiful. From the city, to the neareft mountains, there are large forefts of olive trees, interrupted by fields, vineyards, gardens, and rivulets, bordered with myrtles: But two thirds of the country are mountains. Crete, however, in refpect of its fize, climate, and foil, is one of the fineft iflands in the Mediterranean. And were it cultivated with as much care as it was in former times, it would produce all the neceffaries and luxuries of life in the greateft abundance: fo that the account which ancient authors have given of the number of its cities, and of the multitude of its inhabitants, is by no means exaggerated.

Sect. IV. *Of the Time and Place of writing the Epiftle to Titus.*

Becaufe the apoftle defired Titus to come to him at Nicopolis, chap. iii. 12. when he fhould fend to him Artemas or Tychicus to fupply his place in Crete, the tranfcriber, who added the poftfcript to this letter which our tranflators have turned into Englifh, hath dated it from Nicopolis in Macedonia; following in that conjecture Chryfoftom and Theodoret. But if the apoftle had been in Nicopolis when he wrote to Titus, he would not have faid, I have determined *to winter there*, but he would have faid, *to winter here*. This circumftance, together with the apoftle's not mentioning his bonds in any part of his letter to Titus, fhews that he was at liberty when he wrote it. I therefore agree in opinion with thofe who think the apoftle wrote his epiftle to Titus from Coloffe, while he abode there in the courfe of this his laft apoftolical journey, which ended in his fecond imprifonment at Rome.—Benfon fays, "the Syriac verfion, at "the conclufion of this epiftle, hath intimated that it was fent to Titus "by the hands of Zenas and Apollos. But that conjecture hath been "added by a later hand, and is not well grounded. For from chap. "iii. 13. they feem to have been coming to the apoftle from a di"ftant country, and not to have been lately with him."

Sect. V. *Of the Purpofe for which the Epiftle to Titus was written.*

The firft converts to the Chriftian faith in Crete, being, as was obferved, fect. 2. thofe Cretian Jews to whom Peter preached on the memorable day of Pentecoft, and thofe Jews in Crete, to whom Peter's converts preached the ofpel on their return from Jerufalem, they were

all, or moſt of them, very zealous of the law of Moſes. Wherefore, when Paul came into Crete, and converted numbers of the idolatrous inhabitants, we may believe, that the more early Chriſtians in Crete, would addreſs the new converts with great warmth, and inſiſt on their obeying the law of Moſes, as abſolutely neceſſary to their ſalvation. Moreover, to render the law acceptable to theſe new converts, they no doubt followed the courſe in which their brethren in other churches walked. They amuſed the new converts with vain talking, and Jewiſh fables, and commandments of men, and fooliſh queſtions about the law. Nay, they went ſo far as to affirm, that the ſacrifices, and purifications enjoined by the law, duly performed, would procure pardon for them, though they continued in the practice of ſin. To this doctrine the Cretians, many of whom were very wicked, lent a willing ear; in ſo much, that theſe corrupt teachers, who ſeem to have been natives of Crete, and to have been infected with the vices of their countrymen, ſubverted whole families, Tit. i. 11.

The errors and bad practices of the Judaizing teachers, and of their diſciples, the apoſtle, when he came into Crete, obſerved, and oppoſed by wholeſome inſtructions and ſharp rebukes. But well knowing how diligent they were in ſpreading their errors, Paul left Titus in Crete to reſtrain them. And that he might have a number of fit perſons clothed with proper authority, to aſſiſt him in oppoſing the Judaizers, and in maintaining the truth, he ordered him, at parting, to ordain *elders*, that is, biſhops and deacons *in every city*. But that he might be at no loſs to know who were fit to be inveſted with theſe offices, and what line of conduct he himſelf was to purſue, in diſcharging the duties of his miniſtry, the apoſtle, when he came to Coloſſe, wrote to him this letter, in which he deſcribed the qualifications of the perſons who were worthy to be ordained elders, commanded him to rebuke the Judaizers ſharply, and mentioned the errors he was particularly to oppoſe, the doctrines he was earneſtly to inculcate, and the precepts he was conſtantly to enjoin; that none of the Cretians, whether teachers or people, might fail in their duty through want of information.

By comparing the epiſtle to Titus with the two epiſtles to Timothy, we learn, that the Judaizing teachers were every where indefatigable in propagating their erroneous doctrine concerning the neceſſity of obedience to the law of Moſes, as the only means of obtaining ſalvation: and that in the moſt diſtant countries, they uniformly taught the ſame doctrine, for the purpoſe of rendering the practice of ſin conſiſtent with the hope of ſalvation: and that to draw diſciples after them, they encouraged them in ſin, by the vicious practices which they themſelves followed, in the perſuaſion that they would be pardoned through the efficacy of the Levitical ſacrifices. Only,

from the apoſtle's ſo earneſtly commanding Titus in Crete, and Timothy in Epheſus, to oppoſe theſe errors, it is probable that the Judaizing teachers were more numerous and ſucceſsful in Epheſus and Crete, than in other places. However, as Titus was a gentile convert, whoſe intereſt it was to maintain the freedom of the gentiles from the law of Moſes, and a teacher of long ſtanding in the faith, the apoſtle was not ſo full in his directions and exhortations to him, as to Timothy, neither did he recommend to him meekneſs, lenity, and patience in teaching, as he did to Timothy, but rather ſharpneſs, chap. i. 13. ii. 13. Perhaps Titus was a perſon of a ſoft and mild temper: whereas Timothy being a younger man, may have been of a more ardent ſpirit, which needed to be ſomewhat reſtrained.

CHAP. I.

View and Illuſtration of the Matters contained in this Chapter.

IN the inſcription of this epiſtle, St Paul aſſerted his apoſtleſhip, not with a view to raiſe himſelf in the eſtimation of Titus, but to make the falſe teachers in Crete, and all in every age, who ſhall read this letter, ſenſible that every thing he ordered Titus to inculcate, was of divine authority, ver. 1, 2.—And by calling Titus his genuine ſon by the common faith, he inſinuated to the Cretians, not only that he had converted him, but that he was a teacher of the ſame virtuous diſpoſitions with himſelf, and as ſuch he gave him his apoſtolical benediction, ver. 3, 4.—Next, he put Titus in mind that he had left him in Crete, to ordain elders in every city where churches had been planted, ver. 5.—And to direct him in that important buſineſs, he deſcribed to him the character and qualifications neceſſary in biſhops and deacons, that ordaining to theſe offices none but perſons of that deſcription, they might be able both to inſtruct the people, and to confute gainſayers, ver. 6.—9.—Eſpecially them of the circumciſion in Crete, whoſe character the apoſtle explained, ver. 10.—and whoſe mouth he told him it was neceſſary to ſtop, becauſe they ſubverted whole families, by teaching the efficacy of the Jewiſh ſacrifices and purifications to obtain pardon for ſinners, even while they continued in their ſins, ver. 11.—Wherefore, the apoſtle ordered Titus ſharply to reprove both the teachers and the people who held ſuch doctrines, and to charge them no longer to give heed to Jewiſh fables and precepts of men, calculated to ſupport that pernicious er-

ror; particularly the precepts concerning meats and ſacrifices, taught by men who turned away the truth, when it offered itſelf to them, ver. 13, 14.—Withal, to give the faithful an abhorence of ſuch teachers, the apoſtle obſerved that both their underſtanding and their conſcience was polluted, ver. 15.—They profeſſed to know God, but in works they denied him, ver. 16.

COMMENTARY.

CHAP. I. 1 *Paul* (δουλος, ſee Rom. i. 1. note 1.) *a ſervant of God and an apoſtle of Jeſus Chriſt*, ſent forth by him *in order to* promote *the faith of* the gentiles *the elected* people *of God, and to perſuade them to acknowledge the goſpel, whoſe end is to make men godly* and virtuous in every reſpect;

2 *In hope* that they alſo ſhall obtain that reſurrection to *eternal life, which God who cannot lie promiſed* to believers of all nations, in the perſons of Adam and Abraham, long *before the Jewiſh diſpenſation began.*

New Translation.

CHAP. I. 1 Paul, a ſervant of God,[1] (δε) and an apoſtle of Jeſus Chriſt,[2] (κατα, 228.) *in order*[3] to the faith of *the elect*[4] *of God*, and the *acknowledgment* of the truth, which is *in order to* godlineſs;[5]

2 In hope of eternal life, which God, *who* cannot lie, promiſed[1] before the *times of the ages*,[2] (See 2 Tim. i. 9, 10, 11.)

Ver. 1.—1. *Paul a ſervant of God.* In ſome of his other epiſtles, Paul calls himſelf, δουλος Ιησου Χριστου, *a bond-man of Jeſus Chriſt.* But the preſent is the only one, in which he calls himſelf, δουλος Θεου, *a bond-man of God.* This appellation he took, probably becauſe the Judaizers in Crete affirmed, that he had apoſtatized from God, when, as an apoſtle of Chriſt he received into God's church the uncircumciſed gentiles, and thereby freed them from obeying the law of Moſes, as a term of ſalvation.

2. *An apoſtle of Jeſus Chriſt.* To diſtinguiſh himſelf from other good men who are all ſervants of God, Paul calls himſelf *an apoſtle* of Jeſus Chriſt: one clothed with authority to teach mankind true religion.

3. *In order to the faith.* So I tranſlate the prepoſition κατα, after Theophylact and Oecumenius; becauſe the common tranſlation, which implieth that Paul was made an apoſtle *according to the faith of God's elect*, is hardly ſenſe. Beſides, the prepoſition κατα, in the end of this verſe, and in 2 Tim. i. 1. ſignifies, *in order to.*

4. *Of the elect of God.* The gentiles are called, *the elect*, 2 Tim. ii. 10. and *an elected generation*, 1 Pet. ii. 9. for a reaſon aſſigned 1 Pet. i. 1. note.—Paul was made an apoſtle of Jeſus Chriſt for the purpoſe of perſuading the gentiles to believe the goſpel.

5. *Acknowledgment of the truth which is in order to godlineſs.* The doctrine of the goſpel in general, is here called *the truth which is in order to godlineſs*, to diſtinguiſh it from the falſehoods of heatheniſm, which tended to promote vice: and even to diſtinguiſh it from the ordinances of the law of Moſes, which were only ſhadows and obſcure repreſentations of true religion, and whoſe only influence was to purify the fleſh.—Some are of opinion that by *the truth*, in this paſſage, the apoſtle meant the true doctrine of the goſpel concerning the ſalvation of the gentiles by faith.

Ver. 2.—1. *Which God who cannot lie promiſed.* The promiſe here referred to is that which God made to Adam and Eve and their poſterity, at the fall, when in paſſing ſentence on the ſerpent, He ſaid of the feed of the woman, *It ſhall bruiſe thy head.* The ſame promiſe was renewed in the covenant with Abraham: *In thy ſeed ſhall all the nations of the earth be bleſſed.*—That this was a promiſe of eternal life to all believers, ſee proved, Eſſ. v. ſect. 6. See alſo 2 Tim. i. 9.

2. *Before the times of the ages.* Προ χρονων αιωνιων. Suppoſing the word αιων in this clauſe to ſignify *eternal*, the literal tranſlation of the paſſage would be, *before eternal times.* But that being a contradiction in terms, our tranſlators, contrary to the propriety of the greek language,

3 but hath manifested in ITS *proper season*, (τον λογον) his *promise* [1] *by the preaching, with which I am entrusted* according to the commandment [2] of God our Saviour; [3]

3 The knowledge of God's promise was long confined to the Jews; *But* he *hath manifested* to all, *in its proper season, his promise by* the *preaching* of the gospel, *with which I am intrusted* by Christ, *according to the commandment of God the original contriver* of the method *of our salvation;*

4 To Titus MY *genuine son*, (κατα) *by* the common faith: (See Jude, ver. 3. notes 2. 4.) Grace, mercy, AND peace from God the Father, and the Lord Jesus Christ our Saviour.

4 *To Titus my genuine son by the common faith*, the faith in Christ which the gentiles are permitted to have in common with the Jews, I wish *gracious assistances, merciful deliverances, and eternal life, from God the Father, and the Lord Jesus Christ the accomplisher of our salvation.*

5 For this *purpose I left* thee in Crete, that thou *mightest* set in order the things *wanting*, [1] and ordain in every city [2] elders, [3] as I *commanded* thee;

5 *For this purpose I left thee in Crete, that thou mightest supply the things wanting* in the churches there, *and* in particular *ordain, in every city* where there are churches, *elders, as I commanded* thee. I will therefore describe the character and qualifications of the persons thou oughtest to make elders.

6 If any *one* be blameless, the husband of one wife, (1 Tim. iii. 2. note 1.) ha-

6 *If any one be* in the eye of the world, *blameless, the husband of one wife* at a time, *having children who are Christians*, and who are *not accused of riotous living*,

language, have rendered it, *before the world began.*—As Locke observes on Rom. xvi. 25. the true literal translation is, *before the secular times;* referring us *to the Jewish Jubilees*, by which times were computed among the Hebrews; as among the gentiles they were computed by *generations of men*. Hence Col. i. 26. *The mystery which was kept hid*, απο των αιωνων και απο των γενεων, *from the ages and from the generations*, signifies, the mystery which was kept hid from the Jews and from the gentiles. See this explained, Rom. xvi. 25. note 3.

Ver. 3.—1. *His promise.* Τον λογον, literally *his word;* namely of promise. We have the expression complete, Rom. ix. 9. Επαγγελιας γαρ ὁ λογος ὁυτος, *For the word of promise was this.*

2. *I am intrusted according to the commandment of God.* By affirming that Christ intrusted him with the preaching of the gospel according to the commandment of God; or, as it is expressed 1 Cor. i. 1. 2 Cor. i. 1. *By the will of God*, the apostle hath carried his own authority to the highest pitch. Jesus Christ made him an apostle: But he did it by the commandment of God, from whom therefore, as well as from Christ, Paul received his apostleship.

3. *Our Saviour.* The title of *Saviour* is given to the Father in other passages, Luke i. 47. 1 Tim. i. 1. Jude verse 24. for the reasons mentioned Tit. iii. 4. note.

Ver. 5.—1. *Set in order the things wanting.* Ἱνα τα λειποντα επιδιορθωση: This Estius translates, *that thou mightest rectify the things which were left*, namely uncorrected at my departure. Erasmus to express the force of the preposition επι, in επιδιορθωση, hath here, *Pergas corrigere.*

2. *And ordain in every city.* The apostle did not mean that elders were to be ordained in every city of Crete; but only in every city where the converts were so numerous as to form a church.—The Greeks used the word Πολις, to denote *a city*, or *village*, indiscriminately. Here it signifies both.

3. *Elders*, that is bishops and deacons. For the name *elder* being given to all who held sacred offices in the church, 1 Tim. v. 17. note 1. the ordaining of elders here, as Acts xiv. 23. signifies, the ordaining, both of bishops and deacons.—Jerome in his commentary on this passage, as well as in his letter to Evagrius, Ep. 85. affirms that in the first age, *bishop*, and *presbyter*, or *elder*, was one and the same. And quotes this, and other passages in support of his opinion: But that afterwards, to remove schisms, it was universally agreed that one chosen from among the presbyters, should be raised above the rest, to whom the whole care of the church was to belong. Hence Jerome inferred, that the pre-eminence of bishops above presbyters, is owing more to the custom of the church, than to the command of Christ.

Ver. 6.

nor are *diſobedient* to their parents; perſons of this character ordain biſhops, that they may aſſiſt thee in oppoſing the Judaizers, ver. 10, 11.

ving *believing* children, [1] not accuſed *of riotous living* [2] *nor* unruly. [3] (1 Tim. iii. 4, 5.)

7 *For a biſhop ſhould be free from blame, as* becomes *the ſteward* of the myſteries *of God*, 1 Cor. iv. 1. He ſhould *not* be *headſtrong, nor ready to fall into a paſſion, nor addicted to wine: Not a ſtriker* of thoſe who diſpleaſe him; *not one who* loves money ſo much that he *makes gain by baſe methods;* (1 Tim. iii. 3. note 2.)

7 For a biſhop *ſhould* be blameleſs as the ſteward of God; not ſelf-willed, not *prone to anger*, not given to wine, *not a* ſtriker, not *one who makes gain by baſe methods;*

8 *But* inſtead of loving money, *hoſpitable, a lover of good men, prudent* in conduct, *juſt* in his dealings, *holy* in ſpeech, *and temperate* in the uſe of every ſenſual pleaſure.

8 But *hoſpitable,* (1 Tim iii. 2. note 7.) a lover of good men, *prudent,* [1] juſt, holy temperate;

9 He ſhould *hold faſt the true* Chriſtian *doctrine as he hath been taught* it by the apoſtles, *that he may be able by wholeſome teaching, both to inſtruct* them who deſire inſtruction, *and to confute falſe teachers who ſpeak againſt the truth* to overturn it.

9 holding faſt [1] the *true doctrine* (κατα την διδαχην, 39.) as he hath been taught, that he may be able *by the teaching which is wholeſome* both to exhort and to *confute* the gainſayers.

10 *For there are many* teachers, who being *unſubjected* to us, *talk in a fooliſh manner* concerning genealogies and fables, *and deceive* others: of this ſort *eſpecially* are *the Jewiſh teachers,*

10 For there are many unruly and *fooliſh* talkers [1] and deceivers, [2] eſpecially *thoſe* of the circumciſion,

Ver. 6.—1. *Having believing children.* The apoſtle required that the children of him who was to be ordained a biſhop, ſhould be Chriſtians, and of a ſober behaviour; becauſe the infidelity and vices of children, at leaſt in the eyes of the vulgar, bring ſome blame on their, parents. And therefore it is added in the next verſe, *for a biſhop muſt be blameleſs.*

2. *Riotous living.* Ασωτιας. This ſignifies not only the gratification of venereous deſires, but the luxury of the table, and all intemperance in the enjoyment of ſenſual pleaſures. Thus, of the prodigal ſon it is ſaid, Luke xv. 13. That *he waſted his ſubſtance* Ζων ασωτως, *living riotouſly.*

3. *Nor unruly.* Ανυποτακτα. This in the Syriac verſion, is, (*neque immorigeri præ crapula,*) *not refractory through full feeding*, in alluſion to brute animals, which the better they are fed, become the more ungovernable.—Seeing a miniſter's reputation and uſefulneſs depend, in ſome meaſure, on the good behaviour of all the members of his family, his children eſpecially, ought carefully to avoid every indecency of conduct, from that conſideration, as well as from the conſideration of the advantages for religious improvement, which they enjoy by living with him.

Ver. 8. *Prudent.* Σωφρονα. This quality conſiſts in the government of our angry paſſions, ſo that on all occaſions we behave with prudence It differs from εγκρατη, *Temperate,* which ſignifies one who bridles his luſts, eſpecially thoſe which are gratified by meat, and drink, and women.

Ver. 9. *Holding faſt the true doctrine.* So αντεχομενον τȣ πιςȣ λογȣ ſhould be tranſlated. For πιςȣ, in the ſenſe of *faithful,* is only applicable to perſons; and λογος is a word of very general meaning. See Eſſ. iv. 60.—There is a great beauty in the word αντεχομενον, as here uſed. It ſignifies the holding faſt the true doctrine, in oppoſition to thoſe who would wreſt it from one.—By this character, all the Judaizers in Crete were excluded from being biſhops; and in Epheſus from being deacons, 1 Tim. iii. 9.

Ver. 10.—1. *Fooliſh talkers.* Ματαιολογοι, are perſons who utter a multitude of fooliſh and trifling things, on the ſubjects concerning which they ſpeak.

2. *And deceivers.* Φρεναπαται, *Mentium deceptores.* Teachers who delude the minds of their diſciples with falſe opinions, in order to reconcile their conſciences to wicked practices.

11 Whose mouths must be stopped, who subvert [1] whole *families*, teaching things which they ought not, [2] for *the sake of sordid gain.*

11 *whose mouths must be stopped*, neither by persecution nor force, but by clear and strong reasoning, because *they carry off whole families* to Judaism, *teaching things which they ought not, for the sordid purpose of drawing money* from their disciples.

12 One of themselves, *a* prophet [1] of their own, *hath* said, [2] The Cretians ARE *always* liars, evil *wild* beasts, *lazy* bellies. [3]

12 The Judaizers, in this are true Cretians, agreeably to what *one of themselves a prophet of their own hath said: The Cretians are exceedingly addicted to lying*, and *of a savage noxious disposition, and lazy gluttons.*

13 This *testimony* is true; *for which cause* rebuke them sharply, [1] that they may be *healthy* in the faith;

13 *This testimony* concerning the Cretians *is just; for which cause* I order thee to *rebuke them* and their disciples *sharply, that* laying aside their wicked principles and practices, *they may be healthy in the faith;*

Ver. 11.—1. *Who subvert whole families;* that is, make whole families go over to Judaism, by wresting the true Christian doctrine from them. The metaphor is taken from those who overturn houses, by undermining their foundations.

2. *Teaching things which they ought not, for the sake of sordid gain.* The things which the false teachers, contrary to their conscience, inculcated for the sake of drawing money from the Jewish converts, were, the necessity of obeying the law of Moses in order to salvation; the efficacy of the Levitical atonements, to procure pardon for those who continued in their sins; and the merit of being descended from Abraham, whereby all his children without exception, were thought entitled to eternal life. Hence the Jews were so extremely anxious about their genealogies: Hence also the apostle in this, and in his epistles to Timothy, severely condemned genealogies, and the fables therewith connected. See Tit. iii. 9. note 1.

Ver. 12.—1. *One of themselves a prophet.* This was the poet Epimenides, who among the Romans was reputed to have foretold future events. Cicero, speaking of him, Divinat. Lib. i. says, he was *futura præsciens, & vaticinans per furorem; One who foreknew and foretold things future by extasy.* Besides, as all poets pretended to a kind of inspiration, the name *prophet* and *poet* were used as synonimous, both by the Greeks and Romans. Clem. Alex. Strom. Lib. vi. informs us that the Egyptians called those *prophets*, who presided over their sacred rites; and that the apostle did not scruple to give that title to Epimenides, because he was esteemed a prophet by the Greeks.

2. *Hath said, The Cretians,* &c. Epimenides said this in his book, Περι χρησμων, *Concerning oracles.* Glassius hath quoted the passage entire, pag. 2075.—The Cretians were universally hated and branded as liars by the other Greeks, because, as Warburton remarks, Divine Legat. vol. i. p. 159. by shewing in their island the tomb of Jupiter the father of gods and men, they published what the rest of the Greeks concealed in their mysteries; namely, that their gods were dead men.—The character given of the Cretians by Epimenides was applied with propriety by the apostle to the Judaizers, because they were natives of Crete.

3. *Evil wild beasts, lazy bellies.* By calling the Cretians *evil wild beasts*, the poet insinuated, that they were of a fierce, ravenous, noxious disposition; and by adding *lazy bellies*, he signified that they were lazy gluttons; as averse to action, as wild beasts are, after gorging themselves with their prey.

Ver. 13. *For which cause rebuke them sharply.* Αποτομως. This metaphor is taken from surgeons, who in curing their patients, are sometimes obliged to cut their flesh in such a manner as to give them great pain. Titus was to reprove the Cretians *cuttingly*, or *sharply.* But the sharpness of his reproofs was not to consist in the bitterness of the language which he used, nor in the passion with which he spake. Reproofs of that sort have little influence to make one healthy, either in faith or practice. It was to consist in the strength of the reasons with which he enforced his reproofs, and in the earnestness and affection with which he delivered them; whereby the conscience of the offenders being awakened, would sting them bitterly.

14 *Not giving heed to Jewish fables* concerning the law, *and* to *precepts* concerning meats, enjoined *by men who turn away true doctrine* from themselves and others, as a thing noxious.

14 Not giving heed to Jewish fables, and *precepts* of men, [1] *who turn away* the truth. [2]

15 *All meats indeed are pure to the well informed and well disposed. But to those who are polluted* by intemperance, *and* who are *unfaithful* to Christ, *no kind of meat is pure; for both their understanding and conscience is polluted*, by their intemperate use of the meats which the law reckons clean.

15 All MEATS *indeed* ARE pure to the pure; [1] but *to the polluted and unfaithful* [2] nothing IS pure, (αλλα, 78.) *for both their understanding* and conscience is *polluted*.

16 *They* of the circumcision *profess to know* the will of *God* better than others; *but by* their *works they deny him; being abominable* on account of their sensuality, *and disobedient* to the express commands of God, *and to every good work without discernment:* They neither know nor approve of any good work.

16 They profess *to know* God, [1] but *by* works they deny HIM, being abominable and disobedient, and (προς, 290.) *concerning* every good work, (αδοκιμοι, Rom. i. 28. note 3.) *without discernment*.

Ver. 14.—1. *Precepts of men.* From the following ver. 15. it appears that the apostle had now in his eye the precepts of the Judaizers concerning meats clean and unclean; which, although originally the precepts of God, were now abolished under the gospel. Wherefore, if these were any longer enjoined as obligatory, they were not enjoined by God but were *the precepts of men.*

2. *Who turn away the truth.* The apostle by a beautiful figure, represents the truth as offering itself to the Judaizers, and the Judaizers as turning it away with contempt.

Ver. 15.—1. *All meats are pure to the pure.* The word *meats,* is wanting in the original, but must be supplied, the expression being elliptical. See 1 Cor. vi. 12. note.—As the Jews reckoned themselves the only holy people on earth, it must have been extremely displeasing to the false teachers of that nation, to find themselves represented as *polluted* like the gentiles. In other passages also, the apostle gives these teachers the opprobrious names, with which they stigmatized the gentiles. See Philip. iii. 2.—If the reader thinks the apostle is not speaking, in this and in the preceding verse, of the Judaizers who insisted that the precepts of the law of Moses concerning meats, were still obligatory, he may be supposed to have had in his eye, those Pythagorean gentiles and Essene Jews, who before their conversion, thought it sinful to eat any kind of animal food; and who, since their conversion, still continued in the same persuasion.

2. *And unfaithful.* This is the proper translation of the word απιστοις, because the apostle is not speaking of *unbelievers* or *heathens,* but of such *believers* as were unfaithful to Christ, by living in intemperance and debauchery.

Ver. 16. *They profess to know God.* They boast of having the true knowledge of God's will from the Mosaic revelation, and on that pretence they set their doctrine in opposition to and above the doctrine of the apostles. But, by the wickedness of their lives, they shew themselves to be utterly ignorant of God, and of every thing that is good; consequently they deserve no credit from the disciples of Christ, as teachers.

CHAP. II.

View and Illustration of the things contained in this Chapter.

THE apostle, having directed Titus to ordain elders in every city, and described the character and qualifications of the persons he was to invest with offices in the church: Also, having laid open the bad

bad character and evil practices of the Judaizers in Crete, and ordered him to rebuke them ſharply, he in this chapter gave him a ſhort view of the duties of his office as ſuperintendant both of the teachers and of the people in Crete. He was, in oppoſition to the Judaizers, to inculcate on the people ſuch precepts only as were ſuitable to the wholeſome doctrine of the goſpel, ver. 1.—And with reſpect to the aged men who held ſacred offices, he was to enjoin them to be attentive to the behaviour of thoſe under their care; to be grave in their own deportment; prudent in giving admonitions and rebukes; and ſpiritually healthy by faith, love, patience, ver. 2.—In like manner, thoſe aged women who were employed to teach the young of their own ſex, he was to exhort to a deportment becoming their ſacred character. They were neither to be ſlanderers, nor drunkards; but to be good teachers, ver. 3.—In particular, they were to perſuade the young women who were married, to do their duty to their huſbands, their children, and their families, that the goſpel might not be evil ſpoken of through their bad behaviour, ver 4, 5. On young men he was to inculcate the government of their paſſions, ver. 6.—But above all, both in teaching and behaviour, Titus was to make himſelf a pattern of the virtues which he enjoined to others, ver. 7, 8.—And becauſe the Judaizers, to allure ſlaves to their party, taught that under the goſpel ſlaves are free, Titus was to inculcate on ſlaves obedience to their maſters, diligence in their work, and honeſty in every thing committed in truſt to them, ver. 9, 10.—Withal, to make the Cretian biſhops and people ſenſible of the impiety of the doctrine of the Jewiſh teachers, concerning the efficacy of the Levitical ſacrifices in procuring pardon for impenitent ſinners, the apoſtle declared that the goſpel was given for this very purpoſe, to teach men that denying ungodlineſs, and worldly luſts, they ſhould live ſoberly, &c. in expectation of a future judgment, ver. 11.—14.—Theſe things the apoſtle ordered Titus to teach in the plaineſt and boldeſt manner, agreeably to the authority with which he was inveſted as an evangeliſt, ver. 15.

NEW TRANSLATION.	COMMENTARY.
CHAP. II. 1 But *do thou* (λαλει, 55.) *inculcate* the things which become *wholeſome* [1] doctrine.	CHAP. II. 1 The fables, and commandments of men, taught by the Judaizers, ſicken the ſoul. *But do thou inculcate the practices which are ſuitable to the wholeſome doctrine* of the goſpel.
2 That *aged* men [1] be *vigilant*, grave, *prudent*, *healthy by* faith, *love*, *patience*.	2 *That aged men*, who hold ſacred offices, *be attentive* to the behaviour of their people, *venerable* in their own manners, *prudent* in their behaviour, ſpiritually *healthy by faith*, *love*, *patience*.

Ver. 1. *Wholeſome doctrine.* Ὑγιαινουσῃ. True doctrine is called *wholeſome*, becauſe it invigorates all the faculties of the ſoul, and keeps them in a healthy ſtate.

Ver. 2. *That aged men.* Πρεσβυτης, the word uſed here, commonly ſignifies, *an old man.*

3 *That* the *aged women,* whom the church employs to teach the young of their own ſex, *in like manner, be in ſpeech and behaviour as becometh perſons employed in ſacred offices; not ſlanderers, not enſlaved to much wine,* but *good teachers.*

3 *That* aged women, [1] *in like manner,* BE *in deportment*[2] (ἱεροπρεπεις) *as becometh ſacred perſons,* [3] *not ſlanderers, not enſlaved* to much wine, [5] *good teachers.*

4 *That they may perſuade the young women* under their care, *to be lovers of their huſbands,* performing the duties of marriage from affection, and *lovers of their children* by bringing them up religiouſly.

4 That they may *perſuade* [1] the young women to be *lovers of* their huſbands, *lovers of* their children,

5 *To be* of a *calm* diſpoſition, *chaſte, attentive to the affairs of their families, good* to their domeſtics, *obedient to their own huſbands, that the goſpel may not be evil ſpoken of,* as encouraging wives to neglect their huſbands and children, on pretence of their attending on the offices of religion.

5 *To be calm,* chaſte, *careful of their families,* [1] good, *ſubject* to their own huſbands, that the word of God *may not be evil ſpoken of.* [2]

6 *The young men in like manner exhort to govern their paſſions,* (ver. 12. note 3.) that they may behave ſoberly in the giddy ſeaſon of youth.

6 *The* young men, *in like manner,* exhort (σωφρονειν) to *govern their paſſions.*

But Le Clerc, in his additions to Hammond, hath ſhewed that the LXX. uſe it to denote an office of dignity. Wherefore πρεσβυτας being of the ſame ſignification with πρεσβυτερȣς, it may be tranſlated in this paſſage, *elders.* In ſupport of this tranſlation, I obſerve that the virtues which Titus was to inculcate on *aged men,* are the ſame with thoſe which Timothy was to inculcate on biſhops and deacons. They were to be νηφαλιȣς, σεμνȣς, σωφρονας, *vigilant, grave, prudent.* See 1 Tim. iii. 2. 8.

Ver. 3.—1. *That aged women.* Though the word Πρεσβυτιδας commonly ſignifies *aged women* indiſcriminately, it evidently denotes in this verſe, ſuch aged women as were employed by the church, in teaching the young of their own ſex the doctrines and precepts of the Chriſtian religion. For, they were to be in ſpeech and behaviour, ἱεροπρεπεις, *as became ſacred perſons;* and, καλοδιδασκαλȣς, *good teachers.* Theſe characters, eſpecially the laſt mentioned, did not belong to aged women in general, but only to ſuch of them as were employed in teaching. The things which theſe perſons were to teach the young under their care, are mentioned ver. 4, 5. See 1 Tim. iii. 11. note 1.

2. *In deportment.* The word καταστηματι denotes, not only the dreſs, but the carriage of the body: So is fitly tranſlated, *deportment.*

3. *As becometh ſacred perſons.* The aged women employed by the church to teach the young, are fitly called *ſacred perſons,* becauſe the office they were employed to diſcharge, was *a ſacred office;* as was ſhewed, 1 Tim. v. 16. note 1.

4. *Not ſlanderers.* This was required in the ſame order of female teachers, 1 Tim. iii. 11.

5. *Not enſlaved to much wine.* This is a qualification required in the deacons, 1 Tim. iii. 8.

Ver. 4. *That they may perſuade.* So σωφρονιζωσι may be tranſlated. See 2 Tim. i. 7. note 2.

Ver. 5.—1. *Careful of their families.* The word Οικȣρȣς ſignifies, both *thoſe who keep at home,* and *thoſe who take proper care of their families.* In this latter ſenſe I underſtand it here, with Elſner and the Vulgate.

2. *That the word of God may not be evil ſpoken of.* The exhortation to be good wives and mothers, which aged women were ordered, in this paſſage, to give to the young under their care, is not to be conſidered merely as a rule by which thoſe are to govern themſelves, who are intruſted with the office of teaching others; but young women are more eſpecially to conſider it as a rule for directing their own conduct; that by their conjugal affection, their care in educating their children, their chaſtity, their prudent oeconomy, their ſweetneſs of diſpoſition, and ſubjection to their huſbands, all founded on the principles of religion, they may do honour to the goſpel, which they profeſs to believe and obey.

7 (Περι) In all things *make* thyfelf a pattern of good works, (διδασκαλια, fee 2 Tim. iii. 16.) in *teaching* SHEW incorruptnefs,[1] gravity, fincerity,

8 *wholefome* fpeech [1] *which* cannot be condemned; That he *who* is *on the oppofite* SIDE [2] may be afhamed, having *nothing bad* to fay *concerning* you. [3]

9 Servants EXHORT to be *fubject to* their own mafters, AND in all things *to be careful to pleafe*, not anfwering again.

10 Not *fecretly ftealing*, [1] but fhewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God [1] *which* bringeth falvation,

7 To give weight to thy exhortations, *In all things make thyfelf a pattern* of thofe *good works* which thou enjoineft to others. *In teaching fhew incorruptnefs* of doctrine, *gravity* of fpeech, and *fincerity* with refpect to the motives by which thou art influenced.

8 In converfation, and in reproving offenders, ufe *clear and ftrong but temperate fpeech, which cannot be found fault with*, even by the offenders themfelves; *that he who is not a Chriftian, may be afhamed* of his oppofition to thee and to the elders thy affiftants, *having nothing bad to fay concerning you* as teachers.

9 *Slaves exhort to continue fubject to their own mafters, and in all things* lawful *to be careful to pleafe*; efpecially by performing their fervice cheerfully; *not* infolently *anfwering again*, even though they may be reproved unjuftly, or with too much feverity. See 1 Pet. ii. 18.

10 *Not fecretly ftealing* any part of their mafter's goods, *but fhewing the greateft fidelity* and honefty in every thing committed to them; *that by the whole of their behaviour* in their low ftation, *they may render the doctrine of the gofpel amiable*, even in the eyes of their heathen lords.

11 Thefe things I command, *Becaufe the gofpel of God which bringeth*, both the knowledge and the

Ver. 7. *Shew*, αδιαφθοριαν *incorruptnefs, gravity*, αφθαρσιαν, *fincerity*. Some ancient MSS. and verfions want the word which I have tranflated *fincerity*. But it is found in the Alex. MS. in the Arabic verfion, and in fome of the Greek commentators. Mill thinks it was firft placed on the margin as an explication of αδιαφθοριαν, *incorruptnefs*, and afterwards was inferted in the text. But though both words come from the fame original, being differently compounded they may be diftinguifhed in the following manner. *Incorruptnefs* (αδιαφθοριαν) may fignify that Titus's doctrine was to be free from all corrupt mixtures, taken whether from Judaifm or from heathenifm. Whereas αφθαρσιαν, *fincerity*, may fignify that his motives in teaching were to be *incorrupt*. He was not to teach from the love of money, or fame, or power.

Ver. 8.—1. *Wholefome fpeech.* υγιη. Speech ftrong but temperate, that is free from all bitternefs. For, as the commentators obferve, Titus who was a converted gentile, having feen fo much of the obftinate, uncharitable, bigotted fpirit of the Judaizers, might have been in danger of ufing harfh language in reproving them, if he had not been thus cautioned by the apoftle.

2. *He who is on the oppofite fide.* Εξ εναντιας, fupply χωρας. He means *infidels*, whether Jews or gentiles.

3. *Having nothing bad to fay concerning you.* Περι υμων. Some MSS. and verfions have here, περι ημων *concerning us*. Either reading fhews, as Benfon obferves, how anxious the apoftle was, that the gofpel might not be evil fpoken of, on account of the mifbehaviour either of its teachers, or of its profeffors, fee ver. 10. and 1 Pet. ii. 12.

Ver. 10. *Not fecretly ftealing.* The word νοσφιζομενας fignifies the ftealing a part of a thing; the thief not daring to take the whole, for fear of being difcovered. It is applied to the fraud of Ananias and Saphira, Acts v. 3. who abftracted a part of the price of their land.

Ver. 11.—1. *For the grace of God.* Here, and Gal. v. 4. the gofpel is called *the grace of God*, either becaufe it is the greateft favour which God hath beftowed on men, or becaufe it teaches the doctrine of God's great grace or favour to men.

means of *salvation, hath shone forth to all men,* to Jews and gentiles, rich and poor, masters and slaves, without distinction.

(επεφανη) hath *shone forth* [2] to all men,

12 *Teaching us, that renouncing ungodliness*, especially atheism and idolatry, *and* putting away *worldly lusts, we should live temperately, righteously, and godly in this present world,*

12 teaching us that denying ungodliness [1] and worldly lusts, [2] we should live soberly, [3] righteously, [4] and godly, [5] in this present world, [6]

13 *Expecting*, not any temporal rewards such as the law promised, but the accomplishment of *the*

13 *expecting the* blessed hope, [1] (*και*, 221.) *namely,*

2. *Hath shone forth to all men.* The word επιφαινω properly signifies *the shining of the sun,* or *of the stars,* Acts xxvii. 20. The gospel like the sun, hath shone forth to all men, and giveth light to all. Hence Christ, the author of the gospel, is called Luke i. 78. Ανατολη εξ ὑψȣς; *The day-spring from on high;* and Malach. iv. 2. *The sun of righteousness.* Hence also Christ called himself, John viii. 12. *The light of the world.*—The shining forth of the gospel to all men, is an high recommendation of it, and shews it to be entirely different from the heathen mysteries, which if they contained any thing valuable for reforming mankind, being confined to the initiated, the vulgar were left in ignorance. idolatry, and vice.—The gospel likewise differs from the law of Moses as taught of the Judaizers, who by inculcating the rites and ceremonies of that law as the whole of religion, encouraged their disciples to neglect the duties of piety and morality altogether. Whereas the gospel teaches us, *That denying ungodliness,* &c.

Ver. 12.—1. *Ungodliness* consists, not only in denying the existence of God, but in denying his perfections, his government of the world, and the retributions of a future state. Also, it consists in neglecting to worship God; in worshipping him by images; in blasphemy or speaking disrespectfully of his providence; in perjury; in profaning the name of God by cursing and swearing; and in disregarding the manifestation which he hath made of his will in the gospel revelation.

2. *Worldly lusts*: Namely gluttony, drunkenness, lasciviousness, anger, malice, revenge, together with the immoderate love of riches, power, fame, and the rest. These lusts being productive of nothing but misery to those who indulge them, the gospel, God's gracious gift, was bestowed on men to rescue them from the dominion of worldly lusts, by teaching them to live soberly, &c.

3. *Should live soberly.* Σωφρονειν. *Sobriety* is a habit of self-government, whereby one is able to restrain his appetites, his passions, and his affections, as often as the gratification of his appetites, and the yielding to the impulses of his passions and affections, are in any respect sinful. See 2 Tim. i. 7, note 2.

4. *Righteously. Righteousness* consists in abstaining from injuring others in their person, reputation or fortune; in discharging all the duties belonging to the relations in which one stands to those with whom he is connected, and to the station in which he is placed; in carrying on one's trade and commerce fairly; in performing covenants and promises faithfully; and in short in rendering to every one his due.—The Hebrews held it to be a part of righteousness also, to do works of charity to the poor. Psal. cxii. 9. *He hath dispersed, he hath given to the poor, his righteousness endureth for ever.*

5. *And godly. Godliness* being the opposite to *ungodliness,* described ver. 12. note 1. needs no explanation.

6. *In this present world.* Here the apostle insinuates, that the present world in which we live, is a state of probation for the future world: as is plain likewise from ver. 13.

Ver. 13.—1. *Expecting the blessed hope.* If this is different from the expectation of the appearing of our Saviour Jesus Christ, Και, in this clause, must be translated by the word, *and:* in which case, *the blessed hope* will mean, *the hope of eternal life,* mentioned chap. i. 2. But as this hope is included in the hope of the appearing of Jesus Christ to raise the dead and to carry his people with him into heaven, the translation which I have given seems more emphatical.

2. *Namely,*

the *appearing of the glory* of the great God, [2] and our Saviour [3] Jesus Christ;

blessed hope of the appearing of the glory of the great God, and our Saviour Jesus Christ, who will bestow eternal life on all who deny ungodliness and worldly lusts.

14 Who gave himself for us, that he might redeem (1 Tim. ii. 6. note 1.) us from all iniquity, and purify *to* himself a peculiar people,[1] zealous of good works.

14 *Who*, during his first appearing on earth, *gave himself* to death *for us*, *that he might redeem us from* the power as well as from the punishment of *all iniquity*, *and purify to himself a peculiar people*, not by circumcision and other ceremonial observances, but by being *zealous of good works*.

2. *Namely, the appearing of the glory of the great God, and our Saviour Jesus Christ.* This which is the exact literal translation of the clause, Και επιφανειαν της δοξης του μεγαλου Θεου και σωτηρος ημων Ιησου Χριστου, is adopted both by the Vulgate and by Beza.—Considered as an Hebraism, the clause may be translated, as in our Bible, *The glorious appearing of the great God and our Saviour Jesus Christ*. Nevertheless, the literal translation is more just, as the apostle alludes to our Lord's words Luke ix. 26. *Of him shall the Son of man be ashamed* όταν ελθη εν τη δοξη αυτου, και του πατρος, και των άγιων αγγελων. *When he shall come in his own glory, and* in the glory *of the Father, and of the holy angels.*—Matt. xvi. 27. *For the Son of Man will come*, εν τη δοξη του πατρος αυτου *in the glory of his Father, with his angels; and then he will render to every one according to his works.*—But if Jesus is to appear, at the last day, in his own glory, and in the glory of the Father, that event may fitly be termed *the appearing of the glory of the great God, and of our Saviour Jesus Christ.*—It is true, the article is wanting before σωτηρος. Yet it may be supplied, as our translators have done here, before επιφανειαν; and elsewhere, particularly Ephes. v. 5. *In the kingdom* του Χριστου και Θεου, *of Christ and of God.* See Ess. iv. 69. Besides, as σωτηρος is in the genitive case, it will bear to be translated *of our Saviour*, although the article is wanting. Yet I have not ventured to translate it in that manner, because the meaning of this text hath been much disputed.—At the appearing of Jesus Christ, the rank of all men will be determined, and their precedency settled, and every one placed in a station suitable to the real worth of his character, and continue in that station for ever.

2. *The great God.* In giving the title of *great*, to God, the apostle followed the custom of the Jews, who gave that title to the true God, to distinguish him from the gods of the heathens: Thus, Psal. lxxvii. 13. *Who is so great a God as our God.*—I do not think there is any allusion here to *the* Dii Cabiri, *The great gods* worshipped in Samothrace and Crete, as some commentators imagine.

3. *And our Saviour Jesus Christ.* Because the article prefixed to μεγαλου Θεου, is not repeated before σωτηρος, Beza, is of opinion that one person only is spoken of; namely, *Jesus Christ*, to whom he thinks the title of *the great God* is given in this verse. Accordingly some translate the clause thus; *the great God, even our Saviour Jesus Christ*. And, in confirmation of that opinion, they observe, that we never read in scripture of *the appearing* of the Father. But the answer is, The apostle does not speak of *the appearing of the Father*, but of *the appearing of the glory of the Father;* agreeable to what Christ himself declared, that at his return to judgment, he will appear surrounded with the glory of his Father. See the first note on this verse.

Ver. 14. *A peculiar people.* Περιουσιον. This is said in allusion to Exod. xix. 5. and Deut. vii. 6. where God calls the Jews *a peculiar* and *a special people to himself;* because he had made them his property, by *redeeming* them from the bondage of Egypt, and had distinguished them from the rest of mankind as his, by rites and ordinances of his own appointment. Christ hath made believers *his peculiar people* by giving himself for them, to *redeem* them from all iniquity, and to purify them to himself a people zealous, not of rites and ceremonies, but of good works. This being the great end of Christ's death, how dare any person pretending to be one of Christ's people, either to speak or to think lightly of good works, as not necessary to salvation.

Ver. 15.

15 *These things inculcate* as neceſſary to be believed, *and exhort* all who profeſs the goſpel to live ſuitably to them. *And* ſuch as teach otherwiſe *confute with all* the *authority* which is due to truth, and to thee as a teacher commiſſioned by Chriſt. *Let no one* have reaſon to *deſpiſe thee.*

15 Theſe things [1] *inculcate* and exhort, [2] and *confute*, (ſee 2 Tim. iv. 2.) with all authority. Let no *one* deſpiſe thee. [3]

Ver. 15.—1. *Theſe things;* namely, concerning the univerſality of the goſpel, and the excellent purpoſe for which it was given; the coming of Chriſt to judgment, the end for which he died during his firſt appearing on earth; and concerning the character of the people of Chriſt, as perſons zealous of good works.

2. *Inculcate and exhort.* The Cretians being a ſenſual and obdurate people, and the Judaizing teachers having denied the neceſſity of good works, the apoſtle commanded Titus, both to affirm the neceſſity, and to enjoin the practice of them, in the boldeſt and plaineſt manner.

3. *Let no one deſpiſe thee.* The apoſtle does not ſay, as to Timothy, *deſpiſe thy youth,* 1 Tim. iv. 12. from which it may be inferred that Titus was an older man than Timothy.—In the compound word περιφρονειτω, the prepoſition περι, like κατα, alters the meaning of the word with which it is compounded.

CHAP. III.

View and Illuſtration of the Matters contained in this Chapter.

BECAUSE the Judaizers affirmed, that no obedience was due from the worſhippers of the true God to magiſtrates who were idolaters, and becauſe by that doctrine, they made not only the Jewiſh, but the gentile believers, bad ſubjects, and expoſed them to be puniſhed as evil doers, (See Rom. xiii. Illuſtr.) the apoſtle commanded Titus to inculcate frequently on the Cretians, to obey the magiſtrates under whoſe protection they lived, although they were idolaters, ver. 1.—and not to ſpeak evil of any one, on account of his nation, or religion, ver. 2.—Becauſe, ſaid the apoſtle, even we of the Jewiſh nation, who now believe the goſpel, were formerly in behaviour as bad as the heathens; being fooliſh, diſobedient, &c. ver. 3.—and merely through the mercy of God, and not by our own endeavours, have been delivered from our former ſinful ſtate, by the bath of regeneration and renewing of the Holy Ghoſt, ver. 4, 5, 6.—That being reſcued from ignorance and wickedneſs by grace, we might become heirs of eternal life, ver. 7.—Next the apoſtle ordered Titus ſtrongly to affirm, that every one who hath believed on God is bound to practiſe good works; and that ſuch works are really profitable to men, by rendering them acceptable to God, ver. 8.—Alſo he commanded him in his diſcourſes, to avoid the fooliſh queſtions and genealogies which the falſe teachers inſiſted on, ver. 9.—and to admoniſh heretical teachers, both concerning

ing their doctrine and their practice: And after a firft and fecond admonition, if they did not amend, to caft them out of the church, ver. 11.—Withal becaufe the Cretians were difpofed to be idle, Titus was to enjoin them to follow fome honeft occupation, whereby they might both maintain themfelves, and do works of charity to the afflicted, ver. 14.—The apoftle concluded his epiftle with falutations: and with a benediction to all in Crete who acknowledged his apoftolical authority, ver. 13.

NEW TRANSLATION.

CHAP. III. 1 Put them in mind to be fubject to *governments* and powers, to obey [1] magiftrates, to be ready to every good work;

2 To fpeak evil [1] of no *one;* to be no *fighters,* BUT *equitable,* fhewing all meeknefs *to* all men.

3 For *even* we ourfelves were *formerly* [1] foolifh, difobedient, *erring, flavifhly* ferving diverfe (επιθυμιαις) *inordinate defires* and pleafures, living in malice and envy, *hated* AND hating one another.

4 But *when the goodnefs and the philanthropy* of God our Saviour [1] *fhone forth,*

COMMENTARY.

CHAP. III. 1 *Put the Cretians in mind* of what I have taught them; namely, *to be fubject to the governments and powers* eftablifhed in Crete; *to obey magiftrates* though they be heathens; *to be ready to* perform *every good work* enjoined by the laws of their country;

2 *To fpeak evil of no one* on account of his nation or religion, to be *no fighters, but* of an *equitable* difpofition, (Philip. iv. 5. note.) and *to fhew the greateft meeknefs to all men,* even to enemies.

3 This behaviour towards thofe who profefs falfe religions becometh us Jews: *For even we ourfelves were formerly foolifh* in our notions of religion, and in obferving the traditions of the fathers, *difobedient* to God, *erring* from the truth, *flavifhly ferving diverfe inordinate defires and pleafures, living in malice and envy, hated* by the gentiles, *and hating one another.*

4 *But when the goodnefs and philanthropy of God our Saviour,* (επεφανε, chap. ii. 11. note 2.) *fhone forth* to all mankind through the preaching of the gofpel,

Ver. 1. *To obey magiftrates.* The word πειθαρχειν literally fignifies *to obey thofe who rule.* The difpofition of the Jews towards heathen rulers, fee defcribed Rom. xiii. View. 1 Tim. ii. 2.

Ver. 2. *To fpeak evil of no man.* The word βλασφημειν, befides *evil fpeaking,* denotes all thofe vices of the tongue which proceed either from hatred or from contempt of others, and which tend to hurt their reputation; fuch as railing, reviling, mocking fpeeches; whifperings, &c.

Ver. 3. *For even we ourfelves were formerly foolifh,* &c. Becaufe the *pouring out of the Holy Ghoft,* on thofe of whom the apoftle fpeaks, is mentioned, ver. 6. Jerome, Eftius, the author of Mifc. Sacra, and Benfon, are of opinion that the character of the believing Jews before their converfion is defcribed here; and among the reft the character of the apoftle himfelf. But any reader who compares what he fays of his own behavior in his unconverted ftate, Acts xxiii. 1. Gal. i. 14. 2 Tim. i. 3. will hardly think the apoftle fpeaks of himfelf. Only, being about to fay things difagreeable to the Jews, he claffed himfelf with them, according to his cuftom, to prevent their being offended with him. See 1 Theff. iv. 15. note. —The fentiment in this paffage is beautiful; namely, that the recollection of our own faults ought to make us equitable in judging of the faults of others, and prevent us from paffing fevere fentences on them when they fall into fin.

Ver. 4. *Of God our Saviour.* That the Father is here called *God our Saviour* is evident from

5 *He saved us* Jews from the miserable and wicked state in which we were living, *not on account of any works of righteousness which we had done* under the law to merit such a deliverance, *but in prosecution of his own merciful purpose*, which he accomplished *through the bath* (παλιγγενεσιας) *of regeneration, and* (ανακαινωσεως) *the renewing of the Holy Ghost*,

6 *which he poured out on us richly*, in his various gifts at our conversion, *through Jesus Christ our Saviour*, who procured these gifts for men :

5 He saved us, [1] not (εξ, 156.) *on account of* works of righteousness which we *had* done, but according to his *own* mercy, (δια) *through* (λουτρου, Ephes. v. 26. note 1.) *the bath* of regeneration, [2] and *the* renewing of the Holy Ghost, [3]

6 which he *poured out* [1] on us *richly* through Jesus Christ our Saviour.

from ver. 6. where the same person is said to have poured out the Holy Ghost richly on the Jews *through Jesus Christ our Saviour.* The title of *our Saviour*, justly belongs to the Father because he formed the scheme of our salvation, and sent his Son into the world to accomplish it ; John iii. 16. Rom. v. 8. 1 John iv. 9. on which account the title of *Saviour* is given to the Son likewise.

Ver. 5.—1. *He saved us.* The word *saved* in scripture doth not always denote eternal salvation ; but it signifies, sometimes the knowledge of salvation, Rom. xiii. 11. note 2. and sometimes the obtaining the means of salvation : See Rom. xi. 26. note 1. Here *saved us*, signifies delivered us from the miserable and wicked state in which we were living, before we believed the gospel. This deliverance is called *justification*, ver. 7. See the note there.

2. *Through the bath of regeneration* : Through, *baptism* ; called *the bath of regeneration*, not because any change in the nature of the baptized person is produced by baptism, but because it is an emblem of the purification of his soul from sin. Hence Ananias, in allusion to the emblematical meaning of baptism, said to our apostle, Acts xxii. 16. *Arise and be baptized, and wash away thy sins :* Be baptized in token of thy resolution to forsake thy sins, and among the rest thy sin in persecuting the disciples of Jesus.—In the term *regeneration*, when joined with baptism, there is an allusion to the phraseology of the Jewish doctors, who, when they admitted a proselyte into their church by baptism, always spake of him as *one born again.* Nevertheless the real change in the nature of a believer, which intitles him to be called *a son of God*, is not effected by baptism, but by *the renewing of the Holy Ghost*, mentioned in the next clause. Hence our Lord, whom the apostle hath followed here, joined the two together, in his discourse to Nicodemus, John iii. 5. *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

3. *And renewing of the Holy Ghost.* The gift of the Holy Ghost, which on some occasions was shed down on the believing Jews and gentiles from heaven, and on others, was imparted to them by the imposition of the apostle's hands, is with great propriety called *the renewing of the Holy Ghost*, because by that gift, their belief of the divine original of the gospel was greatly strengthened ; so that the doctrines of the gospel, thus confirmed, must have had a powerful influence in producing such a change in their dispositions, as made them new creatures.

Ver. 6. *Which he poured out on us.* Since in the preceding verse, *the Holy Ghost*, signifies *the gift of the* Holy Ghost, I have retained the common translation of the relative ού, namely, *which*, to shew, that what is said to have been poured out, was the gift, not the person, of the Holy Ghost.—When the phrase, *poured out*, is used in scripture, to signify the communication of the spiritual gifts, it denotes that these gifts were imparted, not by the imposition of the hands of men, but immediately from heaven, accompanied with some visible sign or token ; of which we have instances, Acts ii. 2, 3, 4. and x. 44.—Seeing the apostle speaks of himself here as one of those on whom the Holy Ghost was *poured out*, we are warranted to believe that he received the gift of the Holy Ghost by an immediate illapse from heaven, and not by the imposition of the hands of Ananias ; and that Ananias's words to Saul, Acts ix. 17. *The Lord Jesus hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost*, though preceded by putting his hands on the apostle, do not mean that Ananias was sent to communicate the Holy Ghost to him by the imposition of his hands :

7 *That being delivered by the mere favour of God,* from the wickedneſs and miſery of our former ſtate, *we might be made* children and *heirs, agreeably to the hope of eternal life* given us by the promiſe of God.

8 *This doctrine,* that men are juſtified and made heirs merely by God's grace, *is true: Yet concerning theſe heirs I command thee ſtrongly to affirm, That they who have believed in God ſhould take care to promote good works. Theſe are the things honourable and profitable to men:* They are good for others, as making them happy; and moſt profitable to one's ſelf, as productive of happineſs both here and hereafter.

9 *But the frivolous queſtions* propoſed by the Judaizers, *and* the *genealogies* by which they pretend

7 That being juſtified [1] by his grace [2] we *migh*t be made heirs according to the hope of eternal life. (Tit. i. 2.)

8 (Ὁ λογος, 71. 60. 2.) *This doctrine* IS *true;* (και, 211.) *yet concerning theſe* HEIRS, I *command thee ſtrongly to affirm,* that they *who* have believed [1] in God *ſhould take care to promote* [2] good works. Theſe are (τα καλα, 1 Tim. iii. 1. note 3.) *the things honourable* and profitable *to* men.

9 But fooliſh queſtions and genealogies [1] and *ſtrifes and*

For, in that caſe Paul could not have ſaid, 2 Cor. xi. 5. *I am in nothing behind the very greateſt of the apoſtles.* But, his meaning is, that he was ſent to reſtore Saul's ſight, and to baptize him, that after his baptiſm he might be filled with the gifts of the Holy Ghoſt immediately from heaven, accompanied with the uſual ſenſible ſign, which Saul, having recovered his ſight, was to ſee. Agreeably to this account of the matter, in Chriſt's commiſſion to Ananias, Acts ix. 12. no mention is made of his communicating the Holy Ghoſt to Saul, but only of his putting his hands on him that he might receive his ſight: neither is any thing elſe mentioned by the apoſtle himſelf, Acts xxii. 13. 16.

Ver. 7.—1. *Being juſtified.* Concerning the forenſic ſenſe of the terms *juſtify* and *juſtification.* See Rom. ii. 13. note 2.—The word *juſtify,* ſignifies likewiſe to deliver one from evil, Rom. iv. 25. note 2.

2. *By his grace.* As the pronoun uſed in this paſſage is not the relative αυτȣ, but the demonſtrative εκεινȣ, which commonly denotes the remote antecedent, it is probable that *the grace,* not of Chriſt, who is laſt mentioned, but of God, who is mentioned ver. 4. is meant. —By aſcribing mens juſtification to the grace of God, the apoſtle did not mean to inſinuate that good works are not neceſſary to juſtification. For he tells us, chap. ii. 12. that the grace of God which bringeth ſalvation teacheth us to live ſoberly, righteouſly and godly in this preſent world.

Ver. 8.—1. *That they who have believed in God,* Ὁι πεπιςευκοτες. *They who have believed, and who continue to believe;* according to the known uſe of the preterite tenſes. Eſſ. iv. 10.

2. *Take care to promote good works.* Προιςασθαι καλων εργων, literally, *to preſide over good works;* that is, to practiſe them ourſelves, and by our example and exhortation to encourage others to practiſe them, and to argue in their defence, againſt thoſe who ſpeak of them ſlightingly as not neceſſary to ſalvation.—In this, as in other places of ſcripture, *good works* ſignify virtuous actions in general, but eſpecially charitable and beneficent actions. Thus, Matt. v. 16. *Let your light ſo ſhine before men, that they may ſee your good works.*—John x. 33. *For a good work we ſtone thee not.*—1 Tim. v. 10. *Borne witneſs to for good works; That ſhe hath brought up children; That ſhe hath lodged ſtrangers; That ſhe hath waſhed the ſaints feet; That ſhe hath relieved the afflicted; That ſhe hath diligently followed every good work.*—1 Tim. vi. 18. *That they be rich in good works, ready to diſtribute, &c.*—What a bleſſing, as Benſon obſerves, would the miniſters of the goſpel be to the world, if all of them were careful ſtrongly and often to urge their people to good works, and were themſelves examples of ſuch works!—We have the phraſe, καλων εργων προιςασθαι, repeated ver. 14. But there the connection leads us to adopt the tranſlation mentioned in the margin of our Bible; *to practiſe honeſt trades.*

Ver. 9.—1. *And genealogies.* The genealogies condemned in this and other paſſages of ſcripture, in the opinion of Bengelius, are the abſurd genealogies of the Æons, taught by the Gnoſtics. See Col. ii. 9. note. But as the genealogies of the Æons were not invented till long

to prove individuals rightly descended from Abraham, *and* their *strifes and fightings about the law, resist; for they are unprofitable and destitute of foundation.*

10 *An heretical teacher*, who, *after a first and second admonition*, continues in his evil courses, *cast out of the church*, and have no farther communication with him, because he is irreclaimable.

fightings about the law [2] *resist*; for they are unprofitable and *false*. (See 1 Tim. vi. 4. 2 Tim. ii. 14. 16. 23.)

10 *An heretical man* [1] after *a* first and second admonition [2] reject. [3]

long after this epistle was written, I prefer the account given of them in the commentary; the rather that the apostle hath joined genealogies, with strifes and fightings about the law. See also 1 Tim. i. 4.

2. *Fightings about the law.* Μαχας νομικας, are those disputes about the efficacy and necessity of obedience to the law in order to salvation, which the Judaizing teachers in Crete maintained with great violence, against all who asserted that obedience to the gospel alone was sufficient to salvation.

Ver. 10.—1. *An heretical man.* See 2 Pet. ii. 1. note 2. where it is shewed, that an *heretic* is one who, from worldly motives, teaches doctrines which he knows to be false; as the Judaizers did, who made the rituals enjoined by the law, more necessary to salvation than a holy life. He also is a heretic who from the same motives makes a party in the church, in opposition to those who maintain the truth. In this latter sense, some understand Ἁιρετικον ανθρωπον here; and think the phrase should be translated, *A man who maketh a sect:* And that αιρεσις, properly is a sect, either in philosophy or religion.—In the first age, when the doctrines of the gospel were delivered by the apostles in person, under the guidance of inspiration, and when the true meaning of these doctrines was not liable to any doubt. because it was ascertained by the apostles themselves, if any teacher taught differently from them, and made a party in the church in opposition to them, he must have done these things contrary to his conscience, either from the love of money, or the lust of power, or from an immoderate propensity to sensual pleasures. Hence, Gal. v. 20. *Heresy* is reckoned among *the works of the flesh.*—Doddridge, by *heresy*, understands the denying the fundamental doctrines of the gospel, and the maintaining of that denial with obstinacy, to the breaking of the peace of the church. But, as the apostle saith. the heretic *sinneth being self-condemned*, I rather think *heresy*, is such an error in opinion as results from pravity in the will. For, if a person after prayer and sincere examination, embraces or rejects opinions in religion, according as they appear to him to be true or false, without being biassed by vicious inclinations, can he be blamed, even although he should maintain these opinions with firmness, and suffer for them?

2. *After a first and second admonition.* Some copies want the words, *and second.* But the best and greatest number of MSS. together with the Syriac and Vulgate versions, have these words. See Mill in loc.—Νουθεσια, denotes an *admonition* which puts a right mind into the person admonished. Titus was not to reject an heretic, till he had tried by a first and second admonition to bring him to repentance, and on trial found him incorrigible.

3. *Reject.* Παραιτε, *Cast him out of the church.* In this manner, the apostle himself treated Hymeneus and Alexander, 1 Tim. i. 20.—By this apostolical Canon, an obstinate heretic, after a first and second admonition without effect, is to be cast out of the church, to prevent the faithful from being led astray by his false doctrines and vicious example.—This method of treating heretics is worthy of attention. For, as Benson observes, the Spirit of God doth not order heretics to be banished and their goods confiscated, far less doth he order them to be imprisoned, tortured, and burnt, if they will not retract their errors. He doth not even give allowance to rail at, or speak evil of them. Such methods of treating heretics, never proceeded from the college of the apostles, but from the synagogue of Satan. To disown a wicked man as a brother Christian, and to avoid all familiar society with him, and to cast him out of the church by a public sentence of excommunication, is what the church, and every society hath a right to do, agreeably to our Lord's rule, Matth. xviii. 15. 17. and is all that should be done in such a case. See 2 Thess. iii. 14. note 2.

Ver. 11.

11 Knowing that *such a person* is *perverted*, [1] and sinneth, being *self condemned*.

11 *Knowing that such a teacher is utterly depraved: and* in teaching false doctrine from worldly motives, *sinneth being self-condemned*.

12 When I shall send Artemas *to* thee, or Tychicus, [1] *Make haste* to come *to* me *at* Nicopolis, for I have determined to winter there.

12 *When I shall send* either *Artemas to thee or Tychicus*, to supply thy place in Crete, leave the churches there to his management, and *as speedily as possible come to me at Nicopolis, for there I have determined to winter*.

13 *Diligently help forward* on their journey Zenas the lawyer, [1] and Apollos, that nothing *may* be wanting *to* them.

13 *Diligently supply Zenas the lawyer and Apollos* (See Acts xviii. 24.—28.) *with whatever is necessary for their journey, that* in coming to me *nothing*, which they need, *may be wanting to them*.

14 And let our's also learn *to practise honest trades*, for necessary uses, that they *may not* be unfruitful.

14 *And*, that the expence necessary to such offices may be defrayed, *Let our disciples* in Crete *also learn to follow honest trades for* supplying *what is necessary* to themselves, and *that they may not be unfruitful* in good offices to others.

Ver. 11.—1. *Knowing that such a person is perverted.* Estius says, the word εξεστραπται is commonly applied to buildings, and signifies *to be overturned from the foundation*. According to others, it signifies *to be turned out of the way*. Wherefore, when it is said of an heretic that *he is perverted*, the meaning is, *that he is so utterly depraved*, that there is no hope of his amendment.

2. *Being self-condemned.* Doddridge, who thinks heresy consists in denying the fundamental doctrines of the gospel, interprets *self-condemned*, of the heretic's furnishing by his actions matter of condemnation against himself; just as some are said to condemn others, Matt. xii. 41, 42. Heb. xi. 7. who afford matter for condemning them.—Grotius, Barlow, Hammond, Hallet, Benson, &c. by the heretic's *condemning himself*, understand his cutting himself off from the church by separation or otherwise; a punishment which the church inflicts on its faulty, or unsound members.—I think this mark of an heretic that *he is self-condemned*, implieth that an heretic is one who teacheth erroneous doctrines knowing them to be erroneous. For as Whitby justly observes, no man who acts according to his judgment, how erroneous soever it may be, is self-condemned by that action.

Ver. 12.—1. *When I shall send Artemas to thee, or Tychicus.* Tychicus is often mentioned in St Paul's epistles. But of Artemas we know nothing: only from this passage it appears, that he was a faithful and able teacher, and fit to supply Titus's place in Crete.

2. *Come to me at Nicopolis.* There were cities of this name in Macedonia on the confines of Thrace, and in Epirus, and Pontus. The one in Epirus, was built opposite to Actium, and named *Nicopolis*, or *the city of victory*, in memory of the victory which Augustus obtained over Anthony and Cleopatra. L'Enfant is of opinion that this is the *Nicopolis* of which the apostle speaks: And that while he wintered there, he visited his disciples in Illyricum, Rom. xv. 19. Other commentators think the apostle meant Nicopolis in Macedonia, situated near mount Hæmus on the confines of Thrace. But without settling that point, I observe that the apostle's determination to winter in Nicopolis, wherever it was, shews that he was at liberty when he wrote this epistle; consequently that it was written in the interval between his first and second imprisonments.

Ver. 13. *Zenas the Lawyer, and Apollos.* Zenas is mentioned in this passage only. He is called Νομικον, *The Lawyer*, which Jerome interprets, *Legis Doctorem, a teacher of the law*, because he had *formerly* been of that profession among the Jews. Benson also is of the same opinion: and quotes Matt. xxii. 35. where one of that profession is called νομικος. But others think Zenas was a Roman lawyer.—It would seem that Zenas and Apollos were to pass through Crete, either in their way to the apostle, or to some place whither he had sent them.

 He

15 *All* my fellow-labourers *who are with me in* Coloſſe, *wiſh thee health. Preſent my good wiſhes to them* in Crete, *who* ſhew their *love* to *me by maintaining the true faith* of Chriſt. *The favour* and bleſſing *of God be with all of you. Amen.*

15 All *who* are with me ſalute thee. *Salute* them *who* love us in the faith. [1] Grace BE with *all of you.* Amen.

He therefore deſired Titus to help them forward on their journey, by ſupplying them with ſuch neceſſaries as they were in want of, that they might not be retarded.

Ver. 15.—1. *Salute them who love us in faith.* By this deſcription of the perſons in Crete to be ſaluted in his name, the apoſtle expreſsly excluded the Judaizing teachers, on whom he put that mark of diſreſpect, to make them ſenſible how much he diſapproved of their conduct.

2. *Grace be with all of you.* By the expreſſion *all of you,* the apoſtle intimated that this epiſtle was intended, not for Titus alone, but for the churches in Crete; the members of which were to be taught the things in this letter, and to be exhorted and even reproved, agreeably to the directions contained in it.

A NEW

LITERAL TRANSLATION

OF ST PAUL's EPISTLE TO

PHILEMON.

PREFACE.

SECT. I. *The Hiſtory of Philemon.*

PHILEMON, to whom this epiſtle was written, was no ſtranger to the apoſtle Paul. For in the firſt and ſecond verſes, the apoſtle addreſſed all the members of Philemon's family, as well acquainted with them. And ver. 19, he inſinuates that Philemon himſelf was his convert. Nay ver. 17, Philemon's reſpect for the apoſtle is mentioned. He was an inhabitant of Coloſſe, as appears from the epiſtle to the Coloſſians, chap. iv. 9. where Oneſimus, Philemon's ſlave, is called *one of them.* And ver. 17. the brethren of Coloſſe are deſired to ſay to Archippus (the perſon mentioned Philem. ver. 2.) *Take heed to the miniſtry which thou haſt received.*—Beſides, the ancients believed that Philemon was an inhabitant of Coloſſe. So Theodoret ſays expreſsly in his commentary on this epiſtle; and tells us that his houſe was ſtill remaining in Coloſſe in his time; that is, in the beginning

ning of the fifth century. And Jerome alſo in his commentary on this epiſtle, ſays Philemon was of Coloſſe: And Theophylact calls him *a Phrygian*, Oper. tom. 2. p. 861.—For an account of Coloſſe, ſee Pref. to Coloſſians.

Philemon ſeems to have been a perſon of great worth as a man, and of ſome note as a citizen in his own country; for his family was ſo numerous, that it made a church by itſelf; or at leaſt a conſiderable part of the church at Coloſſe, ver. 2. He was likewiſe ſo opulent, that he was able *by the communication of his faith*, that is, by his beneficence, to refreſh the bowels of the ſaints, ver. 6, 7.—According to Grotius, Philemon was an elder of Epheſus. But Beauſobre ſpeaks of him as one of the paſtors of Coloſſe; in which he is followed by Doddridge.—From the apoſtle's employing Philemon to provide him a lodging in Coloſſe, Michaelis conjectures that he was one of the deacons there.—Theſe authors were led to think Philemon a miniſter of the goſpel, becauſe in the inſcription of this letter, the apoſtle calls him *his fellow-labourer*. But that appellation is of ambiguous ſignification; being given, not only to thoſe who preached the goſpel, but to ſuch pious perſons alſo, whether men or women, as aſſiſted the apoſtles in any manner, while they were employed in preaching. See Rom. xvi. 8. 3 John, ver. 8.

The ancients differed as much as the moderns in their opinion concerning Philemon's ſtation in the church. Some of them reckoned him a biſhop. But others, fancying that Apphia was his wife, contended that he had no eccleſiaſtical character whatever; for they began very early to eſteem celibacy in eccleſiaſtical perſons. In particular, Hilary the deacon ſaith expreſsly, that he was one of the laity. Theodoret, Oecumenius, and Theophylact ſeem alſo to have been of the ſame opinion. See Whitby's preface to this epiſtle.

Sect. II. *Of the Occaſion on which the Epiſtle to Philemon was written.*

Oneſimus, a ſlave, on ſome diſguſt, having run away from his maſter Philemon, came to Rome; and falling into want, as is ſuppoſed, he applied to the apoſtle, of whoſe impriſonment he had heard, and with whoſe benevolent diſpoſition he was well acquainted, having, it ſeems, formerly ſeen him in his maſter's houſe. Or, the fame of the apoſtle's preaching and miracles, having drawn Oneſimus to hear ſome of the many diſcourſes which he delivered in his own hired houſe in Rome, theſe made ſuch an impreſſion on him, that he became a ſincere convert to the Chriſtian faith: For the apoſtle calls him, ver. 9. *his ſon whom he had begotten in his bonds*. After his converſion, Oneſimus abode with the apoſtle, and ſerved him with the greateſt aſſiduity and affection. But being ſenſible of his fault in running away from his maſter, he wiſhed to repair that injury, by returning to him At the

ſame time being afraid, that on his return, his maſter would inflict on him the puniſhment, which by the law or cuſtom of Phrygia, was due to a fugitive ſlave, and which, as Grotius ſays, he could inflict without applying to any magiſtrate, he beſought the apoſtle to write to Philemon, requeſting him to forgive and receive him again into his family. The apoſtle, always ready to do good offices, very willingly complied with Oneſimus's deſire, and wrote this letter to Philemon, in which, with the greateſt ſoftneſs of expreſſion, warmth of affection, and delicacy of addreſs, he not only interceded for Oneſimus's pardon, but urged Philemon to eſteem him, and put confidence in him as a ſincere Chriſtian.—And becauſe reſtitution, by repairing the injury that hath been done, reſtores the perſon who did the injury to the character which he had loſt, the apoſtle, to enable Oneſimus to appear in Philemon's family with ſome degree of reputation, bound himſelf in this epiſtle by his hand-writing, not only to repay all that Oneſimus owed to Philemon, but to make full reparation alſo for whatever injury he had done to him by running away from him.

To account for the ſolicitude which the apoſtle ſhewed in this affair, we muſt not, with ſome, ſuppoſe that Philemon was keen and obſtinate in his reſentments. But rather, that having a number of ſlaves, on whom the pardoning of Oneſimus too eaſily might have had a bad effect, he might judge ſome puniſhment neceſſary, for a warning to the reſt. At leaſt the apoſtle could not have conſidered the pardoning of Oneſimus, as a matter which merited ſo much earneſt entreaty, with a perſon of Philemon's piety, benevolence, and gratitude, unleſs he had ſuſpected him to have entertained ſome ſuch apprehenſion.

Many are of opinion, that Oneſimus robbed his maſter before he ran off. But of this there is no evidence; unleſs we think the expreſſion, ver. 18. *If he hath injured thee any thing*, contains an inſinuation of that ſort. But the apoſtle might mean, *injured thee* by the loſs of his ſervice. The words will fairly bear that interpretation. Why then, as Lardner obſerves, impute crimes to men without proof?—What the apoſtle wrote to Philemon on this occaſion, is highly worthy of our notice: Namely, that although he had great need of an affectionate honeſt ſervant to miniſter to him in his bonds, ſuch as Oneſimus was, who had expreſſed a great inclination to ſtay with him; and although, if Oneſimus had remained with him, he would only have diſcharged the duty which Philemon himſelf owed to his ſpiritual father; yet the apoſtle would by no means detain Oneſimus without Philemon's leave; becauſe it belonged to him to diſpoſe of his own ſlave in the way he thought proper. Such was the apoſtle's regard to juſtice, and to the rights of mankind!

Whether Philemon pardoned Oneſimus, or puniſhed him, is not known. Only, from the earneſtneſs with which the apoſtle ſo-

licited his pardon, and from the generofity and goodnefs of Philemon's difpofition, we may conjecture that he actually pardoned Onefimus; and even gave him his freedom, in compliance with the apoftle's infinuation, as it is interpreted by fome, that *he would do more than he had afked.* For it was no uncommon thing, in ancient times, to beftow freedom on fuch flaves, as had obtained the efteem and good will of their mafters, by their faithful fervices.

Sect. III. *Of the Authenticity and Ufe of St Paul's Epiftle to Philemon.*

Jerome in his Preface to this epiftle fays, *Volunt ut epiftolam non effe Pauli; aut etiam fi Pauli fit, nihil habere quod nos edificare poffit. Et a plerifque veteribus repudiatam, dum commendandi tantum fcribebatur officio, non docendi.* But Chryfoftom in his Preface, hath fhewed feveral excellent ufes which may be made of this epiftle; two of which, as they are of great importance, I fhall mention.—The firft is, In this epiftle the apoftle hath left to churchmen an excellent example of charity, in endeavouring to mitigate the refentment of one in a fuperior ftation, towards his inferior who had injured him; and in endeavouring to reftore the inferior to the favour of the other, which he had loft through his unfaithfulnefs: and that, not only by arguments drawn from reafon, but by generoufly binding himfelf to repay all the lofs which the fuperior had fuftained by the injury of the inferior.—The fecond ufe which may be made of this epiftle is equally excellent. It fets before churchmen of the higheft dignity, a proper example of attention to the people under their care, and of affectionate concern for their welfare, which, if it were imitated, would not fail to recommend them to the efteem and love of their people; confequently would give them a greater capacity of doing them good.—I add fome other ufes; namely, that although no article of faith be profeffedly handled in this epiftle, and no precepts for the regulation of our conduct be directly delivered in it, yet the allufions to the doctrines and precepts of the gofpel found in it, may be improved in various refpects for regulating our conduct. For, it is therein infinuated, 1. That all Chriftians are on a level. Onefimus the flave on becoming a Chriftian, is the apoftle's fon, and Philemon's brother.—2. That Chriftianity makes no alteration in mens political ftate. Onefimus the flave, did not become a freeman by embracing Chriftianity, but was ftill obliged to be Philemon's *flave for ever*, unlefs his mafter gave him his freedom.—3. That flaves fhould not be taken or detained from their mafters, without their mafters confent, ver. 13, 14.—4. That we fhould not contemn perfons of low eftate, nor difdain to help the meaneft, when it is in our power to affift them, but fhould love and do good to all men.—5. That, where an injury hath

hath been done, reftitution is due, unlefs the injured party gives up his claim.—6. That we fhould forgive finners who are penitent, and be heartily reconciled to them.—7. That we fhould never defpair of reclaiming the wicked, but do every thing in our power to convert them.

The anxiety which the apoftle fhewed for the welfare of Onefimus, in return for his affectionate fervices, could not fail to cherifh good difpofitions in the breaft of Philemon. Nor is it poffible even at this day, fo long after Philemon and his flave are both gone, to read this letter without experiencing, in fome meafure, the fame happy effect.

In the mean time, if this epiftle had ferved no other purpofe, but to fhew the world what fort of man the apoftle Paul was in private life, it would juftly have merited a place in the canon of fcripture. For, in it the writer hath difplayed qualities, which by men are held in the greateft eftimation; fuch as, an high fpirit arifing from a confcioufnefs of his own dignity, confummate prudence, uncommon generofity, the warmeft friendfhip, the moft fkilful addrefs, and the greateft politenefs as well as purity of manners: Qualities not to be found, either in an enthufiaft, or in an impoftor.—Doddridge obferves, "That this epiftle, confidered as a mere human compofition, "is a mafter-piece of its kind. For, if it is compared with an epiftle "of Pliny, fuppofed to have been writen on a fimilar occafion, Lib. "ix. epift. 21. that epiftle, though penned by one who was reckon-"ed to excel in the epiftolary ftyle, and though it has undoubtedly "many beauties, will be found by perfons of tafte, much inferior to "this animated compofition of the apoftle Paul."

SECT. IV. *Of the Time and Place of writing the Epiftle to Philemon.*

That this epiftle was written from Rome, about the time the epiftle to the Coloffians was written, may be gathered from the following circumftances.—Like the epiftle to the Coloffians, this was written when the apoftle was in bonds, ver. 1, 10, 13, 23. and when he had good hopes of obtaining his liberty, ver. 22.—Timothy joined Paul in both epiftles.—Epaphroditus, Mark, Ariftarchus, Demas, and Luke joined in the falutations in both.—Laftly, Onefimus, the bearer of this, was one of the meffengers by whom the epiftle to the Coloffians was fent, Col. iv. 9.—But if the epiftle to Philemon was written about the time the epiftle to the Coloffians was fent, it muft have been written at Rome, in the end of A. D. 61, or in the beginning of 62.

Onefimus, in the apoftle's letter to the Coloffians, having been particularly recommended to their notice, Col. iv. 9. it cannot be doubted

ed that they chearfully received him into their church.—In the apostolical Constitutions, Lib. viii. c. 4, 6. Onesimus is said to have been bishop of Berœa. But that writing is of little authority.—When Ignatius wrote his epistle to the Ephesians, their bishop's name was *Onesimus*; and Grotius thought he was the person for whom St Paul interceded. But, as Lardner observes, that is not certain. Mill has mentioned a copy, in which, at the conclusion, it is said, That Onesimus died a martyr at Rome, by having his legs broken.

NEW TRANSLATION.

1 Paul *confined with a chain for* [1] *Christ Jesus*, and Timothy [2] OUR brother, [3] *to* Philemon *the beloved, and our* fellow-labourer, [4]

2 and *to Apphia the beloved*, and *to* Archippus [1] our fellow-soldier, [2] and to the church (κατ') in thy house:

3 Grace *be* to you, and peace from God our Father, and FROM the Lord Jesus Christ.

4 I *give thanks to* my God [1] always, *when I make* mention of thee in my prayers,

COMMENTARY.

Ver. 1 *Paul confined with a chain for* preaching *Christ Jesus* to the gentiles, *and Timothy our brother*-minister, *to Philemon the beloved* of us both, *and our fellow-labourer* in the gospel,

2 *and to Apphia the beloved* of all who know her, *and to Archippus our fellow-soldier, and to* that part of *the church* at Colosse which is *in thy house:* See Rom. xvi. 5. note 1.

3 We wish *increase of the favour of God* and of good dispositions *to you, and happiness* temporal and eternal, *from God our Father, and from our Lord Jesus Christ.*

4 *I* Paul *give thanks to my God always, when I make mention of thee* Philemon *in my prayers,* (see 2 Tim. i. 3. note 3.)

Ver. 1.—1. *Confined with a chain for Christ Jesus.* Δεσμιος Χριστȣ. This is the genitive of the object, Ess. iv. 24.—Or it may be the genitive of possession; and be translated, *a prisoner belonging to Christ Jesus.* But as the word *prisoner*, does not convey a just idea of Paul's state at that time, δεσμιος is more properly translated, *confined with a chain.*—For an account of the manner in which the apostle was confined at Rome, see Eph. vi. 20. note.—In writing to Philemon Paul did not call himself *an apostle*, because he wrote only in the character of a friend, to request a favour, rather than to enjoin what was fit, ver. 8, 9.

2. *And Timothy.* In the preface to St Paul's epistle to the Colossians, Sect. 1. it was shewed, that the Colossians were converted by Paul. Wherefore, if Timothy assisted him in that work, being known to Philemon, he very properly joined Paul in this letter, to signify that he joined him in his request, as well as in his testimony concerning the good disposition of Onesimus.

3. *Our brother.* So the apostle called Timothy, to add dignity to his character.

4. *And our fellow-labourer.* This sheweth that Paul and Philemon were personally known to each other.

Ver. 2.—1. *And to Apphia the beloved, and to Archippus.* These persons being mentioned after Philemon, and before the church in his house, it is a presumption, as the commentators observe, that they were his relations, lived in family with him, and made a part of the church in his house.—Because Apphia is mentioned before Archippus a minister of the gospel, some of the fathers conjecture that Apphia was Philemon's wife. Lightfoot saith Archippus was his son.

2. *Our fellow-soldier.* See Philip. ii. 25. note 1.—By addressing this letter, not only to Philemon, but to Apphia also, and Archippus, and to the church in Philemon's house, and by wishing them all manner of felicity, the apostle interested the whole of Philemon's family to aid him in his solicitation for Onesimus.

Ver. 4. *I give thanks to my God,* &c. By telling Philemon that he thanked God always in

5 *having heard* of the increase *of thy love and faith which thou hast towards the Lord Jesus and to all* who are styled *saints*, because they believe on and worship the true God in sincerity.

5 *having heard* [1] of thy love and faith which thou hast (προς) toward the Lord Jesus and (εις) *to* all *the* saints.

6 Also *I pray, that the communication* of the fruits *of thy faith* to the saints, in the many good offices which thou dost to them, *may be effectual* for bringing others *to the acknowledgment of every good disposition, which is in you towards the members of Christ.*

6 *I pray* that the communication of thy faith may *be* effectual, [1] (εν) *to* the *acknowledgment* of every good thing which is in you [2] (εις) *toward* Christ Jesus.

7 *For we ourselves have much joy and consolation in thy love,* more particularly *because the bowels of the saints are refreshed by thee, brother:* thy house is open to them; thy riches are a relief to all the saints.

7 For we have *much* joy and consolation in thy love, because the bowels [1] of the saints are refreshed by thee, brother. [2]

in his prayers for his increasing faith and love, he in a very delicate manner prepared him for listening to the request he was about to make in behalf of Onesimus. For it was a telling him, in an indirect manner, that his own benevolent disposition would lead him to pardon Onesimus, although he had greatly offended him.

Ver. 5. *Heard of thy love and faith, which thou hast toward the Lord Jesus, and to all the saints.* By a transposition not uncommon in the most elegant writings, *love* here, refers to the saints; and *faith*, to the Lord Jesus. See Matth. xii. 22. 1 Cor. vi. 11.—Mill mentions some ancient MSS. and versions which read in this verse, *Heard of thy faith and love, which thou hast toward the Lord Jesus, and to all the saints.*—From the expression, *Heard of thy love,* &c. some have inferred that the apostle was not personally acquainted with Philemon. But that no such inference can be drawn from this expression, See proved, Ephes. i. 15. note 1.

Ver. 6.—1. *I pray that the communication,* &c. Benson and Bengelius are of opinion, that the words κοινωνια της πιστεως σου, do not mean Philemon's imparting the fruits of his faith to others, but his partaking of faith in common with other Christians. But, if the words τοις ἁγιοις, *to the saints*, are supplied from the foregoing verse, after the words, *thy faith*, in this verse, it will afford a meaning more agreeable to the scope of the apostle's discourse. For by a common metonymy *faith*, may signify the fruits of faith; and κοινωνια, construed with a dative of the person, often signifies the imparting of a thing to others. See 1 John i. 3. note 3. where the different meanings of κοινωνια are given: Also Rom. xii. 13. Gal. vi. 6. where κοινωνεω signifies *to distribute* or *impart to another*.

2. *To the acknowledgment of every good thing which is in you.* By using the word *you*, the apostle praised all the members of Philemon's family for their works of charity to the saints; but more especially Philemon himself; as it is here insinuated, that his family were led to do these benevolent offices in imitation of him.

Ver. 7.—1. *The bowels of the saints are refreshed.* If, by *the bowels of the saints*, the apostle meant *the saints themselves, the refreshment* of which he speaks, was produced by the relief which Philemon's works of charity brought to them in their distresses. And *the saints* who were thus refreshed, were not those alone who lived in Philemon's neighbourhood, but those also who were driven from their own homes for the name of Christ; or, who went about preaching the gospel. Perhaps also the apostle meant, that the knowledge of Philemon's charitable actions gave great joy, even to the saints who had no need of his good offices. This joy, as well as the relief above mentioned, is fitly compared by the apostle to the refreshment which a person faint with thirst receives from drink. See verse 20. note 2.

2. *By thee brother.* The apostle calls Philemon *his brother,* not merely because he was a Christian, but because he was a Christian of the same good dispositions with himself, and one whom he tenderly loved. By placing this appellation in the end of the sentence, he gave it an engaging emphasis: So that it could not fail to make a strong impression on Philemon's mind.

8 (Διο) Wherefore, tho' I might be much bold in Christ to enjoin thee [1] *what is fit;*

8 *Wherefore though I might be very bold* as an apostle *in* the church of *Christ, to enjoin thee* his disciple, to do *what is fit* in the affair I am going to mention;

9 Yet for love's sake I rather beseech, *being* such an one as Paul the aged, [1] and now also (δεσμιος) *one confined with a chain for* Jesus Christ.

9 *Yet*, instead of using my authority, *by that love* which thou bearest to the saints and to me, *I rather beseech* thee, *who am such an one as Paul*, thy friend, *grown old* in the service of the gospel; *and now also confined with a chain for* preaching *Jesus Christ:*

10 I beseech [1] thee for my son, whom *I begat* in my bonds, *EVEN* Onesimus; [2]

10 By all these considerations *I beseech thee for my son, whom I begat in my bonds*, and who on that account is very dear to me, *even Onesimus.*

Ver. 8. *Wherefore though I might be much bold in Christ to enjoin thee*, &c. The apostle's management in this part of his letter is excellent. He tells Philemon that although, as an apostle of Christ, he might have commanded him to do what was fit in the affair he was about to mention, he would not use his authority, but rather beseech him as a friend to do it. And to persuade him, he suggested such things as one friend might with propriety mention to another, of whom he was asking a favour. The person who besought Philemon, was Paul, who as we shall see immediately, was his spiritual father; Paul grown old in the service of the gospel; and Paul now also confined with a chain for preaching Christ: considerations which must have made a deep impression on Philemon, who being himself a sincere Christian, could not but wish to gratify one, who, at the expence of unspeakable labour and suffering, had done the greatest service to mankind, by communicating to them the knowledge of the gospel.

Ver. 9. *Being such an one as Paul the aged.* Although at the time of the stoning of Stephen, Saul is said to have been *a young man*, Acts vii. 58. it does not imply that he was then a mere youth. The witnesses laying their clothes at his feet, and his immediately taking an active part in persecuting the disciples, but especially his receiving a commission for that purpose from the chief priests, are proofs that he possessed both judgment and experience. Wherefore, at the stoning of Stephen, he may have been thirty years old; at which age he might very properly be called *a young man.* See pref. to 1 Tim. Sect. 2.—Between the death of Stephen and Saul's conversion, some time elapsed. From the time of his conversion to the writing of this letter, he had laboured in the gospel near thirty years: So that, being now sixty years old or more, he was really an *aged* person —Benson following Theophylact, says πρεσβυτης in this passage has the signification of πρεσβευτης, *an ambassador*; and in support of his opinion he cites some passages from the LXX. and from the Apocrypha.

Ver. 10.—1. *I beseech thee.* There is a beautiful emphasis in the repetition of the words, *I beseech*, which he had introduced in the preceding verse.

2. *For my son, whom I begat in my bonds, even Onesimus.* Onesimus's name, in the end of this sentence, has a fine effect, by keeping the reader in suspense. This every person of taste must perceive. The apostle would not so much as mention Onesimus's name, till he had prepared Philemon for hearing it; and when he does mention it, instead of calling him *a fugitive slave*, or even *a slave* simply, he calls him *his own son*; to shew that he had a tender affection for him, and was much interested in his welfare. And then by telling Philemon, that *he had begotten him in his bonds*, he insinuated, that Onesimus was not discouraged from becoming a Christian by the apostle's bonds. Being therefore a firm believer, he was not unworthy of the pardon the apostle solicited for him.—In this beautiful passage, there is a groupe of the most affecting arguments closely crouded together. On the one hand, we have Philemon's own reputation for goodness; his friendship to the apostle; his respect for his character; reverence for his age; compassion for his bonds; and at the same time an insinuation of that obedience which Philemon owed to him as an apostle. On the other hand, we have Onesimus's repentance, and return to virtue; his profession of the Christian religion, notwithstanding the evils to which it exposed him; and his being the object of his spiritual father's tender affection. In short every word contains an argument. Philemon therefore must have been exceedingly affected by this moving passage.

11 *Who*, I acknowledge, *formerly was to thee* an *unprofitable* ſlave, *but now* having embraced the goſpel *he will*, by his faithful affectionate ſervices, *be very profitable to thee*, *even as* he has been *to me* ſince his converſion.

11 *who formerly* was to thee unprofitable, [1] but now *WILL BE very* profitable to thee (και, 209.) *even as* to me. [2]

12 *Him I have ſent back* to thee at his own deſire. *Do thou therefore receive him* into thy family; *that is to ſay*, Receive one who is *mine own bowels;* my ſon; a part of me.

12 (Ὁν, 61.) *Him* I have ſent *back*. *Do thou* (δε, 106.) therefore receive him, *that is to ſay*, mine own bowels; [1]

13 Being ſo uſeful to me, *I wiſhed to detain* him *with myſelf, that, in thy ſtead, he might have performed thoſe offices to me in theſe bonds for the goſpel*, which thou thyſelf wouldeſt have performed if thou hadſt been in Rome.

13 Whom I *wiſhed to detain* with *myſelf*, that (ὑπερ σε) in thy ſtead he might have miniſtred *to* me, in *theſe* bonds *for* the goſpel. [1]

14 *But*, whatever title I had to his ſervice, on account of what thou oweſt to me as an apoſtle of Chriſt ſuffering for the goſpel, *without* knowing *thy mind* whoſe ſlave he is, *I would do nothing* to engage him to ſtay with me; *that thy good deed* in pardoning him *might not be as extorted, but as proceeding from thy own good will.*

14 But without thy mind *I would* do nothing, [1] that thy *good DEED might not be as by conſtraint, but as voluntary*. [2]

Ver. 11.—1. *Who formerly was to thee unprofitable.* The apoſtle, with admirable addreſs, gives the ſofteſt name poſſible to Oneſimus's miſbehaviour; becauſe he did not chooſe that Philemon ſhould fix his thoughts on the heinous nature of his ſlave's offence, leſt it might have inflamed his reſentment too much.

2. *But now will be very profitable to thee even as to me.* To ſhew the ſincerity of Oneſimus's repentance, the apoſtle mentioned the experience which he himſelf had had of his good diſpoſition, in the many affectionate ſervices which he had received from him during his confinement. After ſuch a proof, Philemon could have no doubt of Oneſimus's virtue and fidelity.—Doddridge, Bengelius, and others, think the name *Oneſimus*, which comes from the verb *ονημι*, ſignifying *to profit*, was given to ſlaves by way of good omen, to expreſs the advantage they were to bring to their maſters by their ſervices; and that in this paſſage there is an alluſion to the ſignification of Oneſimus's name. See ver. 20. note 1.—But it is of more importance to obſerve, that the apoſtle, by mentioning the change wrought on Oneſimus by the pains he had taken in converting him, inſinuated to Philemon the obligation he lay under to him, for having made his unprofitable ſlave, a faithful and affectionate ſervant to him for life.

Ver. 12. *That is to ſay, mine own bowels;* one whom I conſider as a part of myſelf.—As Bengelius obſerves, by laying aſide his apoſtolical authority, St Paul had brought himſelf to a level with Philemon. And now to exalt Oneſimus, and to diſplay that dignity which a man acquires by becoming a ſincere Chriſtian, he calls him not *his ſon* ſimply, but *his own bowels;* or, as it is expreſſed ver. 17. *his very ſelf.*

Ver. 13. *That in thy ſtead, he might have miniſtred to me in theſe bonds for the goſpel.* Here the apoſtle inſinuated to Philemon, the obligation he was under to aſſiſt him with his perſonal ſervices, who was his ſpiritual father: and more eſpecially while he was confined with a chain for preaching the goſpel of Chriſt.

Ver. 14.—1. *But without thy mind I would do nothing.* From this we learn, that however juſt our title may be to beneficent actions from others, they muſt not be forced to perform them. They muſt do them voluntarily.

2. *That thy good deed might not be as by conſtraint, but as voluntary.* If Oneſimus had remained with the apoſtle in Rome, and Philemon had pardoned him at the apoſtle's interceſſion, that favour would not have appeared ſo clearly to have been beſtowed voluntarily, as when Oneſimus returned and put himſelf in his maſter's power, and was received again into his family

The

15 (Ταχα γαρ, 91.) *Perhaps also for this reason he was separated* [1] *for a little while,* that thou *mightest have* him for ever, [2]

15 To mitigate thy resentment consider, that *Perhaps also for this reason he was separated* from thee *for a little while,* (so προς ὡραν signifies, 1 Thess. ii. 17. note 2.) *that thou mightest have him* thy slave *for life;*

16 *no longer as a slave* ONLY, but above a *slave, a beloved brother,* [1] especially to me; *and* how much more *to* thee, both in the flesh and in the Lord? [2]

16 *no longer as a slave only, but above a slave;* even *a beloved* Christian *brother; especially to me* who know his worth, and have been indebted to him for his services: *How much more to thee,* as a brother *both by nation and by religion,* who will serve thee with more understanding, fidelity, and affection, than before?

17 If *then* thou *hold me as a partaker,* receive him as myself,

17 *If then thou hold me as a partaker* of thy affection, *give him the same reception which thou wouldest give to myself.*

18 *And* if he hath *injured* thee *any thing* [1] or oweth THEE, *place it* to *my account*:

18 *And if he hath injured thee any thing* by running away, *or oweth thee* in the way of borrowing, *place it* all *to my account.*

19 I Paul have *written with* mine own hand, [1] I will

19 And to entitle thee to payment, *I Paul have written with mine own hand, I will repay* thee all.

The apostle, therefore, sent him back to Philemon, that his receiving him might be known to have proceeded from his own merciful disposition.

Ver. 15.—1. *For this reason* εχωρισθη, *He was separated:* A soft expression to denote Onesimus's running away from his master; for it contains an insinuation, that this had happened providentially. See the following note.

2. *That thou mightest have him for ever.* The word αιωνιον may be translated *for life;* which I take to be the apostle's meaning. But Estius thinks it signifies Philemon's having Onesimus as a brother *for ever;* the relation between Christians *as brethren,* being to continue in the next world.—The apostle here made the same kind of apology for Onesimus, which Joseph made for his brethren, Gen. xlv. 5. *Now therefore be not grieved.—For God did send me before you to preserve life.* The providence of God, often brings good out of evil. Yet we should not for that reason do evil that good may come.—By telling Philemon, that he would now have Onesimus for ever, the apostle intimated to him his firm persuasion, that Onesimus would never any more run away from him.

Ver. 16.—1. *Above a slave, a beloved brother, especially to me.* That Philemon might not be offended at him for calling his fugitive slave *his brother,* the apostle acknowledged him for his own brother also; because, from the time of his conversion, Onesimus had the same father with the apostle, and with all believers. Next, he told Philemon, that he much more ought to acknowledge Onesimus as a brother, because he stood in that relation to him *in the flesh,* as well as *in the Lord.*—In this passage the apostle teaches us, that love is due to persons in the meanest stations who are eminently virtuous.

2. *Both in the flesh, and in the Lord.* By calling Onesimus Philemon's brother *in the flesh,* the apostle meant that he was of the same nation with Philemon; or perhaps some way related to him; as by calling him his brother *in the Lord,* he meant that he was now of the same religion with Philemon.

Ver. 18. *If he hath injured thee any thing.* This is a soft way of expressing the loss which Philemon had sustained, by being deprived of his slave's service. See pref. sect. 2. paragr. 3.

Ver. 19.—1. *I Paul have written with mine own hand,* &c. According to Jerome, this implies that Paul wrote the whole letter with his own hand. And some moderns, who are of the same opinion, think he took that trouble to shew Philemon his earnestness to have Onesimus pardoned. But, be that as it may, the apostle's writing with his own hand, that he

 would

This I have done, *that* in urging thee to pardon Onesimus I may not *say to thee, Thou owest to me even thine own self besides.*

repay; that I may not say to thee, *Thou* owest *to* me even thine own self besides. [2]

20 *Yea brother*, it is really so. *Let me have profit from thee as a sincere Christian.* By forgiving Onesimus, *Refresh my bowels in the Lord.* It is all the recompence I desire for having converted thee. I seek not thy money nor thy goods.

20 Yea, brother, let me have *profit from* thee [1] in the Lord. Refresh my bowels [2] in the Lord. (See ver. 7. note.)

21 Do not from my earnestness fancy that I entertain any suspicion of thy goodness. On the contrary, *Having confidence in thy obedience, I have written* this *to thee, being persuaded that thou wilt even do more* for Onesimus *than I ask.*

21 Having confidence in thy obedience [1] I *have written to* thee, knowing that thou wilt *even* do (ὑπερ ὁ λεγω, 55.) more than I *ask.* [2]

22 *But at the same time* that I beseech thee to pardon Onesimus, I request thee also to prepare me *a*

22 But *at the same time* prepare me also a lodging: [1]

would repay Philemon for any injury his fugitive slave had done him, teaches us the necessity of restitution, in all cases of injury.

2. *Thou owest to me even thine own self besides.* Προσοφειλεις, *Insuper debes:* So Erasmus and Raphelius translate the word. The apostle means, that besides pardoning Onesimus, Philemon owed him his very existence as a Christian. He had opened his eyes, and turned him from the darkness of heathenism to the light of the gospel, and from the power of Satan to be ruled by God, that he might receive the forgiveness of his sins and an inheritance in heaven. What an immense obligation! Yet, rather than be constrained to solicit Onesimus's pardon on account of that obligation, he would himself pay to Philemon every thing Onesimus owed him. After all this, how ungrateful would Philemon have shewed himself, if he had refused to grant the apostle's request.

Ver. 20.—1. *Yea brother, let me have profit from thee.* Σου οναιμην. Some commentators think, the apostle here alludes to the signification of Onesimus's name, mentioned in note 2. on ver. 11. But such an allusion, in a sentence so pathetic, would have been absolutely trifling. The emphasis lies in the expression, *Yea, brother*: for it means, what I say, brother, is true; thou owest to me thine existence as a Christian: *Let me have profit from thee in the Lord;* profit suitable to thy Christian profession. Perhaps the apostle in this insinuated, that if Philemon pardoned Onesimus, he would consider himself as over-paid for having brought him to the knowledge of God, although he should require him to fulfil his obligation to pay what Onesimus owed him.—Others translate ναι, αδελφε, *I beseech thee brother.*

2. *Refresh my bowels.* Αναπαυσον μȣ τα σπλαγχνα; literally, *appease, or quiet my bowels.* See Ess. iv. 34. My bowels yearn on Onesimus: Remove my anxiety concerning him whom I so tenderly love, by pardoning him, and receiving him again into thy family.—Because the apostle had called Onesimus, *his bowels*, ver. 12. some are of opinion that he here intreated Philemon to refresh Onesimus by cheerfully pardoning him. But the first interpretation is more natural.

Ver. 21.—1. *In thy obedience.* By this expression the apostle insinuated to Philemon, that being so good a Christian and so generous a person, he hoped he would consider his doing what was requested of him, as a duty which he owed to Christ, and would perform it with pleasure. Or, if this gloss is not admitted, ὑπακοη here may be translated, *compliance.*

2. *Thou wilt do even more than I ask.* According to some commentators, it is here insinuated to Philemon, that it would be proper for him to give Onesimus his freedom. And many are of opinion that he actually did so. But to others it does not seem probable, that in a letter written to solicit a pardon for Onesimus, the apostle would so much as insinuate that Philemon ought to make him a freeman.

Ver. 22.—1. *Prepare me also a lodging.* The apostle having experienced the advantage of having a hired house of his own in Rome, where he preached the gospel to all who came to him, very prudently desired Philemon to provide for him such another house in Colosse, and

not

For I *hope* that through your prayers [2] I shall be *bestowed on* you. [3]

lodging in Colosse; *for I hope that through the prayers of thee and thy family, I shall be* released and *bestowed on you;* in which case I propose to stay some time at Colosse.

23 There salute thee Epaphras [1] (συναιχμαλωτος) my fellow-prisoner *for* Christ Jesus, [2]

23 *The following brethren send thee their salutation: Epaphras, who is a prisoner here, as I am, for* preaching *Christ Jesus* to the gentiles,

not a lodging in Philemon's own house, as some suppose. It seems he proposed to stay a while in Colosse, and wished to have a house in some frequented part of the city, to receive conveniently all who might be desirous of information concerning his doctrine.—Theodoret observes, that the apostle's resolution to visit Philemon soon, signified to him in this letter, naturally added weight to his solicitation in behalf of Onesimus.

2. *Through your prayers.* The efficacy which in scripture is ascribed to prayer, is a great encouragement to the people of God to have recourse to prayer in all their straits, agreeably to the exhortation and example of Christ and his apostles. But to render prayer effectual, it must, as James observes, chap. i. 6. be offered *in faith;* that is, in a full persuasion of the goodness and power of God, and with an entire submission to his will.—The apostle, by expressing his hope that God would grant him his liberty through the prayers of Philemon and his family, hath insinuated that they were pious Christians and worthy persons, for whom God had a great regard.—On this passage, Whitby justly observes, that if the apostle believed the prayers of angels and departed saints were effectual for procuring blessings to the saints on earth, it is strange that he hath not, throughout the whole of his epistles, so much as once addressed any prayers to them, nor directed others to pray to them!

3. *I shall be bestowed on you.*—I remark here, that as Paul expressed this hope likewise in his epistle to the Philippians, chap. ii. 23, 24. but not in his epistle to the Colossians, it is a presumption that Philemon was an inhabitant of Colosse, who would impart the good news to the brethren there.—Because the apostle does not say to Philemon and the Christians in his house, as he said to the Hebrews. chap. xiii. 19. *I shall be restored to you*, Estius infers that St Paul never had been in Colosse. But the inference is not just. The apostle wrote in the same manner to the Philippians, whom he had visited often, Philip. ii. 24. *I am fully persuaded by the Lord, that even I myself shall come soon.*—Farther, since in this letter the apostle is not speaking to the Colossians, but to Philemon, if any inference were to be drawn from his not having said, *restored to you*, it would not be, that he never had been in company with the Colossians, but with Philemon and his family. Yet even this inference, every one must be sensible is ill founded, who considers the style of the apostle's letter to Philemon, which is plainly that of a person well acquainted with Philemon, who had converted him to the Christian faith, and who was in intimate habits of friendship with him; as was observed Pref. to Philemon, sect. 1. Constrained by this argument, Estius found himself obliged to acknowledge, that the apostle was acquainted with Philemon. Only to support his favourite notion, that the apostle had not been in Colosse when he wrote this letter, he supposes, without a shadow of proof, that he converted Philemon in Ephesus.

Ver. 23.—1. *There salute thee Epaphras.* This person is called, Col. i. 7. *the faithful minister of Christ*, from whom the Colossians, *after they heard and knew the grace of God, had learned the gospel.* He is likewise called *one of themselves*, chap. iv. 12. *who had a great zeal for them*, ver. 13. I therefore think he was a converted gentile, who had assisted the apostle in preaching at Colosse, and was ordained by him to the office of the ministry in that church.

2. *My fellow-prisoner for Christ Jesus.* The apostle mentioned his bonds, in this short epistle, no fewer than five times, ver. 1. 9, 10. 13. 23. to insinuate, that if he suffered such hardships, in order to give mankind the knowlege of the gospel, Philemon should not think it a great matter if, for the honour of the gospel, he laid aside his resentment, and pardoned Onesimus.—The apostle informed Philemon that Epaphras was his fellow-prisoner, to raise him in Philemon's esteem; and perhaps to insinuate that he joined him in his request for Onesimus, as I suppose the others here mentioned as saluting Philemon, likewise did.

Ver. 24.

24 *Mark* Barnabas's ſiſter's ſon, (Col. iv. 10.) *Ariſtarchus*, *Demas*, and *Luke*, *my fellow-labourers* in the goſpel.

24 *Mark*, (ſee 2 Tim. iv. 11. note.) Ariſtarchus, [1] Demas, [2] Luke, [3] my fellow-labourers.

25 *May the gracious influence of our Lord Jeſus Chriſt fill your minds.* My ſincerity in this prayer I teſtify by ſaying *Amen.*

25 The grace of our Lord Jeſus Chriſt BE with your ſpirit. [1] Amen.

Ver. 24.—1. *Ariſtarchus.* This perſon is one of thoſe who ſent their ſalutations to the Coloſſians. See Coloſſ. iv. 10. note 1. for his character. He is there called the apoſtle's *fellow-priſoner.* But as that particular is not mentioned here, it is conjectured that he had obtained his liberty about this time.

2. *Demas.* He afterwards forſook the apoſtle, during his ſecond confinement, from love to the preſent world. See 2 Tim. iv. 10. note 1.

3. *Luke.* He is called *the beloved phyſician,* Col. iv. 14. For an account of him and of his hiſtory of the Acts, ſee the note on that verſe.

Ver. 25. *Be with your ſpirit.* If the interpretation of this expreſſion given in the commentary is not admitted, it may mean, *Be with you* ſimply.—The word, *υμων*, *your*, being plural, it ſignifies that the apoſtle's wiſh, did not reſpect Philemon alone, but all the perſons mentioned in the inſcription of this letter.

End of the Second Volume.